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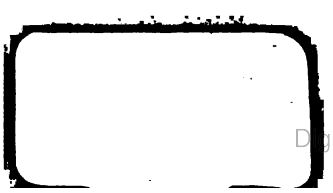
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THE

BHAGAVAT-GEETA,

OR

Dialogues of Krishna and Arjoon;

IN

EIGHTEEN LECTURES.

SANSCRIT, CANARESE, AND ENGLISH;

IN

PARALLEL COLUMNS.

The Canarese newly Translated from the Sanscrit, and the English from the Translation by SIR CHARLES WILKINS, with his PREFACE and NOTES, &c. and the INTRODUCTION by the HON. WARREN HASTINGS, ESQ. With an APPENDIX containing SCHLEGEL'S Latin Translation of the Geeta, Notes from the German of BARON HUMBOLDT, &c., &c.

EDITED BY REV. J. GARRETT.

BIBLIOTHECA · BODLEIANA ·

BANGALORE;

PRINTED AT THE WESLEYAN MISSION PRESS,

B. RUNGAH, PRINTER.

1846.

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TO

GENERAL M. CUBBON,

COMMISSIONER FOR THE GOVERNMENT OF THE TERRITORIES

OF H. H. THE RAJAH OF MYSORE,

This Edition of the Bhagavat-Geeta;

IS

RESPECTFULLY INSCRIBED,

BY

THE EDITOR.

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ADVERTISEMENT.

The English Translation of the Bhagavat-Geeta was first published in 1785, the advertisement to which thus introduced it: "The following Work is published under the authority of the Court of Directors of the East India Company, by the particular desire and recommendation of the Governor General of India; whose letter to the Chairman of the Company will sufficiently explain the motives for its publication, and furnish the best testimony of the fidelity, accuracy, and merit of the Translator. The antiquity of the original, and the veneration in which it hath been held for so many ages, by a very considerable portion of the human race, must render it one of the greatest curiosities ever presented to the literary world."

The reception in Europe of this singular exposition of the pantheism of the Hindoos, has corresponded with the anticipations thus expressed. It was soon translated into the French, German, and Russian languages. A. W. Schlegel terms it "the most beautiful, and perhaps the only truly philosophical poem, that the whole range of literature known to us has produced." Mr. Milman says that "it reads like a noble fragment of Empedocles or Lucretius, introduced into the midst of an Homeric epic." "In point of poetical conception," adds Mr. Talboys, "there is something singularly striking and magnificent, in the introduction of this solemn discussion on the nature of the godhead and the destiny of man, in the midst of the fury and tumult in which it occurs. This episode is said to be an interpolation of later date than the giant epic of which it forms a part; and if so, it is allied with great address to the main subject of the poem." "On the whole the Bhagavat-Geeta is certainly one of the most curious and the most characteristic works we have received from the East. As a record of religious and philosophic opinion it is invaluable; and if the progress of Sanscrit criticism should hereafter be able to fix, with any certainty, the date of this episode, it would throw light on the whole history of India civilization."*

Notwithstanding the high repute in which the work has been so long held the English translation has become very scarce. The Sanscrit original, also, printed in Calcutta in 1818, is very rarely met with in Southern India; and the manuscript copies to which we have access, present many discrepancies and imperfections. It is therefore hoped that the edition now issued will be generally acceptable, and of particular value to Missionaries in this part of India. The Sanscrit* has been printed from A. W. Schlegel's edition, published at Bonn in 1823, the accuracy of which has been universally acknowledged. From this text the Canarese translation has been made, which will be found to differ in some instances from the English, a circumstance which the editor found to be unavoidable, notwithstanding the general accuracy of Sir C. Wilkins's admirable translation. The passages in which these variations occur will be added in an Appendix. As a further aid to the clear understanding of the original, Schlegel's celebrated Latin translation, with notes from the German work of Baron Humboldt, will also be inserted in the Appendix.†

While, as already intimated, one object the editor has in view in publishing this volume, is to make it more accessible to missionaries, he is not without hope that many intelligent natives who regard it as a divine work, will be induced to investigate the evidences on which such belief is founded, and compare them with the clear historic induction by which the divinity of Christianity is sustained; as well as to contrast the glimmerings of truth which the work is admitted to disclose, with the perfect brightness of that "life and immortality" which the "glorious Gospel of the blessed God," reveals to us.

Several years ago a very able Tract on the Geeta, was published in the Mahratta language, by the Rev. R. Nesbit of Bombay, This will shortly be ready for publication in Canarese, and its appearance simultaneously with this polyglott edition of the Geeta, may secure for it a wider circulation and more earnest attention amongst the natives, than it would probably in other circumstances have attained. This tract will also be printed uniform with the present work, in Canarese and English, and accompany the last number.

J. GARRETT.

Bangalore,

December, 1846.

*Quarterly Review, vol. xlv.

*To make the work more extensively available, the Sanscrit should have been printed also in the Devanagari character, but the difficulty and expense of obtaining type rendered this impracticable.

†For these the Editor is indebted to the Rev. G. Weigle, of the German Mission.

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INTRODUCTION.

BY THE HONOURABLE WARREN HASTINGS, ESQ.,

GOVERNOR GENERAL OF INDIA.

TO NATHANIEL SMITH, ESQUIRE;

Chairman of the Court of Directors of the Hon. East India Company.

BENARES 4th *October*, 1784.

SIR,

To you, as to the first member of the first commercial body, not only of the present age, but of all the known generations of mankind, I presume to offer, and to recommend through you, for an offering to the public, a very curious specimen of the Literature, the Mythology, and Morality of the ancient Hindoos. It is an episodical extract from the "Mahabharat," a most voluminous poem, affirmed to have been written upwards of four thousand years ago, by Krishna Dwypayen Veias, a learned Bramin; to whom is also attributed the compilation of "The Four "Vedes, or Bedes," the only existing original scriptures of the religion of Brahmä; and the composition of all the Poorans, which are to this day taught in their schools, and venerated as poems of divine inspiration. Among these, and of superior estimation to the rest, is ranked the Mahabharat. But if the several books here enumerated be really the productions of their reputed author, which is greatly to be doubted, many arguments may be adduced to ascribe to the same source the invention of the religion itself, as well as its promulgation: and he must, at all events, claim the merit of having first reduced the gross and scattered tenets of their former faith into a scientific and allegorical system.

The Mahabharat contains the genealogy and general history of the house of Bhaurut, so called from Bhurrut its founder; the epithet Maha, or Great, being prefixed in token of distinction: but its more particular object is to relate the dissentions and wars of the two great collateral branches of it, called Kooroos and Pandoos; both lineally de-

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scended in the second degree from Veecheetraveerya, their common ancestor, by their respective fathers Dreetrarashtra and Pandoo.

The Kooroos, which indeed is sometimes used as a term comprehending the whole family, but most frequently applied as the patronymic of the elder branch alone, are said to have been one hundred in number, of whom Dooryodun was esteemed the head and representative even during the life of his father, who was incapacitated by blindness. The sons of Pandoo were five; Yoodhishteer, Bheem, Arjoon, Nakool, and Sehadeo; who, through the artifices of Dooryodun, were banished, by their uncle and guardian Dreetrarashtra, from Hastenapoor, at that time the seat of government of Hindoostan.

The exiles, after a series of adventures, worked up with a wonderful fertility of genius and pomp of language into a thousand sublime descriptions, returned with a powerful army to avenge their wrongs, and assert their pretensions to the empire in right of their father; by whom, though the younger brother, it had been held while he lived, on account of the disqualification already mentioned of Dreetrarashtra.

In this state the episode opens, and is called "The Geeta of "Bhagavat," which is one of the names of Krishna. Arjoon is represented as the favorite and the pupil of Krishna, here taken for God himself, in his last Ootar, or descent to earth in a mortal form.

The Preface of the Translator will render any further explanation of the Work unnecessary. Yet something it may be allowable for me to add respecting my own judgment of a Work which I have thus informally obtruded on your attention, as it is the only ground on which I can defend the liberty which I have taken.

Might I, an unlettered man, venture to prescribe bounds to the latitude of criticism, I should exclude, in estimating the merit of such a production, all rules drawn from the ancient or modern literature of Europe, all references to such sentiments or manners as are become the standards of propriety for opinion and action in our own modes of life, and equally all appeals to our revealed tenets of religion, and moral duty. I should exclude them, as by no means applicable to the language, sentiments, manners or morality appertaining to a system of society with which we have been for ages unconnected, and of an antiquity preceding even the first efforts of civilization in our own quarter of the globe, which, in respect to the general diffusion and common participation of arts and sciences, may be now considered as one community.

I would exact from every reader the allowance of obscurity, absurdity, barbarous habits, and a perverted morality. Where the reverse appears, I would have him receive it (to use a familiar phrase) as so much clear gain, and allow it a merit proportioned to the disappointment of a different expectation.

In effect, without bespeaking this kind of indulgence, I could hardly venture to persist in my recommendation of this production for public notice.

Many passages will be found obscure, many will seem redundant; others will be found clothed with ornaments of fancy unsuited to our taste, and some elevated to a track

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of sublimity into which our habits of judgment will find it difficult to pursue them; but few which will shock either our religious faith or moral sentiments. Something too must be allowed to the subject itself, which is highly metaphysical, to the extreme difficulty of rendering abstract terms by others exactly corresponding with them in another language, to the arbitrary combination of ideas, in words expressing unsubstantial qualities, and more, to the errors of interpretation. The modesty of the Translator would induce him to defend the credit of his work, by laying all its apparent defects to his own charge, under the article last enumerated; but neither does his accuracy merit, nor the work itself require that concession.

It is also to be observed, in illustration of what I have premised, that the Brahmans are enjoined to perform a kind of spiritual discipline, not, I believe, unknown to some of the religious orders of Christians in the Roman Church. This consists in devoting a certain period of time to the contemplation of the Deity, his attributes, and the moral duties of this life. It is required of those who practise this exercise, not only that they divest their minds of all sensual desire, but that their attention be abstracted from every external object, and absorbed, with every sense, in the prescribed subject of their meditation. I myself was once a witness of a man employed in this species of devotion, at the principal temple of Benares. His right hand and arm were enclosed in a loose sleeve or bag of red cloth, within which he passed the beads of his rosary, one after another through his fingers, repeating with the touch of each (as I was informed) one of the names of God, while his mind laboured to catch and dwell on the idea of the quality which appertained to it, and shewed the violence of its exertion to attain this purpose by the convulsive movements of all his features, his eyes being at the same time closed, doubtless to assist the abstraction. The importance of this duty cannot be better illustrated, nor stronger marked, than by the last sentence with which Krishna closes his instruction to Arjoon, and which is properly the conclusion of the Geeta: "Hath what I have been speaking, O Arjoon, been heard *with thy mind fixed to one point?* Is the *distraction* of thought, which arose from thy ignorance, removed?"

To those who have never been accustomed to this separation of the mind from the notices of the senses, it may not be easy to conceive by what means such a power is to be attained; since even the most studious men of our hemisphere will find it difficult so to restrain their attention but that it will wander to some object of present sense or recollection; and even the buzzing of a fly will sometimes have the power to disturb it. But if we are told that there have been men who were successively, for ages past, in the daily habit of abstracted contemplation, begun in the earliest period of youth, and continued in many to the maturity of age, each adding some portion of knowledge to the store accumulated by his predecessors, it is not assuming too much to conclude, that, as the mind ever gathers strength, like the body, by exercise, so in such an exercise it may in each have acquired the faculty to which they aspired, and that their collective studies may have led them to the discovery of new tracks and combinations of sentiment,

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totally different from the doctrines with which the learned of other nations are acquainted: doctrines, which however speculative and subtle, still, as they possess the advantage of being derived from a source so free from every adventitious mixture, may be equally founded in truth with the most simple of our own. But as they must differ, yet more than the most abstruse of ours, from the common modes of thinking, so they will require consonant modes of expression, which it may be impossible to render by any of the known terms of science in our language, or even to make them intelligible by definition. This is probably the case with some of the English phrases, as those of "Action," "Application," "Practice," &c. which occur in Mr. Wilkins's translation; and others, for the reasons which I have recited, he has left with the same sounds in which he found them. When the text is rendered obscure from such causes, candor requires that credit be given to it for some accurate meaning, though we may not be able to discover it; and that we ascribe their obscurity to the incompetency of our own perceptions, on so novel an application of them, rather than to the less probable want of perspicuity in the original composition.

With the deductions, or rather qualifications, which I have thus premised, I hesitate not to pronounce the Geeta a performance of great originality; of a sublimity of conception, reasoning, and diction, almost unequalled; and a single exception, among all the known religions of mankind, of a theology accurately corresponding with that of the Christian dispensation, and most powerfully illustrating its fundamental doctrines.

It will not be fair to try its relative worth by a comparison with the original text of the first standards of European composition; but let these be taken even in the most esteemed of their prose translations; and in that equal scale let their merits be weighed. I should not fear to place, in opposition to the best French versions of the most admired passages of the Iliad or Odyssey, or of the 1st and 6th Books of our own Milton, highly as I venerate the latter, the English translation of the Mahabharat.

One blemish will be found in it, which will scarcely fail to make its own impression on every correct mind; and which for that reason I anticipate. I mean, the attempt to describe spiritual existences by terms and images which appertain to corporeal forms. Yet even in this respect it will appear less faulty than other works with which I have placed it in competition; and, defective as it may at first appear, I know not whether a doctrine so elevated above common perception did not require to be introduced by such ideas as were familiar to the mind, to lead it by a gradual advance to the pure and abstract comprehension of the subject. This will seem to have been, whether intentionally or accidentally, the order which is followed by the author of the Geeta, and so far at least he soars far beyond all competitors in this species of composition. Even the frequent recurrence of the same sentiment, in a variety of dress, may have been owing to the same consideration of the extreme intricacy of the subject, and the consequent necessity of trying different kinds of exemplification and argument, to impress it with due conviction on the understanding. Yet I believe it will appear, to an attentive reader neither deficient in method, nor in perspi-

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cuity. On the contrary, I thought it at the first reading, and more so at the second, clear beyond what I could have reasonably expected, in a discussion of points so far removed beyond the reach of the senses, and explained through so foreign a medium.

It now remains to say something of the Translator, Mr. Charles Wilkins. This Gentleman, to whose ingenuity, unaided by models for imitation, and by artists for his direction, your government is indebted for its printing-office, and for many official purposes to which it has been profitably applied, with an extent unknown in Europe, has united to an early and successful attainment of the Persian and Bengal languages, the study of the Sanskreet. To this he devoted himself with a perseverance of which there are few examples, and with a success which encouraged him to undertake the translation of the Mahabharat. This book is said to consist of more than one hundred thousand metrical stanzas, of which he has at this time translated more than a third; and, if I may trust to the imperfect tests by which I myself have tried a very small portion of it, through the medium of another language, he has rendered it with great accuracy and fidelity. Of its elegance, and the skill with which he has familiarized (if I may so express it) his own native language to so foreign an original, I may not speak, as from the specimen herewith presented, whoever reads it, will judge for himself.

Mr. Wilkins's health having suffered a decline from the fatigues of business, from which his gratuitous labors allowed him no relaxation, he was advised to try a change of air for his recovery. I myself recommended that of Benares, for the sake of the additional advantage which he might derive from a residence in a place which is considered as the first seminary of Hindoo learning; and I promoted his application to the Board, for their permission to repair thither, without forfeiting his official appointments during the term of his absence.

I have always regarded the encouragement of every species of useful diligence, in the servants of the Company, as a duty appertaining to my office; and have severely regretted that I have possessed such scanty means of exercising it, especially to such as required an exemption from official attendance; there being few emoluments in this service but such as are annexed to official employment, and few offices without employment. Yet I believe I may take it upon me to pronounce, that the service has at no period more abounded with men of cultivated talents, of capacity for business, and liberal knowledge; qualities which reflect the greater lustre on their possessors, by having been the fruit of long and laboured application, at a season of life, and with a licence of conduct, more apt to produce dissipation than excite the desire of improvement.

Such studies, independently of their utility, tend, especially when the pursuit of them is general, to diffuse a generosity of sentiment, and a disdain of the meaner occupations of such minds as are left nearer to the state of uncultivated nature; and you, Sir, will believe me, when I assure you, that it is on the virtue, not the ability of their servants, that the Company must rely for the permanency of their dominion.

Nor is the cultivation of language and science, for such are the studies to which I allude, useful only in forming the moral

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character and habits of the service. Every accumulation of knowledge, and especially such as is obtained by social communication with people over whom we exercise a dominion founded on the right of conquest, is useful to the state: it is the gain of humanity: in the specific instance which I have stated, it attracts and conciliates distant affections; it lessens the weight of the chain by which the natives are held in subjection; and it imprints on the hearts of our own countrymen the sense and obligation of benevolence. Even in England, the effect of it is greatly wanting. It is not very long since the inhabitants of India were considered by many, as creatures scarce elevated above the degree of savage life; nor, I fear, is that prejudice yet wholly eradicated, though surely abated. Every instance which brings their real character home to observation will impress us with a more generous sense of feeling for their natural rights, and teach us to estimate them by the measure of our own. But such instances can only be obtained in their writings: and these will survive when the British dominion in India shall have long ceased to exist, and when the sources which it once yielded of wealth and power are lost to remembrance.

If you, Sir, on the perusal of Mr. Wilkins's performance, shall judge it worthy of so honorable a patronage, may I take the further liberty to request that you will be pleased to present it to the Court of Directors, for publication by their authority, and to use your interest to obtain it? Its public reception will be the test of its real merit, and determine Mr. Wilkins in the prosecution or cessation of his present laborious studies. It may, in the first event, clear the way to a wide and unexplored field of fruitful knowledge; and suggest, to the generosity of his honorable employers, a desire to encourage the first persevering adventurer in a service in which his example will have few followers, and most probably none, if it is to be performed with the gratuitous labor of years lost to the provision of future subsistence: for the study of the Sanskreet cannot, like the Persian language, be applied to official profit, and improved with the official exercise of it. It can only derive its reward, beyond the breath of fame, in a fixed endowment. Such has been the fate of his predecessor, Mr. Halhed, whose labors and incomparable genius, in two useful productions, have been crowned with every success that the public estimation could give them; nor will it detract from the no less original merit of Mr. Wilkins, that I ascribe to another the title of having led the way, when I add, that this example held out to him no incitement to emulate it, but the prospect of barren applause. To say more, would be disrespect; and I believe that I address myself to a gentleman who possesses talents congenial with those which I am so anxious to encourage, and a mind too liberal to confine its beneficence to such arts alone as contribute to the immediate and substantial advantages of the state.

I think it proper to assure you, that the subject of this address, and its design, were equally unknown to the person who is the object of it; from whom I originally obtained the translation for another purpose, which on a second revisal of the work I changed, from a belief that it merited a better destination.

A mind rendered susceptible by the daily

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experience of unmerited reproach, may be excused if it anticipates even unreasonable or improbable objections. This must be my plea for any apparent futility in the following observation. I have seen an extract from a foreign work of great literary credit, in which my name is mentioned, with very undeserved applause, for an attempt to introduce the knowledge of Hindoo literature into the European world, by forcing or corrupting the religious consciences of the Pundits, or professors of their sacred doctrines. This reflexion was produced by the publication of Mr. Halhed's translation of the Poottee, or code of Hindoo laws; and is totally devoid of foundation. For myself I can declare truly, that if the acquisition could not have been obtained but by such means as have been supposed, I should never have sought it. It was contributed both cheerfully and gratuitously, by men of the most respectable characters for sanctity and learning in Bengal, who refused to accept more than the moderate daily subsistence of one rupee each, during the term that they were employed on the compilation; nor will it much redound to my credit, when I add, that they have yet received no other reward for their meritorious labors. Very natural causes may be ascribed for their reluctance to communicate the mysteries of their learning to strangers, as those to whom they have been for some centuries in subjection, never enquired into them, but to turn their religion into derision, or deduce from them arguments to support the intolerant principles of their own. From our nation they have received a different treatment, and are no less eager to impart their knowledge than we are to receive it. I could say much more in proof of this fact, but that it might look too much like self-commendation.

I have the honor to be, with respect,

SIR,

Your most obedient, and

Most humble Servant,

WARREN HASTINGS.

CALCUTTA, 3d *December*, 1784.

P. S. Since the above was written, Mr. Wilkins has transmitted to me a corrected copy of his Translation, with the Preface and Notes much enlarged and improved. In the former, I meet with some complimentary passages. which are certainly improper for a work published at my own solicitation. But he is at too great a distance to allow of their being sent back to him for correction, without losing the opportunity, which I am unwilling to lose, of the present dispatch; nor could they be omitted, if I thought myself at liberty to expunge them, without requiring considerable alterations in the context, They must therefore stand; and I hope that this explanation will be admitted as a valid excuse for me in passing them.

W. H.

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To the Honorable Warren Hastings, Esq., Governor General, &c., &c.

Honorable Sir,

Unconscious of the liberal purpose for which you intended the Geeta, when, at your request, I had the honor to present you with a copy of the manuscript, I was the less solicitous about its imperfections, because I knew that your extensive acquaintance with the customs and religious tenets of the Hindoos would elucidate every passage that was obscure, and I had so often experienced approbation from your partiality, and correction from your pen. It was the theme of a pupil to his preceptor and patron. But since I received your commands to prepare it for the public view, I feel all that anxiety which must be inseparable from one who, for the first time, is about to appear before that awful tribunal; and I should dread the event, were I not convinced that the liberal sentiments expressed in the letter you have done me the honor to write, in recommendation of the work, to the Chairman of the Direction, if permitted to accompany it to the press, would screen me, under its own intrinsic merit, from all censure.

The world, Sir, is so well acquainted with your boundless patronage in general, and of the personal encouragement you have constantly given to my fellow-servants in particular, to render themselves more capable of performing their duty in the various branches of commerce, revenue, and policy, by the study of the languages, with the laws and customs of the natives, that it must deem the first fruit of every genius you have raised a tribute justly due to the source from which it sprang. As that personal encouragement alone first excited emulation in my breast, and urged me to prosecute my particular studies, even beyond the line of pecuniary reward, I humbly request you will permit me, in token of my gratitude, to lay the Geeta publicly at your feet.

I have the honor to subscribe myself, with great respect,

Honorable Sir,

Your most obedient, and

Most humble Servant,

Charles Wilkins.

BENARES, 19th November, 1784.

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THE

TRANSLATOR'S PREFACE.

THE following work, forming part of the *Măhābhărăt*, an ancient Hindoo Poem, is a dialogue supposed to have passed between *Krishna*, an incarnation of the Deity, and his pupil and favorite *Arjŏŏn*, one of the five sons of *Pāndŏŏ*, who is said to have reigned about five thousand years ago, just before the commencement of a famous battle fought on the plains of *Kŏŏrŏŏkshētră*, near *Dehli*, at the beginning of the *Kălĕĕ-Yoog*, or fourth and present age of the world, for the empire of *Bhārât-vērsh*, which, at that time, included all the countries that, in the present division of the globe, are called *India*, extending from the borders of *Persia* to the extremity of *China*; and from the snowy mountains to the southern promontory.

The *Brāhmâns* esteem this work to contain all the grand mysteries of their religion; and so careful are they to conceal it from the knowledge of those of a different persuasion, and even the vulgar of their own, that the Translator might have sought in vain for assistance, had not the liberal treatment they have of late years experienced from the mildness of our government, the tolerating principles of our faith, and above all, the personal attention paid to the learned men of their order, by him under whose auspicious administration they have so long enjoyed, in the midst of surrounding troubles, the blessings of internal peace, and his exemplary encouragement, at length happily created in their breasts a confidence in his countrymen sufficient to remove almost every jealous prejudice from their minds.

It seems as if the principal design of these dialogues was to unite all the prevailing modes of worship of those days; and, by setting up the doctrine of the unity of the Godhead, in opposition to idolatrous sacrifices, and the worship of images, to undermine the tenets inculcated by the *Vēds*; for although the author dared not make a direct attack, either upon the prevailing prejudices of the people, or the divine authority of those ancient books; yet by offering eternal happiness to such as worship *Brăhm*, the Almighty, whilst he declares the reward of such as follow other Gods shall be but a temporary enjoyment of an inferior heaven, for a period measured by the extent of their virtues, his design was to bring about the downfall of polytheism; or, at least, to induce men to believe *God* present in every image before which they bent, and the object of all their ceremonies and sacrifices.

The most learned *Brāhmăns* of the present times are Unitarians according to the doctrines of *Krishna*; but, at the same time that they believe but in one God, an Universal Spirit, they so far comply with the prejudices of the vulgar, as outwardly to perform all the ceremonies inculcated by the *Vēds*, such as sacrifices, ablutions, &c. They do this, probably, more for the support of their own consequence, which could only arise from the great ignorance of the people, than in compliance with the dictates of *Krishna*: indeed, this ignorance, and these ceremonies, are as much the bread of the *Brāhmăns*, as the superstition of the vulgar is the support of the priesthood in many other countries.

The reader will have the liberality to excuse the obscurity of many passages, and the confusion of sentiments which runs through the whole, in its present form. It was the Translator's business to remove as much of this obscurity and confusion as his knowledge and abilities would permit. This he hath attempted in his Notes; but as he is conscious they are still insufficient to remove the veil of mystery, he begs leave to remark, in his own justification, that the text is but imperfectly understood by the most learned *Brāhmăns* of the present times; and that, small as the work may appear, it has had more comments than the Revelations. These have not been totally disregarded; but, as they were frequently found more obscure than the original they were intended to elucidate, it was thought better to leave many of the most difficult passages for the exercise of the reader's own judgment, than to mislead him by such wild opinions as no one syllable of the text could authorize.

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Some apology is also due for a few original words and proper names that are left untranslated, and unexplained. The Translator was frequently too diffident of his own abilities to hazard a term that did but nearly approach the sense of the original, and too ignorant, at present, of the mythology of this ancient people, to venture any very particular account, in his Notes, of such Deities, Saints, and Heroes, whose names are but barely mentioned in the text. But should the same Genius, whose approbation first kindled emulation in his breast, and who alone hath urged him to undertake, and supported him through the execution of far more laborious tasks than this, find no cause to withdraw his countenance, the Translator may be encouraged to prosecute the study of the theology and mythology of the *Hindoos*, for the future entertainment of the curious.

It is worthy to be noted, that *Krishna*, throughout the whole, mentions only three of the four books of the *Vēds*, the most ancient scriptures of the *Hindoos*, and those the three first, according to the present order. This is a very curious circumstance, as it is the present belief that the whole four were promulgated by *Brăhmā* at the creation. The proof then of there having been but three before his time, is more than presumptive, and that so many actually existed before his appearance; and as the fourth mentions the name of *Krishna*, it is equally proved that it is a posterior work. This observation has escaped all the commentators, and was received with great astonishment by the *Păndĕĕt*, who was consulted in the translation.

The Translator has not as yet had leisure to read any part of those ancient scriptures. He is told, that a very few of the original number of chapters are now to be found, and that the study of these is so difficult, that there are but few men in *Benares* who understand any part of them. If we may believe the *Măhābhārăt*, they were almost lost five thousand years ago; when *Vyās*, so named from having superintended the compilation of them, collected the scattered leaves, and, by the assistance of his disciples, collated and preserved them in four books.

As a regular mode hath been followed in the orthography of the proper names, and other original words, the reader may be guided in the pronunciation of them by the following explanation.

(g) has always the hard sound of that letter in *gun*.
(j) the soft sound of (g,) or of (j) in *James*.
(y) is generally to be considered as a consonant, and to be pronounced as that letter before a vowel, as in the word *yarn*.
(h) preceded by another consonant, denotes it to be aspirated.
(ă) is always to be pronounced short, like (u) in *butter*
(ā) long, and broad, like (ā) in *all, call*.
(ĕ) short, as (i) in *it*.
(ē) long.
(ŏŏ) short, as (oo) in *foot*.
(ōō) long.
(ī) as that letter is pronounced in our alphabet.
(ō) long, like (ō) in *over*.
(ow) long, like (ow) in *how*.

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THE

BHAGAVAT-GEETA,

OR

Dialogues of Krishna and Arjoon.

LECTURE I.

THE GRIEF OF ARJOON.

SANSCRIT.

ಧೃತರಾಷ್ಟ್ರ ಉವಾಚ.

೧. ಧರ್ಮಕ್ಷೇತ್ರೇ ಕುರುಕ್ಷೇತ್ರೇಸಮವೇ
ತಾಯುಯುತ್ಸವಃ। ಮಾಮಕಾಃಪಾಂಡವಾ
ಶ್ಚೈವಕಿಮಕುರ್ವತಸಂಜಯ॥

ಸಂಜಯ ಉವಾಚ.

೨. ದೃಷ್ಟ್ವಾತುಪಾಂಡವಾನೀಕಂವ್ಯೂ
ಢಂದುರ್ಯೋಧನಸ್ತದಾ। ಆಚಾರ್ಯಮುಪಸಂ
ಗಮ್ಯರಾಜಾವಚನಮಬ್ರವೀತ್॥

3. ಪಶ್ಯೈತಾಂಪಾಂಡುಪುತ್ರಾಣಾಮಾ
ಚಾರ್ಯಮಹತೀಂಚಮಾಂ। ವ್ಯೂಢಾಂದ್ರು
ಪದಪುತ್ರೇಣತವಶಿಷ್ಯೇಣಧೀಮತಾ॥

೪. ಅತ್ರಶೂರಾಮಹೇಷ್ವಾಸಾಭೀಮಾ
ರ್ಜುನ ಸಮಾಯುಧಿ। ಯುಯುಧಾನೋ
ವಿರಾಟಶ್ಚದ್ರುಪದಶ್ಚಮಹಾರಥಃ॥

೫. ಧೃಷ್ಟಕೇತುಶ್ಚೇಕಿತಾನಃ ಕಾಶೀರಾಜಶ್ಚ
ವೀರ್ಯವಾ। ಪುರುಜಿತ್ಕುಂತಿಭೋಜಶ್ಚ
ಶೈಬ್ಯಶ್ಚನರಪುಂಗವಃ॥

೬. ಯುಧಾಮನ್ಯುಶ್ಚವಿಕ್ರಾಂತ ಉತ್ತ
ಮೌಜಾಶ್ಚವೀರ್ಯವಾ। ಸಾಭದ್ರೌದ್ರೌ
ಪದೇಯಾಶ್ಚಸರ್ವಏವಮಹಾರಥಾಃ॥

CANARESE.

ಧೃತರಾಷ್ಟ್ರವಾಕ್ಯ.

೧. ಪುಣ್ಯಕ್ಷೇತ್ರವಾದ ಕುರುಕ್ಷೇತ್ರದಲ್ಲಿ ಯುದ್ಧಾಪೇಕ್ಷೆ
ಯುಳ್ಳವರಾಗಿ ಕೂಡಿರುವ ನನ್ನ ಮಕ್ಕಳಾದ ಕೌರವರೂ
ಪಾಂಡವರೂ ಏನು ಮಾಡುತ್ತಾರೆ ಹೇಳೈಯ್ಯಾ ಸಂಜಯ.

ಸಂಜಯವಾಕ್ಯ.

೨. ಅರಸಾದಂಥಾ ದುರ್ಯೋಧನನು ಯುದ್ಧಸನ್ನದ್ಧ
ವಾಗಿರುವ ಪಾಂಡವರ ಸೇನೆಯನ್ನು ನೋಡಿ ಗುರುವಾದ
ದ್ರೋಣಾಚಾರ್ಯನ ಬಳಿಗೆ ಬಂದು ಇಂತೆಂದನು.

3. ಆಚಾರ್ಯನೇ ನಿನ್ನ ಶಿಷ್ಯನಾದ ಬುದ್ಧಿವುಳ್ಳ ದೃಷ್ಟ
ದ್ಯುಮ್ನನಿಂದ ಯುದ್ಧಕ್ಕೆ ಸಿದ್ಧಮಾಡಲ್ಪಟ್ಟ ಪಾಂಡವರ
ಮಹಾ ಸೈನ್ಯವನ್ನು ನೋಡತಕ್ಕದ್ದು.

೪. ಈ ಯುದ್ಧಸ್ಥಳದಲ್ಲಿ ಶೂರರಾಗಿಯೂ ಮಹಾಧನ್ವಿ
ಗಳಾಗಿಯೂ ಭೀಮಾರ್ಜುನರಿಗೆ ಸಮಾನರಾಗಿಯೂ ಇರು
ವವರು ಯುಯುಧಾನನು, ವಿರಾಟನು, ಮಹಾರಥನಾದ ದೃ
ಪದರಾಯನು.

೫. ದೃಷ್ಟಕೇತು, ಚೇಕಿತಾನನು, ವೀರ್ಯವಂತನಾದ ಕಾ
ಶೀರಾಯನು, ಪುರಜಿತ್ತು ಕುಂತೀಭೋಜನು, ನರಶ್ರೇಷ್ಠನಾ
ದ ಶೈಬ್ಯನು.

೬. ಶೂರನಾದ ಯುಧಾಮನ್ಯು, ವೀರ್ಯವಂತನಾದ
ಉತ್ತಮೌಜಸ್ಸು, ಸುಭದ್ರೆಯ ಮಗನಾದ ಅಭಿಮನ್ಯು
ವು, ದ್ರೌಪದಿಯ ಮಕ್ಕಳಾದ ಉಪಪಾಂಡವರು ಎಲ್ಲ
ರೂ ಮಹಾರಥರೇ.

ENGLISH.

DHREETARASHTRA *Said,*

"TELL me, O *Sanjay*, what the people of my own party, and those of the *Pāndoos*, who are assembled at *Kooroo-kshetra* resolved for war, have been doing.

SANJAY *replied.*

"*Dooryōdhan* having seen the army of the *Pāndoos* drawn up for battle, went to his Preceptor, and addressed him in the following words:"

"Behold! O master, said he. the mighty army of the sons of *Pāndoo* drawn forth by thy pupil, the experienced son of *Droopad*. In it are heroes, such as *Bheem* or *Arjoon*: there is *Yooyoodhāna*, and *Veerat*, and *Droopad*, and *Dhreeshtaketoo*, and *Cheekeetana*, and the valiant prince of *Kashee*, and *Pooroojeet*, and *Koonteebhoja*, and *Sivya* a mighty chief, and *Yoodhamanyoo-Veekranta*, and the daring *Ootamowja*; so the son of *Soobhadra*, and the sons of *Krishna* the daughter of *Droopad*, all of them great in arms.

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SANSCRIT.

೭. ಅಸ್ಮಾಕಂತುವಿಶಿಷ್ಟಾಯೇತಾನ್ನಿಬೋಧ ದ್ವಿಜೋತ್ತಮ। ನಾಯಕಾಮಮಸೈನ್ಯಸ್ಯಸಂಜ್ಞಾರ್ಥಂತಾ ಬ್ರವೀಮಿತೇ॥

೮. ಭವಾಭೀಷ್ಮಶ್ಚ ಕರ್ಣಶ್ಚ ಕೃಪಶ್ಚ ಸಮಿತಿಂಜಯಃ। ಅಶ್ವತ್ಥಾಮಾ ವಿಕರ್ಣಶ್ಚ ಸೌಮದತ್ತಿಸ್ತಥೈವಚ॥

೯. ಅನ್ಯೇಚ ಬಹವಃಶೂರಾ ಮದರ್ಥೇ ತ್ಯಕ್ತಜೀವಿತಾಃ। ನಾನಾಶಸ್ತ್ರಪ್ರಹರಣಾಃ ಸರ್ವೇ ಯುದ್ಧವಿಶಾರದಾಃ॥

೧೦. ಅಪರ್ಯಾಪ್ತಂ ತದಸ್ಮಾಕಂ ಬಲಂ ಭೀಷ್ಮಾಭಿರಕ್ಷಿತಂ। ಪರ್ಯಾಪ್ತಂತ್ವಿದಮೇತೇಷಾಂ ಬಲಂಭೀಮಾಭಿರಕ್ಷಿತಂ॥

೧೧. ಅಯನೇಷುಚಸರ್ವೇಷು ಯಥಾ ಭಾಗಮವಸ್ಥಿತಾಃ। ಭೀಷ್ಮಮೇವಾಭಿರಕ್ಷಂತು ಭವಂತಸ್ಸರ್ವ ಏವಹಿ॥

೧೨. ತಸ್ಯಸಂಜನಯೆ ಹರ್ಷಂಕುರುವೃದ್ಧಃಪಿತಾಮಹಃ। ಸಿಂಹನಾದಂವಿನದ್ಯೋಚ್ಚೈಃಶಂಖಂದಧ್ಮೌಪ್ರತಾಪವಾ

೧೩. ತತಃಶಂಖಾಶ್ಚಭೇರ್ಯಶ್ಚ ಪಣವಾನಕ ಗೋಮುಖಾಃ। ಸಹಸೈವಾಭ್ಯಹನ್ಯಂತಸ್ಸಶಬ್ದಸ್ತುಮುಲೋಭವತ್॥

೧೪. ತತಃಶ್ವೇತೈರ್ಹಯೈರ್ಯುಕ್ತೇಮಹತಿಸ್ಯಂದನೇಸ್ಥಿತೌ। ಮಾಧವಃ ಪಾಂಡವಶ್ಚೈವದಿವ್ಯೌಶಂಖೌಪ್ರದಧ್ಮತುಃ॥

೧೫. ಪಾಂಚಜನ್ಯಂಹೃಷೀಕೇಶೋದೇವದತ್ತಂಧನಂಜಯಃ। ಪೌಂಡ್ರಂದಧ್ಮೌಮಹಾಶಂಖಂಭೀಮಕರ್ಮಾವೃಕೋದರಃ॥

೧೬. ಅನಂತವಿಜಯಂರಾಜಾ ಕುಂತೀಪುತ್ರೋಯುಧಿಷ್ಠಿರಃ। ನಕುಲಸ್ಸಹದೇವಶ್ಚ ಸುಘೋಷಮಣಿಪುಷ್ಪಕೌ॥

೧೭. ಕಾಶ್ಯಶ್ಚಪರಮೇಷ್ವಾಸಶ್ಶಿಖಂಡೀಚ ಮಹಾರಥಃ। ದೃಷ್ಟದ್ಯುಮ್ನೊವಿರಾಟಶ್ಚ ಸಾತ್ಯಕಿಶ್ಚಾಪರಾಜಿತಃ॥

CANARESE.

೭. ನಮ್ಮ ಸೈನ್ಯದಲ್ಲಿ ಶ್ರೇಷ್ಠರಾದವರು ಇವರುಗಳೆಂದು ನಿನಗೆ ಬೇಕಾಗಿ ತಿಳಿಸುತ್ತೇನೆ, ಬ್ರಾಹ್ಮಣಶ್ರೇಷ್ಠನೆ.

೮. ನೀನು ಭೀಷ್ಮನು, ಕರ್ಣನು, ರಣಜಯವುಳ್ಳ ಕೃಪನು, ಅಶ್ವತ್ಥಾಮನು, ಸೋಮದತ್ತನ ಮಗನಾದ ವಿಕರ್ಣನು, ಹಾಗೆಯೇ.

೯. ಬೇರೆ ಬಹುಮಂದಿ ಶೂರರು ನನಗೋಸ್ಕರ ಪ್ರಾಣವನ್ನು ಬಿಡುವವರು. ನಾನಾಶಸ್ತ್ರಾಸ್ತ್ರಗಳುಳ್ಳವರು ಯೆಲ್ಲರು ಯುದ್ಧದಲ್ಲಿ ಸಮರ್ಥರು.

೧೦. ಭೀಷ್ಮನಿಂದ ರಕ್ಷಿಸಲ್ಪಟ್ಟ ನಮ್ಮ ಸೈನ್ಯವು ಯುದ್ಧಕ್ಕೆ ಸಾಲದಹಾಗೆಯೂ ಭೀಮನಿಂದ ರಕ್ಷಿಸಲ್ಪಟ್ಟ ಅವರ ಸೈನ್ಯವು ಸಾಕಾಗಿಯೂ ಇರುವದು.

೧೧. ನೀವೆಲ್ಲರೂ ಯೆಲ್ಲಾ ಯುದ್ಧ ಸ್ಥಳಗಳಲ್ಲಿ ಯೇರ್ಪಡಿಸಲ್ಪಟ್ಟವರಾಗಿ ಭೀಷ್ಮನ್ನೇ ಕಾದುಕೊಂಡಿರುವಿರಿ.

೧೨. ಆ ದುರ್ಯೋಧನನಿಗೆ ಸಂತೋಷವನ್ನು ಹುಟ್ಟಿಸುವನಾಗಿ ಕುರುಕುಲ ಪಿತಾಮಹನಾದ ಭೀಷ್ಮನು ಪ್ರತಾಪಕಾಲಿಯಾದದರಿಂದ ಘಟ್ಟಿಯಾಗಿ ಸಿಂಹನಾದವನ್ನು ಮಾಡಿ ಶಂಖವನ್ನು ಊದಿದನು.

೧೩. ಅನಂತರದಲ್ಲಿ ಸಂಗಡಲೆ ಶಂಖ, ಭೇರಿ, ಪಣವ, ಆನಕ, ಗೋಮುಖ, ಈ ಮುಂತಾದ ವಾದ್ಯಗಳು ಬಾರಿಸಲ್ಪಟ್ಟದರಿಂದ ಆ ಶಬ್ದವು ಬಹಳವಾಗಿ ಆಯಿತು.

೧೪. ಆವೇಳೆಯಲ್ಲಿ ಬಿಳೀ ಕುದುರೆಗಳು ಕಟ್ಟಲ್ಪಟ್ಟ ದೊಡ್ಡ ರಥದಲ್ಲಿ ಕುಳಿತಿರುವ ಕೃಷ್ಣಾರ್ಜುನರು ದಿವ್ಯ ಶಂಖಗಳನ್ನು ಧ್ವನಿ ಮಾಡಿದರು.

೧೫. ಶ್ರೀಕೃಷ್ಣನು ಪಾಂಚಜನ್ಯವನ್ನೂ, ಅರ್ಜುನನು ದೇವದತ್ತವನ್ನೂ, ಪೌಂಡ್ರವೆಂಬ ಮಹಾ ಶಂಖವನ್ನು ಭೀಮಸೇನನು ಧ್ವನಿಸಿದನು.

೧೬. ಅನಂತವಿಜಯವನ್ನು ಅರಸಾದ ಧರ್ಮರಾಯನು, ನಕುಲನು, ಸುಘೋಷವನ್ನು, ಸಹದೇವನು, ಮಣಿಪುಷ್ಪಕವೆಂಬ ಶಂಖವನ್ನು.

೧೭. ಮತ್ತು ಕಾಶೀರಾಯನು, ಶಿಖಂಡಿ, ದೃಷ್ಟದ್ಯುಮ್ನನು, ವಿರಾಟರಾಯನು, ಹಿಂಜರಿಯದ ಸಾತ್ಯಕಿಯು.

ENGLISH.

Be acquainted also with the names of those of our party who are the most distinguished. I will mention a few of those who are amongst my generals, by way of example. There is thyself, my Preceptor, and *Bheeshma*, and *Kreepa* the conqueror in battle, and *Aswatthama*, and *Veekarna*, and the son of *Samadatta*, with others in vast numbers who for my service have forsaken the love of life. They are all of them practised in the use of arms, and experienced in every mode of fight. Our innumerable forces are commanded by *Bheeshma*, and the inconsiderable army of our foes is led by *Bheem*. Let all the generals, according to their respective divisions, stand in their posts, and one and all resolve *Bheeshma* to support."

The ancient chief, and brother of the grandsire of the *Kooroos*, then, shouting with a voice like a roaring lion, blew his shell to raise the spirits of the *Kooroo* chief; and instantly innumerable shells, and other warlike instruments, were struck up on all sides, so that the clangour was excessive. At this time *Krishna* and *Arjoon* were standing in a splendid chariot, drawn by white horses. They also sounded their shells, which were of celestial form: the name of the one which was blown by *Krishna*, was *Pānchajanya*, and that of *Arjoon* was called *Deva-datta*. *Bheem*, of dreadful deeds, blew his capacious shell *Powndra*, and *Yoodheesteer*, the royal son of *Koontee*, sounded *Ananta-Veejay*. *Nakool* and *Sahadeva* blew their shells also; the one called *Soogosha*, the other *Maneepooshpaka* The prince of *Kasee* of the mighty bow, *Seekhandee*, *Dhreshtaduhymna*, *Veerata*, *Satyakee* of invincible arm.

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SANSCRIT.

೧೮. ದ್ರುಪದೋ ದ್ರೌಪದೇಯಾಶ್ಚ ಸರ್ವಶಃ ಪೃಥಿವೀಪತೇ। ಸಾಭದ್ರಶ್ಚ ಮಹಾಬಾಹುಃ ಶಂಖಾನ್ದಧ್ಮುಃ ಪೃಥಕ್ ಪೃಥಕ್॥

೧೯. ಸ ಘೋಷೋ ಧಾರ್ತರಾಷ್ಟ್ರಾಣಾಂ ಹೃದಯಾನಿ ವ್ಯದಾರಯತ್॥ ನಭಶ್ಚ ಪೃಥಿವೀಂ ಚೈವ ತುಮುಲೋ ವ್ಯನುನಾದಯನ್॥

೨೦. ಅಥ ವ್ಯವಸ್ಥಿತಾನ್ ದೃಷ್ಟ್ವಾ ಧಾರ್ತರಾಷ್ಟ್ರಾನ್ ಕಪಿಧ್ವಜಃ। ಪ್ರವೃತ್ತೇ ಶಸ್ತ್ರಸಂಪಾತೇ ಧನುರುದ್ಯಮ್ಯ ಪಾಂಡವಃ॥

೨೧. ಹೃಷೀಕೇಶಂ ತದಾ ವಾಕ್ಯಮಿದಮಾಹ ಮಹೀಪತೇ। ಸೇನಯೋರುಭಯೋರ್ಮಧ್ಯೇ ರಥಂ ಸ್ಥಾಪಯ ಮೇಽಚ್ಯುತ॥

೨೨. ಯಾವದೇತಾನ್ನಿರೀಕ್ಷೇಽಹಂ ಯೋದ್ಧುಕಾಮಾನವಸ್ಥಿತಾನ್। ಕೈರ್ಮಯಾ ಸಹ ಯೋದ್ಧವ್ಯಮಸ್ಮಿನ್ ರಣಸಮುದ್ಯಮೇ॥

೨೩. ಯೋತ್ಸ್ಯಮಾನಾನವೇಕ್ಷೇಽಹಂ ಯ ಏತೇಽತ್ರ ಸಮಾಗತಾಃ। ಧಾರ್ತರಾಷ್ಟ್ರಸ್ಯ ದುರ್ಬುದ್ಧೇರ್ಯುದ್ಧೇ ಪ್ರಿಯಚಿಕೀರ್ಷವಃ॥

೨೪. ಏವಮುಕ್ತೋ ಹೃಷೀಕೇಶೋ ಗುಡಾಕೇಶೇನ ಭಾರತ। ಸೇನಯೋರುಭಯೋರ್ಮಧ್ಯೇ ಸ್ಥಾಪಯಿತ್ವಾ ರಥೋತ್ತಮಂ॥

೨೫. ಭೀಷ್ಮದ್ರೋಣ ಪ್ರಮುಖತಃ ಸರ್ವೇಷಾಂ ಚ ಮಹೀಕ್ಷಿತಾಂ। ಉವಾಚ ಪಾರ್ಥ ಪಶ್ಯೈತಾನ್ ಸಮವೇತಾನ್ ಕುರೂನಿತಿ॥

೨೬. ತತ್ರಾವಸ್ಥಿತಾನ್ ಪಾರ್ಥಃ ಪಿತೄನಥ ಪಿತಾಮಹಾನ್। ಆಚಾರ್ಯಾನ್ ಮಾತುಲಾನ್ ಭ್ರಾತೄನ್ ಪುತ್ರಾನ್ ಪೌತ್ರಾನ್ ತಥಾ ಸಖೀನ್ ಶ್ವಶುರಾನ್ ಸುಹೃದಶ್ಚೈವ ಸೇನಯೋರುಭಯೋರಪಿ॥

CANARESE.

೧೮. ದ್ರುಪದರಾಯನು, ದ್ರೌಪದಿಯ ಮಕ್ಕಳೂ, ಅಭಿಮನ್ಯು, ಮೊದಲಾದ ಯೆಲ್ಲರೂ ಯೆಲ್ಲಾ ಕಡೆಯೂ ಬೇರೆ ಬೇರೆ ಶಂಖಗಳನ್ನು ಧ್ವನಿ ಮಾಡಿದರು. ಕೇಳೈ ಧೃತರಾಷ್ಟ್ರರಾಯನೇ.

೧೯. ಆ ಮಹಾ ಘೋಷವು ಕೌರವರ ಹೃದಯಗಳನ್ನು ಬಿರಿಯಮಾಡಿದ್ದಾಗಿ ಮತ್ತು ಭೂಮ್ಯಾಕಾಶಗಳು ಯೇಕವಾಗಿ ಧ್ವನಿ ಗೈಯ್ಯಿಸಿತು.

೨೦. ಆಗಲು ಯುದ್ಧರಂಗದಲ್ಲಿ ನಿಂತಿರುವ ಕೌರವರನ್ನು ನೋಡಿ ಹನೂಮಧ್ವಜನಾದ ಅರ್ಜುನನು ಬಿಲ್ಲನ್ನೆತ್ತಿ ಬಾಣಗಳ ಅಲಸುಗಳನ್ನು ಕೂಡಿಸಿದನು.

೨೧. ಯೆಲೆ ಧೃತರಾಷ್ಟ್ರರಾಯನೇ ಆ ಅರ್ಜುನನು ಕೃಷ್ಣನಂ ಕುರಿತು ಯೆಲೇ ಅಚ್ಯುತನಾದ ಕೃಷ್ಣಸ್ವಾಮಿಯೆ ಯೆರಡು ಸೈನ್ಯಗಳ ಮಧ್ಯದಲ್ಲಿ ರಥವನ್ನು ನಿಲ್ಲಿಸು ಅಂದನು.

೨೨. ಯುದ್ಧಾಪೇಕ್ಷೆಯುಳ್ಳವರಾಗಿ ನಿಂತಿರುವ ಇವರ ನೆಲ್ಲಾ ನಾನು ನೋಡುವೆನು. ಮತ್ತು ಈ ಯುದ್ಧದಲ್ಲಿ ಯಾರ ಸಂಗಡ ನಮ್ಮಿಂದ ಯುದ್ಧ ಮಾಡಕೂಡುವದೋ ನೋಡುವೆನು.

೨೩. ದುರ್ಬುದ್ಧಿಯಾದ ಕೌರವನ ಯುದ್ಧಕಾರ್ಯದಲ್ಲಿ ಪ್ರೀತಿಮಾಡಿ ಕೂಡಿರುವ ಇವರನ್ನೆಲ್ಲಾ ನಾನು ನೋಡಬೇಕು.

೨೪. ಕೇಳೈ ಧೃತರಾಷ್ಟ್ರರಾಯನೇ ಈಮೇರೆ ಅರ್ಜುನನಿಂದ ಕೇಳಲ್ಪಟ್ಟವನಾಗಿ ಶ್ರೀಕೃಷ್ಣನು ಯೆರಡು ಸೈನ್ಯಗಳ ಮಧ್ಯದಲ್ಲಿ ರಥಶ್ರೇಷ್ಮವನ್ನು ನಿಲ್ಲಿಸಿ.

೨೫. ಯೆಲೇ ಅರ್ಜುನನೇ ಕೂಡಿ ಬಂದಿರುವ ಭೀಷ್ಮ ದ್ರೋಣಾದಿಗಳಾದ ಯೆಲ್ಲಾ ಕೌರವರ ಸೈನಿಕರನ್ನು ನೋಡೆಂದಂದನು.

೨೬. ಅರ್ಜುನನು ಆ ಯುದ್ಧರಂಗದಲ್ಲಿ ನಿಂತಿರುವ ತಂದೆಗಳನ್ನು, ತಾತಂದಿರನ್ನು, ಗುರುಗಳನ್ನು, ಸೋದರ ಮಾವಂದಿರನ್ನು, ಅಣ್ಣ ತಮ್ಮಂದಿರನ್ನು, ಮಕ್ಕಳನ್ನು, ಮೊಮ್ಮಕ್ಕಳನ್ನು, ಸ್ನೇಹಿತರನ್ನು, ನೋಡಿದನು.

ENGLISH.

Droopad and the sons of his royal daughter *Krishna*, with the son of *Soobhadra*, and all the other chiefs and nobles, blew also their respective shells. So that their shrill-sounding voices pierced the hearts of the *Kooroos*, and re-echoed with a dreadful noise from heaven to earth.

In the mean time *Arjoon*, perceiving that the sons of *Dhreetarashtra* stood ready to begin the fight, and that the weapons began to fly abroad, having taken up his bow, [addressed *Krishna* in the following words:]

"I pray thee, *Krishna*, cause my chariot to be driven and placed between the two armies, that I may behold who are the men that stand ready, anxious to commence the bloody fight; and with whom it is that I am to fight in this ready field; and who they are that are here assembled to support the vindictive son of *Dhreetarashtra* in the battle."

Krishna being thus addressed by *Arjoon*, drove the chariot; and, having caused it to halt in the midst of the space in front of the two armies, bad *Arjoon* cast his eyes towards the ranks of the *Kooroos*, and behold where stood the aged *Bheeshma*, and *Dron*, with all the chief nobles of their party. He looked at both the armies, and beheld, on either side, none but grandsires, uncles, cousins, tutors, sons, and brothers, near relations or bosom friends:

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SANSCRIT.

೨೭. ತ್ವಕ್ಚೈವ ಪರಿದಹ್ಯತೇ ॥

೩೦. ಗಾಂಡೀವಂ ಸ್ರಂಸತೇ ಹಸ್ತಾತ್ ತ್ವಕ್ಚೈವ ಪರಿದಹ್ಯತೇ ।
ನ ಚ ಶಕ್ನೋಮ್ಯವಸ್ಥಾತುಂ ಭ್ರಮತೀವ ಚ ಮೇ ಮನಃ ॥

೩೧. ನಿಮಿತ್ತಾನಿ ಚ ಪಶ್ಯಾಮಿ ವಿಪರೀತಾನಿ ಕೇಶವ ।
ನ ಚ ಶ್ರೇಯೋನುಪಶ್ಯಾಮಿ ಹತ್ವಾ ಸ್ವಜನಮಾಹವೇ ॥

೩೨. ನ ಕಾಂಕ್ಷೇ ವಿಜಯಂ ಕೃಷ್ಣ ನ ಚ ರಾಜ್ಯಂ ಸುಖಾನಿ ಚ ।
ಕಿಂ ನೋ ರಾಜ್ಯೇನ ಗೋವಿಂದ ಕಿಂ ಭೋಗೈರ್ಜೀವಿತೇನ ವಾ ॥

೩೩. ಯೇಷಾಮರ್ಥೇ ಕಾಂಕ್ಷಿತಂ ನೋ ರಾಜ್ಯಂ ಭೋಗಾಃ ಸುಖಾನಿ ಚ ।
ತ ಇಮೇವಸ್ಥಿತಾ ಯುದ್ಧೇ ಪ್ರಾಣಾಂಸ್ತ್ಯಕ್ತ್ವಾ ಧನಾನಿ ಚ ॥

೩೪. ಆಚಾರ್ಯಾಃ ಪಿತರಃ ಪುತ್ರಾಸ್ತಥೈವ ಚ ಪಿತಾಮಹಾಃ ।
ಮಾತುಲಾಃ ಶ್ವಶುರಾಃ ಪೌತ್ರಾಃ ಶ್ಯಾಲಾಃ ಸಂಬಂಧಿನಸ್ತಥಾ ॥

೩೫. ಏತಾನ್ನ ಹಂತುಮಿಚ್ಛಾಮಿ ಘ್ನತೋಪಿ ಮಧುಸೂದನ ।
ಅಪಿ ತ್ರೈಲೋಕ್ಯರಾಜ್ಯಸ್ಯ ಹೇತೋಃ ಕಿನ್ನು ಮಹೀಕೃತೇ ॥

೩೬. ನಿಹತ್ಯ ಧಾರ್ತರಾಷ್ಟ್ರಾನ್ನಃ ಕಾ ಪ್ರೀತಿಃ ಸ್ಯಾಜ್ಜನಾರ್ದನ ।
ಪಾಪಮೇವಾಶ್ರಯೇದಸ್ಮಾನ್ ಹತ್ವೈತಾನಾತತಾಯಿನಃ ॥

೩೭. ತಸ್ಮಾನ್ನಾರ್ಹಾ ವಯಂ ಹಂತುಂ ಧಾರ್ತರಾಷ್ಟ್ರಾನ್ ಸಬಾಂಧವಾನ್ ।
ಸ್ವಜನಂ ಹಿ ಕಥಂ ಹತ್ವಾ ಸುಖಿನಃ ಸ್ಯಾಮ ಮಾಧವ ॥

CANARESE.

೨೭. ಹಾಗೆಯೇ ಮಾವಂದಿರನ್ನು, ಪ್ರಿಯರನ್ನು, ಉಭಯ ಸೇನೆಗಳಲ್ಲಿಯೂ ಇರುವ ಸಕಲ ಬಂಧುಗಳನ್ನು, ಅರ್ಜುನನು ನೋಡುವನಾಗಿ

೨೮. ಮಹಾ ಕರುಣೆಯಿಂದ ಕೂಡಿಕೊಂಡವನಾಗಿ ಬಳಲಿ ಇಂತೆಂದನು, ಯೆಲೇ ಕೃಷ್ಣನೇ ಯುದ್ಧಾಪೇಕ್ಷೆಯಿಂದ ನಿಂತಿರುವ ಈ ಸ್ವಜನವನ್ನು ನೋಡಿ

೨೯. ನನ್ನ ಅವಯವಂಗಳು ಬಳಲುತ್ತವೆ, ಮುಖವು ವೊಣಗುತ್ತದೆ, ನನ್ನ ಶರೀರದಲ್ಲಿ ಕಂಪವೂ ನಿಲುವು ಕೋಮವೂ ಉಂಟಾಯಿತು.

೩೦. ಗಾಂಡೀವವೆಂಬ ನನ್ನ ಧನಸ್ಸು ಕೈಯ್ಯಿಂದ ಜಾರುತ್ತದೆ, ಶರೀರದ ಚರ್ಮವು ಸುಡುತ್ತದೆ, ನನ್ನ ಮನಸ್ಸು ಕಳವಳಗೊಂಡಿತು, ನಾನು ನಿಲ್ಲಲಾರೆನು.

೩೧. ಯೆಲೇ ಕೇಶವನೇ ಅಪಶಕುನಗಳನ್ನು ನೋಡುತ್ತೇನೆ, ಯುದ್ಧದಲ್ಲಿ ನೆಂಟರನ್ನು ಕೊಂದರೆ ಮೇಲು ಬರಲಾರದು.

೩೨. ಯೆಲೇ ಕೃಷ್ಣನೇ ಜಯವನ್ನು, ರಾಜ್ಯವನ್ನು, ಸುಖಗಳನ್ನು, ಅಪೇಕ್ಷಿಸೆನು. ರಾಜ್ಯದಿಂದಲೇನು ಯೆಲೇ ಗೋವಿಂದನೇ ಭೋಗಂಗಳಿಂದಲಾ ಬದುಕುವದರಿಂದಲಾ ನಮಗೆ ಯೇನು ಪ್ರಯೋಜನವು.

೩೩. ಈ ರಾಜ್ಯ ಭೋಗ ಸುಖಗಳು ನಮಗೆ ಯಾರಿಗೋಸ್ಕರ ಅಪೇಕ್ಷೆಮಾಡಲ್ಪಟ್ಟವೋ ಅವರುಗಳು ಪ್ರಾಣಗಳನ್ನು ಧನಗಳನ್ನು ಬಿಟ್ಟು ಯುದ್ಧರಂಗದಲ್ಲಿ ನಿಂತಿದ್ದಾರೆ.

೩೪. ಆಚಾರ್ಯರು, ತಂದೆಗಳು, ಮಕ್ಕಳು, ತಾತಂದಿರು, ಸೋದರ ಮಾವಂದಿರು, ಮಾವಂದಿರು, ಮಮ್ಮಕ್ಕಳು, ಭಾವ ಮೈದುಂದಿರು, ಬೀಗರು,

೩೫. ಇವರಿಂದ ನಾನು ಕೊಲ್ಲಲ್ಪಟ್ಟರೂ ಇವರನ್ನೆಲ್ಲಾ ಕೊಲ್ಲ ಲೆಣಿಸೆನು, ಇದರಿಂದ ಮೂರುಲೋಕದ ಪ್ರಭುತ್ವ ಬಂದಾಸ್ಯು ಪೇಡ ಇನ್ನು ಭೂಮಿಯ ಮಾತೇನು ಕೇಳೈ ಮಧುಸೂದನನೇ.

೩೬. ಯೆಲೇ ಜನಾರ್ದನನೇ ಈ ನೀಚರಾದ ಕೌರವರನ್ನು ಕೊಂದರೆ ಯೇನು ಕೂಡಿಬಂಧೀತು ಈ ಪಾಪಿಗಳನ್ನು ಕೊಲ್ಲುವದು ಪಾಪವೇ ಸರಿ.

೩೭. ಆದದರಿಂದ ಇವರು ಕೊಲ್ಲಪಕ್ಕವರಲ್ಲ ನೆಂಬರಿಂದ ಕೂಡಿಕೊಂಡಿರುವ ಕೌರವರು ಸ್ವಜನವಾದ್ದರಿಂದ ಇವರನ್ನು ಕೊಂದು ಹ್ಯಾಗೆ ಸುಖವುಳ್ಳವರಾದೇವು, ಹೇಳೈ ಮಾಧವನೇ.

ENGLISH.

And when he had gazed for a while and beheld such friends as these prepared for the fight, he was seized with extreme pity and compunction, and uttered his sorrow in the following words: "Having beheld, O *Krishna!* my kindred thus standing anxious for the fight,

My members fail me, my countenance withereth, the hair standeth an end upon my body, and all my frame trembleth with horror! Even *Gandeev* my bow escapeth from my hand, and my skin is parched and dried up. I am not able to stand; for my understanding, as it were, turneth round, and I behold inauspicious omens on all sides. When I shall have destroyed my kindred, shall I longer look for happiness? I wish not for victory, *Krishna;* I want not dominion; I want not pleasure; for what is dominion, and the enjoyment of life, or even life itself, when those, for whom dominion, pleasure, and enjoyment were to be coveted, have abandoned life and fortune, and stand here in the field ready for the battle? Tutors, sons, and fathers, grandsires, and grandsons, uncles, and nephews, cousins, kindred, and friends! Although they would kill me, I wish not to fight them; no not even for the dominion of the three regions of the universe, much less for this little earth! Having killed the sons of *Dhreetarashtra*, what pleasure, O *Krishna*, can we enjoy? Should we destroy them, tyrants as they are, sin would take refuge with us. It therefore behoveth us not to kill such near relations as these. How, O *Krishna*, can we be happy hereafter, when we have been the murderers of our race?

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೩೪. ಯದ್ಯಪ್ಯೇತೇ ನಪಶ್ಯಂತಿಲೋ
ಭೋಪಹತಚೇತಸಃ। ಕುಲಕ್ಷಯಕೃತಂದೋ
ಷಂಮಿತ್ರದ್ರೋಹೇಚಪಾತಕಂ॥

೩೯. ಕಥಂನಜ್ಞೇಯಮಸ್ತಾಭಿಃ ಪಾಪಾ
ದಸ್ಮಾನ್ನಿವರ್ತಿತುಂ। ಕುಲಕ್ಷಯೆ ಕೃತಂ
ದ್ರೋಹಂಪ್ರಪಶ್ಯದ್ಭಿರ್ಜನಾರ್ದನ॥

೪೦. ಕುಲಕ್ಷಯಾತ್ಪ್ರಣಶ್ಯಂತಿಕುಲಧ
ರ್ಮಾಸ್ಸನಾತನಃ। ಧರ್ಮೇನಷ್ಟೇ ಕುಲಂ
ಕೃತ್ಸ್ನಮಧರ್ಮೋಭಿಭವತ್ಯುತ॥

೪೧. ಅಧರ್ಮಾಭಿಭವಾತ್ಕೃಷ್ಣಪ್ರದೂ
ಷ್ಯಂತಿಕುಲಸ್ತ್ರಿಯಃ। ಸ್ತ್ರೀಷುದುಷ್ಟಾಸು
ವಾರ್ಷ್ಣೇಯಜಾಯತೇ ವರ್ಣಸಂಕರಃ॥

೪೨. ಸಂಕರೋನರಕಾಯೈವಕುಲಘ್ನಾ
ನಾಂಕುಲಸ್ಯಚ। ಪತಂತಿಪಿತರೋಹ್ಯೇಷಾಂ
ಲುಪ್ತಪಿಂಡೋದಕಕ್ರಿಯಾಃ॥

೪೩. ದೋಷೈರೇತೈಃಕುಲಘ್ನಾನಾಂವ
ರ್ಣಸಂಕರಕಾರಕೈಃ। ಉತ್ಸಾದ್ಯಂತೇಜಾ
ತಿಧರ್ಮಾಃಕುಲಧರ್ಮಾಶ್ಚಶಾಶ್ವತಾಃ॥

೪೪. ಉತ್ಸನ್ನಕುಲಧರ್ಮಾಣಾಂಮನು
ಷ್ಯಾಣಾಂ ಜನಾರ್ದನ। ನರಕೇನಿಯತಂ
ವಾಸೋಭವತೀತ್ಯನುಶುಶ್ರುಮ॥

೪೫. ಅಹೋಬತಮಹತ್ಪಾಪಂಕರ್ತುಂ
ವ್ಯವಸಿತಾವಯಂ। ಯದ್ರಾಜ್ಯಸುಖಲೋ
ಭೇನಹಂತುಂಸ್ವಜನಮುದ್ಯತಾಃ॥

೪೬. ಯದಿಮಾಮ ಪ್ರತೀಕಾರ ಮಶ
ಸ್ತ್ರಂ ಶಸ್ತ್ರಪಾಣಯಃ। ಧಾರ್ತರಾ
ಷ್ಟ್ರಾರಣೇಹನ್ಯುಸ್ತನ್ಮೇಕ್ಷೇಮತರಂಭವೇತ್

೪೭. ಏವಮುಕ್ತ್ವಾರ್ಜುನಸ್ಸಂಖ್ಯೇ ರ
ಥೋಪಸ್ಥ ಉಪಾವಿಶತ್। ವಿಸೃಜ್ಯಸಶರಂಚಾ
ಪಂಶೋಕಸಂವಿಗ್ನಮಾನಸಃ॥

CANARESE.

೩೮. ಲೋಕದಲ್ಲಿ ಮಹಾ ಲೋಭಿಗಳಾದರೂ ಕುಲವನ್ನು
ಕೊಂದದರಿಂದಲೂ ಮಿತ್ರದ್ರೋಹದಿಂದಲೂ ಮಹಾ
ದೋಷವೆಂದು ಹೇಳುವರಲ್ಲವೆ.

೩೯ ನಮ್ಮುಂಥಾವರಿಂದ ಈಪಾಪಗಳ ಬೆಕೆಯಿಂದ ತಪ್ಪಿ
ಸಿಕೊಳ್ಳುವದಕ್ಕೆ ಹ್ಯಾಗೆ ತಿಳಿಯದೆ ಇರಬಹುದು. ಕುಲಕ್ಷಯ
ಮಾಡುವದರಿಂದ ದೋಷವೆಂದು ಬುದ್ಧಿವಂತರು ಹೇಳುವರು.

೪೦. ಯೆಲೇ ಜನಾರ್ದನನೇ ಕುಲಕ್ಷಯದಿಂದ ಅನಾದಿ
ಯಾದ ಕುಲಧರ್ಮಗಳು ನಶಿಸಿ ಹೋಸುವವು ಧರ್ಮನಷ್ಟ
ವಾದ ಕುಲವೆಲ್ಲಾ ಅಧರ್ಮದಲ್ಲೇ ಪ್ರವರ್ತಿಸುವದು.

೪೧. ಯೆಲೇ ಕೃಷ್ಣನೇ, ಅಧರ್ಮದಿಂದ ಕುಲಸ್ತ್ರೀ
ಯರು ದುಷ್ಟರಾಗುವರು, ದುಷ್ಟರಾದ ಸ್ತ್ರೀಗಳಲ್ಲಿ ಜಾತಿ
ಸಂಕರ ಹುಟ್ಟುವದು.

೪೨. ಯೆಲೇ ವೃಷ್ಣಿ ಕುಲೋತ್ತಮನೇ ಆ ಸಂಕರವು ಕು
ಲನಾಶಕರ ಕುಲಕ್ಕೆ ನರಕಕ್ಕೋಸ್ಕರವೇ ಇವರ ಪಿತೃಗಳು
ಪಿಂಡೋದಕ ಕ್ರಿಯೆಗಳಿಲ್ಲದೇ ಬೀಳುವರು.

೪೩. ಕುಲವನ್ನು ಕೆಡಿಸಿದವರ ವರ್ಣಸಂಕರ ಮಾಡುವ
ಈ ದೋಷಗಳಿಂದಲೇ ಕಾಶ್ವತವಾದ ಕುಲಧರ್ಮಗಳೂ
ಜಾತಿಧರ್ಮಗಳೂ ಕೆಡುವವು.

೪೪. ಯೆಲೇ ಜನಾರ್ದನನೇ ಈ ಪ್ರಕಾರ ಕುಲಧರ್ಮ
ಗಳನ್ನು ಕೆಡಿಸಿದ ಮನುಷ್ಯರಿಗೆ ಯಾವಾಗಲೂ ನರಕದಲ್ಲಿ
ವಾಸವಾಸುವದೆಂದು ಕೇಳುತ್ತಿದ್ದೇವೆ.

೪೫. ಹಾಹಾ ನಾವು ಮಹಾ ಪಾಪವನ್ನು ಮಾಡಲು
ದ್ಯೋಗಿಸಿದೆವಲ್ಲಾ ರಾಜ್ಯ ಸುಖವನ್ನುವೇಕ್ಷಿಸಿ ಸ್ವಜನವನ್ನು
ಕೊಲ್ಲ ಸಿದ್ಧವಾದೆವಲ್ಲಾ.

೪೬. ಮುಯ್ಯಿಗೆ ಮುಯ್ಯಿಮಾಡದೆ ನಿರಾಯುಧನಾದ
ನನ್ನನ್ನು ಆಯುದಪಾಣಿಗಳಾದ ಕೌರವರು ಕೊಂದರಾ
ದರೇ ನನಗೆ ಅತ್ಯಂತ ಕ್ಷೇಮವಾಗುವದು.

೪೭. ಈಪ್ರಕಾರದಲ್ಲಿ ಅರ್ಜುನನು ಕೋಕದಿಂದ ಕಲಕಿದ
ಮನಸ್ಸುಳ್ಳವನಾಗಿ ಧನುರ್ಬಾಣಗಳನ್ನು ಕೆಳಗಿರಿಸಿ ಯು
ದ್ಧದಲ್ಲಿ ರಥದಲ್ಲಿ ನಿಂತಿದ್ದವನು ಕುಳಿತುಕೊಂಡವನಾದನು.

ENGLISH.

What if they, whose minds are depraved by the lust of power, see no sin in the extirpation of their race, no crime in the murder of their friends, is that a reason why we should not resolve to turn away from such a crime, we who abhor the sin of extirpating the kindred of our blood?

In the destruction of a family, the ancient virtue of the family is lost. Upon the loss of virtue, vice and impiety overwhelm the whole of a race. From the influence of impiety the females of a family grow vicious; and from women that are become vicious are born the spurious brood called *Varna-sankar*. The *Sankar* provideth Hell both for those which are slain and those which survive; and their forefathers, being deprived of the ceremonies of cakes and water offered to their manes, sink into the infernal regions. By the crimes of those who murder their own relations, sore cause of contamination and birth of *Varna-sankars*, the family virtue, and the virtue of a whole tribe is for ever done away; and we have been told, O *Krishna*, that the habitation of those mortals whose generation hath lost its virtue, shall be in Hell.

Woe is me! what a great crime are we prepared to commit! Alas! that for the lust of the enjoyments of dominion we stand here ready to murder the kindred of our own blood! I would rather patiently suffer that the sons of *Dhreetarashtra*, with their weapons in their hands, should come upon me, and, unopposed, kill me unguarded in the field."

When *Arjoon* had ceased to speak, he sat down in the chariot between the two armies; and having put away his bow and arrows, his heart was overwhelmed with affliction.

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LECTURE II.

OF THE NATURE OF THE SOUL, AND SPECULATIVE DOCTRINES.

ಯೆರಡನೇ ಅಧ್ಯಾಯ.

SANSCRIT.

೧. ತಂತಥಾಕೃಪಯಾವಿಷ್ಟಮಶ್ರುಪೂ
ರ್ಣಾಕುಲೇಕ್ಷಣಂ। ವಿಷೀದಂತಮಿದಂವಾಕ್ಯ
ಮುವಾಚಮಧುಸೂಧನಃ॥

ಶ್ರೀಭಗವಾನುವಾಚ.

೨. ಕುತಸ್ತ್ವಾಂಕಶ್ಮಲಮಿದಂ ವಿಷಮೇಸ
ಮುಪಸ್ಥಿತಂ। ಅನಾರ್ಯಜುಷ್ಟಮ ಸ್ವರ್ಗ್ಯ
ಮಕೀರ್ತಿಕರಮರ್ಜುನ॥

೩. ಕ್ಲೈಬ್ಯಂಮಾಸ್ಮಗಮಃ ಪಾರ್ಥನೈ
ತತ್ತ್ವಯ್ಯುಪಪದ್ಯತೆ। ಕ್ಷುದ್ರಂಹೃದಯದೌ
ರ್ಬಲ್ಯಂತ್ಯಕ್ತ್ವೋತ್ತಿಷ್ಠ ಪರಂತಪ॥

ಅರ್ಜುನ ಉವಾಚ.

೪. ಕಥಂಭೀಷ್ಮಮಹಂಸಂಖ್ಯೇ ದ್ರೋಣಂ
ಚಮಧುಸೂದನ। ಇಷುಭಿಃಪ್ರತಿಯೋ
ತ್ಸ್ಯಾಮಿಪೂಜಾರ್ಹಾವರಿಸೂದನ॥

೫. ಗುರೂನಹತ್ವಾ ಹಿಮಹಾನುಭಾವಾ
ಶ್ರೇಯೋ ಭೋಕ್ತುಂಭೈಕ್ಷಮಪೀಹಲೋ
ಕೇ। ಹತ್ವಾರ್ಥ ಕಾಮಾಂಸ್ತು ಗುರೂನಿಹೈ
ವ ಭುಂಜೀಯಭೋಗಾನ್ರುಧಿರಪ್ರದಿಗ್ಧಾನ್॥

೬. ನಚೈತದ್ವಿದ್ಮಃ ಕತರನ್ನೋಗರೀ
ಯೋ್ಯೇಯದ್ವಾಜಯೇಮಯದಿವಾನೋಜ
ಯೇಯುಃ। ಯಾನೇವಹತ್ವಾನಜಿ ಜೀವಿಷಾ
ಮಸ್ತೇವಸ್ಥಿತಾಃಪ್ರಮುಖೇಧಾರ್ತರಾಷ್ಟ್ರಾಃ

೭. ಕಾರ್ಪಣ್ಯದೋಷೋಪಹತಸ್ವಭಾ
ವಃ ಪೃಚ್ಛಾಮಿತ್ವಾಂ ಧರ್ಮಸಂಮೂಢಚೇ
ತಾಃ। ಯಚ್ಛ್ರೇಯಸ್ಸ್ಯನ್ನಿಶ್ಚಿತಂಬ್ರೂ
ಹಿತನ್ಮೇ ಶಿಷ್ಯಸ್ತೇ ಹಂಶಾಧಿ ಮಾಂತ್ವಾಂ ಪ್ರ
ಪನ್ನಂ॥

CANARESE.

೧. ಈಮೇರಿಗೆ ಕರುಣೆಯಿಂದ ಕೂಡಿಕೊಂಡು ಕಣ್ಣೀರು
ತುಂಬುತ್ತಾ ದುಖ್ಖವನ್ನು ಮಾಡುವ ಅರ್ಜುನನನ್ನು ಕುರಿತು
ಮಧುಸೂದನನಾದ ಕೃಷ್ಣನಿಂತೆಂದನು.

ಭಗವದ್ವಾಕ್ಯ.

೨. ಯೆಲೇ ಅರ್ಜುನನೇ ವಿಷಮಕಾಲದಲ್ಲಿ ನೀಚರಿಂದ
ಹೊಂದಲ್ಪಡುವಂಥ ಮತ್ತು ಪರಲೋಕ ಹಾನಿಯನ್ನು ಅಪ
ಕೀರ್ತಿಯನ್ನು ತರುವ ಈ ಹೇಸಿಕೆಯ ಕೆಲಸವು ನಿನಗೆ
ಯಾವ ಕಡೆಯಿಂದ ಉಂಟಾಯಿತು.

೩. ಯೆಲೇ ಪಾರ್ಥನೇ ಹೇಡಿತನ ಹೊಂದಬೇಡ ಅದು
ನಿನಗೆ ಸಲ್ಲದು, ನೀಚವಾದ ಹೀನ ಮನಸ್ಸನ್ನ ಬಿಟ್ಟು ಯುದ್ಧ
ಕ್ಕೆ ಯೇಳೈ ಶತ್ರುಹನೆ.

ಅರ್ಜುನ ವಾಕ್ಯ.

೪. ಯೆಲೇ ಮಧುಸೂದನನೇ ಪೂಜಾ ಯೋಗ್ಯರಾದ
ಭೀಷ್ಮ ದ್ರೋಣರನ್ನು ಕುರಿತು ಬಾಣಂಗಳಿಂದ ಹ್ಯಾಗೆ
ಯುದ್ಧ ಮಾಡಲಿ.

೫. ಗುರುವರ್ಗಿಂತಲೂ ಭಿಕ್ಷ ಬೇಡುವದು ವೊಳ್ಳೇದು
ಧನಾವೇಕ್ಷೆಯುಳ್ಳ ಗುರುವುಗಳ ಕೊಂದು ಅನುಭವಿಸುವ ಭೋ
ಗವು ಅವರ ರಕ್ತದಲ್ಲಿ ಹೊಳ್ಕಿಸಿದ ಭಕ್ಷ್ಯಗಳನ್ನು ಉಂಡ
ಪಾಪವನ್ನು ಸಂಭವಿಸ ಮಾಡುವದು.

೬. ಈ ಯೆರಡು ಸೈನ್ಯಗಳೊಳಗೆ ಯಾವದು ದೊಡ್ಡ
ದೋ ಶಿಳಿಯಕೂಡದು. ನಾವೇ ಜಯಿಸುವವೋ ನಮ್ಮನ್ನ
ಅವರೇ ಜಯಿಸುವರೋ ಯಾರನ್ನು ಕೊಂದು ನಾವು ಬದು
ಕಲಾರೆವೋ ಆ ಕೌರವರೇ ಯೆದುರಾಗಿ ನಿಂತಿದ್ದಾರೆ,

೭. ಜಡತನವೆಂಬ ದೋಷದಿಂದ ಮುರಿಯಲ್ಪಟ್ಟ ಸ್ವಭಾ
ವವೂ ಧರ್ಮವೆಂಬ ಕನಿಕರದಿಂದ ಮುಚ್ಚಲ್ಪಟ್ಟ ಮನಸ್ಸು
ಳ್ಳವನಾಗಿ ನಿನ್ನನ್ನು ಕೇಳುತ್ತೇನೆ, ಯಾವದರಿಂದ ವೊಳ್ಳೇ
ದಾಗುವದೋ ಅದನ್ನು ನನಗೆ ನಿಶ್ಚಯಿಸಿ ಹೇಳು ನಾನು ನಿನಗೆ
ಹೊಂದಿದ ಶಿಷ್ಯನು ನನ್ನನ್ನು ಕುರಿತು ನೀನು ಆಜ್ಞಾಪಿಸು.

ENGLISH.

KRISHNA beholding him thus influenced by compunction, his eyes overflowing with a flood of tears, and his heart oppressed with deep affliction, addressed him in the following words :

KRISHNA.

" Whence, O *Arjoon*, cometh unto thee, thus standing in the field of battle, this folly and unmanly weakness? It is disgraceful, contrary to duty and the foundation of dishonour. Yield not thus to unmanliness, for it ill becometh one like thee. Abandon this despicable weakness of thy heart, and stand up."

ARJOON.

[4]"How, O *Krishna*, shall I resolve to fight with my arrows in the field against such as *Bheeshma* and *Dron*, who, of all men, are most worthy of my respect? [5]I would rather beg my bread about the world, than be the murderer of my preceptors, to whom such awful reverence is due. Should I destroy such friends as these, I should partake of possessions, wealth, and pleasures, polluted with their blood. [6]We know not whether it would be better that we should defeat them, or they us; for those, whom having killed, I should not wish to live, are even the sons and people of *Dhreetarashtra* who are here drawn up before us. [7]My compassionate nature is overcome by the dread of sin. Tell me truly what may be best for me to do. I am thy disciple, wherefore instruct me in my duty, who am under thy tuition; for my understanding is confounded by the dictates of my duty.

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SANSCRIT.

೪. ನಹಿಪ್ರಪಶ್ಯಾಮಿಮಮಾಪನುದ್ಯಾ
ದ್ಯಚ್ಛೋಕಮುಚ್ಛೋಷಣ ಮಿಂದ್ರಿಯಾ
ಣಾಂ। ಅವಾಪ್ಯಭೂಮಾವಸಪತ್ನಮೃದ್ಧಂ
ರಾಜ್ಯಂಸುರಾಣಾಮಪಿಚಾಧಿಪತ್ಯಂ॥

೯. ಏವಮುಕ್ತ್ವಾಹೃಷೀಕೇಶಂಗುಡಾಕೇ
ಶಃಪರಂತಪಃ। ನಯೋತ್ಸ್ಯಇತಿಗೋವಿಂದ
ಮುಕ್ತ್ವಾತೂಷ್ಣೀಂಬಭೂವಹ॥

೧೦. ತಮುವಾಚಹೃಷೀಕೇಶಃಪ್ರಹಸನ್ನಿ
ವ ಭಾರತ। ಸೇನಯೋರುಭಯೋರ್ಮ
ಧ್ಯೇವಿಷೀದಂತಮಿದಂವಚಃ॥

ಶ್ರೀಭಗವಾನುವಾಚ.

೧೧. ಅಶೋಚ್ಯಾನನ್ವಶೋಚಸ್ತ್ವಂಪ್ರ
ಜ್ಞಾವಾದಾಂಶ್ಚ ಭಾಷಸೇ। ಗತಾಸೂನ ಗತಾ
ಸೂಂಶ್ಚನಾನುಶೋಚಂತಿಪಂಡಿತಾಃ॥

೧೨. ನತ್ವೇವಾಹಂ ಜಾತುನಾ ನಸ್ತ್ವಂ
ನೇಮೇಜನಾಧಿಪಾಃ। ನಚ್ಚೈವನಭವಿಷ್ಯಾಮ
ಸ್ಸರ್ವೇವಯಮತಃಪರಂ॥

೧೩. ದೇಹಿನೋಸ್ಮಿ ಯಥಾದೇಹೇ ಕೌ
ಮಾರಂಯೌವ್ವನಂಜರಾ। ತಥಾದೇಹಾಂತರ
ಪ್ರಾಪ್ತಿರ್ಧೀರಸ್ತತ್ರನಮುಹ್ಯತಿ॥

೧೪. ಮಾತ್ರಾಸ್ಪರ್ಶಾಸ್ತುಕೌಂತೇಯ
ಶೀತೋಷ್ಣಸುಖದುಃಖದಾಃ। ಆಗಮಾಪಾಯಿ
ನೋನಿತ್ಯಾಸ್ತಾಂಸ್ತಿತಿಕ್ಷಸ್ವಭಾರತ॥

೧೫. ಯಂಹಿನವ್ಯಥಯಂತ್ಯೇತೇ ಪುರು
ಷಂ ಪುರುಷರ್ಷಭ। ಸಮದುಃಖಸುಖಂಧೀ
ರಂಸೋಮೃತತ್ವಾಯಕಲ್ಪತೇ॥

೧೬. ನಾಸತೋವಿದ್ಯತೇಭಾವೋನಾಭಾ
ವೋ ವಿದ್ಯತೇಸತಃ। ಉಭಯೋ ರಪಿದೃ
ಷ್ಟೋಂತಸ್ತ್ವನಯೋಸ್ತತ್ತ್ವದರ್ಶಿಭಿಃ॥

೧೭. ಅವಿನಾಶಿತುತದ್ವಿದ್ಧಿಯೇನಸರ್ವ
ಮಿದಂತತಂ। ವಿನಾಶಮವ್ಯಯಸ್ಯಾಸ್ಯನಕ
ಶ್ಚಿತ್ಕರ್ತುಮರ್ಹತಿ॥

CANARESE.

೪. ಇಂದ್ರಿಯಂಗಳ ವೋಣಗಿಸುವ ದುಃಖವು ನನಗೆ
ತಗಲಿ ಇಹೆ. ಹ್ಯಾಗಾಧೀತೋ ತಿಳಿಯಕೂಡದು, ಇಂದ್ರ
ಕದವಿ ಬಂದಾಸ್ಯ ಈ ದುಃಖ ಹೋಗಲಾರದು, ಭೂಮಿ
ಯಲ್ಲಿ ದಾಯಾದಿಗಳಿಲ್ಲದ ರಾಜ್ಯದ ಮಾತೇನು.

೯. ಈಪ್ರಕಾರ ಅರ್ಜುನನು ಯುದ್ಧಮಾಡಲಾಕಿನೆಂ
ದು ಕೃಷ್ಣನನ್ನು ಕುರಿತು ಹೇಳಿ ಸುಮ್ಮನಾದನು.

೧೦. ಯೆಲೇ ಧೃತರಾಷ್ಟ್ರರಾಯನೀ ಯೆರಡು ಸೈನ್ಯ
ಗಳ ನಡುವೆ ಯುದ್ಧಕ್ಕೆ ನಿಂತು ದುಃಖಿಸುವ ಅರ್ಜುನನ್ನು
ಕುರಿತು ನಕ್ಕವನಾಗಿ ಕೃಷ್ಣಸ್ವಾಮಿ ಇಂತೆಂದನು.

ಭಗವದ್ವಾಕ್ಯ.

೧೧. ಯೆಲೇ ಅರ್ಜುನನೇ ಕೋಕಿಸಬಾರದವಗಳನ್ನು
ಕುರಿತು ಕೋಕಿಸುತ್ತಿ ಶಾಸ್ತ್ರತಿಳಿಯೆದೆ ಮನಸ್ವೀಕೂತನಾ
ಡುತ್ತೀ ಅನಿತ್ಯವಾದ ದೇಹಗಳನ್ನು ನಿತ್ಯವಾದ ಆತ್ಮಗಳನ್ನು
ಕುರಿತು ವಂಡಿತರು ದುಃಖಿಸರು.

೧೨. ಹಿಂದಕ್ಕೆ ನಾನೂ ಇದ್ದೆನು, ನೀನೂ ಇದ್ದೀ,
ಈ ಅರಸುಗಳೂ ಇದ್ದರು, ನಾವೆಲ್ಲರೂ ಈಗಲು ಇಹೇವೆ,
ಮುಂದೆಯೂ ಇರುತ್ತೇವೆ.

೧೩. ದೇಹಧಾರಿಗೆ ಈ ದೇಹದಲ್ಲೇ ಬಾಲ್ಯ, ಯೌವ್ವನ,
ಕೌಮಾರ, ವಾರ್ಧಿಕ್ಯಗಳು ಹ್ಯಾಗೆಯೋ ದೇಹಾಂತರ
ಪ್ರಾಪ್ತಿಯು ಹಾಗೆಯೇ ಇದಕ್ಕೆ ಧೀರನು ಕೋಕಿಸನು.

೧೪. ಯೆಲೇ ಅರ್ಜುನನೇ ಇಂದ್ರಿಯಂಗಳ ತಗುಲುವಿಕೆ
ಗಳು ಶೀತೋಷ್ಣ ಸುಖ ದುಃಖಗಳನ್ನು ಹೊಂದಿಸುವವು.
ಮತ್ತು ಅಶೆಯೆಂಬ ಮೋಸವುಳ್ಳವಗಳು ಅನಿತ್ಯಗಳು ಆದ
ದರಿಂದ ಇಂಥಾವುವಗಳನ್ನು ಸಹಿಸಿಕೋ.

೧೫. ಯಾವಜೀವನನ್ನು ಈ ದುಃಖಗಳು ವ್ಯಥೆಪಡಸ
ಲಾರವೋ ಆ ಸುಖದುಃಖಗಳಲ್ಲಿ ಸಮಬುದ್ಧಿಯುಳ್ಳ ಧೀರನು
ಮೋಕ್ಷಕ್ಕೆ ತಕ್ಕವನಾಗುವನು.

೧೬. ಭಾವವಾದವಸ್ತುವು ಯಾವಾಗಲೂ ಇರದು, ಅಭಾ
ವವಾದ ವಸ್ತುವು ಯಾವಾಗಲೂ ಇರುವದು. ಈ ಯೆರಡರ
ಅಂತವು ಜ್ಞಾನಿಗಳಿಂದ ತಿಳಿಯಲ್ಪಟ್ಟಿದೆ.

೧೭. ಯಾವ ವಸ್ತುವಿನಿಂದಲೂ ಸಮಸ್ತವು ವುಂಟಾಯಿ
ತೋ ಆ ವಸ್ತುವು ನಾಶವಿಲ್ಲದ್ದೆಂದು ತಿಳಿ. ಈ ನಾಶವಿಲ್ಲದ ವ
ಸ್ತುವಿಗೆ ಯಾವನೂ ನಾಶವನ್ನುಂಟು ಮಾಡಲಾರನು.

ENGLISH.

8 And I see nothing that may assuage the grief which drieth up my faculties, although I were to obtain a kingdom without a rival upon earth, or dominion over the hosts of heaven"

9 *Arjoon* having thus spoken to *Krishna*, and declared that he would not fight, was silent. 10 *Krishna* smiling, addressed the afflicted prince standing in the midst of the two armies, in the following words :

KRISHNA.

11 "Thou grievest for those who are unworthy to be lamented, whilst thy sentiments are those of the wise men. The wise neither grieve for the dead nor for the living. 12 I myself never *was not*, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease *to be*. 13 As the soul in this mortal frame findeth infancy, youth, and old age; so, in some future frame, will it find the like. One who is confirmed in this belief, is not disturbed by any thing that may come to pass.

14 The sensibility of the faculties giveth heat and cold, pleasure and pain; which come and go, and are transient and inconstant. Bear them with patience, O son of *Bharat*; 15 for the wise man, whom these disturb not, and to whom pain and pleasure are the same, is formed for immortality. 16 A thing imaginary hath no existence, whilst that which is true is a stranger to non-entity. By those who look into the principles of things, the design of each is seen. 17 Learn that he by whom all things were formed is incorruptible, and that no one is able to effect the detruction of this thing which is inexhaustible.

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SANSCRIT.

೧೮. ಅಂತವಂತ ಇಮೇದೇಹಾ ನಿತ್ಯ
ಸ್ಯೋಕ್ತಾ ಶರೀರಿಣಃ। ಅನಾಶಿನೋಽಪ್ರಮೇ
ಯಸ್ಯತಸ್ಮಾದ್ಯುದ್ಧ್ಯಸ್ವಭಾರತ॥

೧೯. ಯಏನಂವೇತ್ತಿಹಂತಾರಂ ಯಶ್ಚೈ
ನಂ ಮನ್ಯತೇಹತಂ। ಉಭೌತೌನ ವಿಜಾನೀ
ತೋನಾಯಂಹಂತಿನಹನ್ಯತೆ॥

೨೦. ನಜಾಯತೇಮ್ರಿಯತೇವಾ ಕದಾ
ಚಿನ್ನಾಯಂಭೂತ್ವಾಭವಿತಾವಾನಭೂಯಃ। ಅಜೋನಿತ್ಯಃಶಾಶ್ವತೋಯಂಪುರಾಣೋನ
ಹನ್ಯತೇಹನ್ಯಮಾನೇಶರೀರೇ॥

೨೧. ವೇದಾವಿನಾಶಿನಂನಿತ್ಯಂ ಯಏನಮ
ಜಮವ್ಯಯಂ। ಕಥಂಸಪುರುಷಃಪಾರ್ಥ ಕಂ
ಘಾತಯತಿಹಂತಿಕಂ॥

೨೨. ವಾಸಾಂಸಿಜೀರ್ಣಾನಿಯಥಾವಿಹಾ
ಯನವಾನಿಗೃಹ್ಣಾತಿನರೋಪರಾಣಿ। ತಥಾಶ
ರೀರಾಣಿ ವಿಹಾಯ ಜೀರ್ಣಾನ್ಯ ನ್ಯಾನಿ ಸಂ
ಯಾತಿನವಾನಿದೇಹೀ.

೨೩. ನೈನಂಛಿಂದಂತಿ ಶಸ್ತ್ರಾಣಿನೈನಂ
ದಹತಿಪಾವಕಃ। ನಚೈನಂಕ್ಲೇದಯಂತ್ಯಾ
ಪೋನಶೋಷಯತಿಮಾರುತಃ॥

೨೪. ಅಚ್ಛೇದ್ಯೋಯಮದಾಹ್ಯೋ
ಯಮಕ್ಲೇದ್ಯೋಶೋಷ್ಯಏವಚ। ನಿತ್ಯಸ್ಸ
ರ್ವಗತಸ್ಥಾಣುರಚಲೋಯಂಸನಾತನಃ॥

೨೫. ಅವ್ಯಕ್ತೋಯಮಚಿಂತ್ಯೋಯ
ಮವಿಕಾರೋಯಮುಚ್ಯತೇ। ತಸ್ಮಾದೇವಂ
ವಿದಿತ್ವೈನಂನಾನುಶೋಚಿತುಮರ್ಹಸಿ॥

೨೬. ಅಥಚೈನಂನಿತ್ಯಜಾತಂನಿತ್ಯಂವಾ
ಮನ್ಯಸೇಮೃತಂ। ತಥಾಪಿತ್ವಂ ಮಹಾಬಾ
ಹೋನೈವಂಶೋಚಿತುಮರ್ಹಸಿ॥

CANARESE.

೧೮. ನಿತ್ಯನು, ನಾಶವಿಲ್ಲದವನು, ಯೆಣಿಸಕೂಡದವನು, ಶರೀರಧಾರಿಯು ಆದ ಜೀವನಿಗೆ ಈ ದೇಹಗಳು ಅಂತವುಳ್ಳವಗಳು ಯೆಂದು ಹೇಳಲ್ಪಡುವವು ಆದಕಾರಣ ಅರ್ಜುನನೇ ಯುದ್ಧವನ್ನು ಮಾಡು.

೧೯. ಯಾವನು ಈ ಜೀವನು ಕೊಲ್ಲುತ್ತಾನೆ, ಮತ್ತು ಯಾವನು ಈ ಜೀವನು ಕೊಲ್ಲಲ್ಪಡುತ್ತಾನೆ ಯೆಂದು ಹೇಳುವರೋ ಅವರಿಬ್ಬರೂ ತಿಳಿಯದವರು ಈ ಜೀವನು ಕೊಲ್ಲಲೂ ಇಲ್ಲ ಕೊಲ್ಲಲ್ಪಡಲೂ ಇಲ್ಲ.

೨೦. ಯಾವಾಗಲೂ ಹುಟ್ಟಾ ಸಾವೂ ಇಲ್ಲದೇ ಮತ್ತು ಆದನು ಆಗುತ್ತಾನೆ ಯೆಂಬುವದು ಇಲ್ಲದೆ. ಹುಟ್ಟದೆಯೂ ಯಾವಾಗಲೂ ನಿತ್ಯನಾಗಿ ಹಳಬನಾಗಿ ಇರುವ ಈ ಜೀವನು ಕೊಲ್ಲಲ್ಪಡುವ ಶರೀರದಲ್ಲಿ ಇದ್ದರೂ ಕೊಲ್ಲಲ್ಪಡುವವನಲ್ಲ.

೨೧. ಹುಟ್ಟಾ ಸಾವೂ ಇಲ್ಲದೆ ನಿತ್ಯನಾದ ಜೀವನು ಯಾರನ್ನಾ ಕೊಲ್ಲುವದು ಹ್ಯಾಗೆ, ಯಾರಿಂದಲಾದರೂ ಕೊಲ್ಲಲ್ಪಡವದು ಹ್ಯಾಗೆ.

೨೨. ಮನುಷ್ಯನು ಹಳೇ ವಸ್ತ್ರಗಳನ್ನು ಬಿಟ್ಟು ಹೊಸ ವಸ್ತ್ರಗಳನ್ನು ಹ್ಯಾಗೆ ಧರಿಸುವನೋ ಹಾಗೆಯೇ ಜೀರ್ಣವಾದ ಶರೀರಗಳನ್ನು ಬಿಟ್ಟು ಈ ಜೀವನು ಹೊಸದಾದ ಶರೀರಗಳನ್ನು ಹೊಂದುತ್ತಾನೆ.

೨೩. ಇಂಥಾ ಜೀವನನ್ನು ಆಯುಧಗಳು ಕಡಿಯಲಾರವು, ಅಗ್ನಿ ದಹಿಸಲಾರನು, ಉದಕವು ಕೊಳೆಯಿಸಲಾರದು, ಗಾಳಿಯು ಹೀರಲಾರದು.

೨೪. ಆದದರಿಂದ ಛೇದಿಸಕೂಡದವನಾಗಿಯೂ, ಸುಡಕೂಡದವನಾಗಿಯೂ, ಕೊಳೆಯಿಸಕೂಡದವನಾಗಿಯೂ, ಒಣಗಿಸಕೂಡದವನಾಗಿಯೂ, ಇರುವ ಈ ಜೀವನು ನಿತ್ಯನು ಯೆಲ್ಲಾಕಡೆಯಲ್ಲಿ ಇರುವವನು ದೃಢವಾದವನು, ಚಲಿಸದವನು ಯಾವಾಗಲೂ ಇರುವಾತನು.

೨೫. ಮತ್ತು ಈ ಜೀವನು ಕಾಣಕೂಡದವನು, ಯೋಚಿಸಕೂಡದವನು, ವಿಕಾರವಿಲ್ಲದವನು ಯೆಂದು ಹೇಳಲ್ಪಡುವನು, ಆದಕಾರಣ ಹೀಗೆ ತಿಳಿದು ಈ ಜೀವನವನ್ನು ಕುರಿತು ನೀನು ದುಖ್ಖಿಸಕೂಡದು.

೨೬. ಅಥವಾ ಈ ಜೀವನು ಯಾವಾಗಲೂ ಹುಟ್ಟುವನು ಮತ್ತು ನಾಶನವಾಗುವನೆಂದು ತಿಳುವಿಯಾದರೇ ಹಾಗಾದಾಗ್ಯೂ ಈ ಜೀವನನ್ನು ಕುರಿತು ದುಖ್ಖಿಸುವದಕ್ಕೆ ನೀನು ತಕ್ಕವನಲ್ಲವಲ್ಲ, ಕೇಳೈ ಮಹಾ ಭುಜನೇ.

ENGLISH.

[18]These bodies, which envelope the souls which inhabit them, which are eternal, incorruptible, and surpassing all conception, are declared to be finite beings; wherefore, O *Arjoon*, resolve to fight. [19]The man who believeth that it is the soul which killeth, and he who thinketh that the soul may be destroyed, are both alike deceived; for it neither killeth, nor is it killed. [20]It is not a thing of which a man may say, it hath been, it is about to be, or is to be hereafter: for it is a thing without birth; it is ancient, constant, and eternal, and is not to be destroyed in this its mortal frame. [21]How can the man, who believeth that this thing is incorruptible eternal, inexhaustible, and without birth, think that he can either kill or cause it to be killed? [22]As a man throweth away old garments, & putteth on new, even so the soul, having quitted its old mortal frames, entereth into others which are new. [23]The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away; [24]for it is indivisible, inconsumable, incorruptible, and is not to be dried away: it is eternal, universal, permanent, immoveable: [25]it is invisible, inconceivable, and unalterable; therefore, believing it to be thus, thou shouldst not grieve. [26]But whether thou believest it of eternal birth and duration, or that it dieth with the body, still thou hast no cause to lament it.

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SANSCRIT.

೭೭. ಜಾತಸ್ಯ ಹಿಧ್ರುವೋ ಮೃತ್ಯು ರ್ಧ್ರುವಂಜನ್ಮಮೃತಸ್ಯಚ। ತಸ್ಮಾದಪರಿ ಹಾರ್ಯೇರ್ಥೇ ನತ್ವಂಶೋಚಿತುಮರ್ಹಸಿ॥

೭೮. ಅವ್ಯಕ್ತಾದೀನಿಭೂತಾನಿವ್ಯಕ್ತಮ ಧ್ಯಾನಿಭಾರತ। ಅವ್ಯಕ್ತನಿಧನಾನ್ಯೇವ ತತ್ರ ಕಾಪರಿವೇದನಾ॥

೭೯. ಆಶ್ಚರ್ಯವತ್ಪಶ್ಯತಿಕಶ್ಚಿದೇನ ಮಾ ಶ್ಚರ್ಯವದ್ವದತಿತಥೈವಚಾನ್ಯಃ। ಆಶ್ಚರ್ಯವ ಚ್ಚೈನಮನ್ಯಃ ಶ್ರುಣೋತಿಶ್ರುತ್ವಾಪ್ಯೇನಂ ವೇದನಚೈವಕಶ್ಚಿತ್॥

೩೦. ದೇಹೀನಿತ್ಯಮವಧ್ಯೋಯಂದೇಹೇ ಸರ್ವಸ್ಯಭಾರತ। ತಸ್ಮಾತ್ಸರ್ವಾಣಿ ಭೂ ತಾನಿನತ್ವಂಶೋಚಿತುಮರ್ಹಸಿ॥

೩೧. ಸ್ವಧರ್ಮಮಪಿಚಾವೇಕ್ಷ್ಯನ ವಿಕಂಪಿತು ಮರ್ಹಸಿ। ಧರ್ಮ್ಯಾದ್ಧಿ ಯುದ್ಧಾಚ್ಛ್ರೇ ಯೋನ್ಯತ್ಕ್ಷತ್ರಿಯಸ್ಯನವಿದ್ಯತೆ.

೩೨. ಯದೃಚ್ಛಯಾಚೋಪಪನ್ನಂಸ್ವ ರ್ಗ ದ್ವಾರಮಪಾವೃತಂ। ಸುಖಿನಃಕ್ಷತ್ರಿ ಯಾಃಪಾರ್ಥ ಲಭಂತೇಯುದ್ಧಮಿ ದೃಶಂ॥

೩೩. ಅಥಚೇತ್ವಮಿಮಂಧರ್ಮ್ಯಂಸಂಗ್ರಾ ಮಂನಕರಿಷ್ಯಸಿ। ತತಃಸ್ವಧರ್ಮಂಕೀರ್ತಿಂಚ ಹಿತ್ವಾಪಾಪಮವಾಪ್ಸ್ಯಸಿ॥

೩೪. ಅಕೀರ್ತಿಂಚಾಪಿಭೂತಾನಿ ಕಥಯಿ ಷ್ಯಂತಿತೇವ್ಯಯಾಂ। ಸಂಭಾವಿತಸ್ಯಚಾಕೀ ರ್ತಿರ್ಮರಣಾದತಿರಿಚ್ಯತೇ॥

೩೫. ಭಯಾದ್ರಣಾ ದುಪರತಂಮನ್ಯಂ ತೇತ್ವಾಂಮಹಾರಥಾಃ। ಯೇಚಾಂಚತ್ವಂಬ ಹುಮತೋಭೂತ್ವಾಯಾಸ್ಯಸಿಲಾಘವಂ॥

೩೬. ಅವಾಚ್ಯ ವಾದಾಂಶ್ಚ ಬಹೂನ್ವದಿ ಷ್ಯಂತಿ ತವಾಹಿತಾಃ। ನಿಂದಂತಸ್ತವಸಾಮ ರ್ಥ್ಯಂತತೋದುಃಖತರನ್ನುಕಿಂ॥

CANARESE.

೭೭. ಹ್ಯಾಗಂದರೆ ಹುಟ್ಟಿದವನು ಸಾಯುವದೂ ಸತ್ತ ವನು ಹುಟ್ಟುವದೂ ನಿಶ್ಚಯವೇ ಆದದರಿಂದ ಈ ಕಾರ್ಯವು ಅನಿವಾರ್ಯವು ಇದಕ್ಕಾದರೂ ನೀನು ದುಃಖಿಸತಕ್ಕವನಲ್ಲವು.

೭೮. ಯೆಲೇ ಅರ್ಜುನನೇ ಹುಟ್ಟುವದಕ್ಕಿಂತ ಮೊದ ಲಾಗಿ ಕಾಣಿಸದೆಯೂ ಹುಟ್ಟಿದಮೇಲೆ ಕಾಣಿಸಿಯೂ, ಸತ್ತ ಮೇಲೆ ಮತ್ತು ಕಾಣಿಸದೆಯೂ ಇರುವವಲ್ಲವೇ ಯೆಲ್ಲಾ ಜೀ ವಗಳು, ಈ ವಿಷಯದಲ್ಲಿಯೂ ದುಃಖವೇನು.

೭೯. ಈ ಜೀವನನ್ನು ಯಾವನಾದರೂ ಕಾಣುವದೂ ಆಶ್ಚರ್ಯವೇ, ಹೇಳುವದೂ ಆಶ್ಚರ್ಯವೇ, ಕೇಳುವದೂ ಆಶ್ಚ ರ್ಯವೇ, ಕೇಳಿದಾಗ್ಯಾ ತಿಳಿಯುವದು ಮತ್ತೂ ಆಶ್ಚರ್ಯವಾ ಗಿರುವದು.

೩೦. ಸರ್ವವ್ಯಾಪಿಯಾದ ಜೀವನು ಕೊಲ್ಲಕೂಡದವನಾಗಿ ಯೂ, ನಿತ್ಯನಾಗಿಯೂ ಇದ್ದಾನೆ ಯೆಲೆ ಅರ್ಜುನನೇ ಆದ ಕಾರಣ ಯೆಲ್ಲಾ ಜೀವಗಳನ್ನು ಕುರಿತು ನೀನುದುಃಖಿಸಕೂಡದು

೩೧. ಸ್ವಧರ್ಮವನ್ನು ತಿಳಿದು ನೀನು ಹೆದರತಕ್ಕವನ ಲ್ಲ, ಕ್ಷತ್ರಿಯರಿಗೆ ಯುದ್ಧಕ್ಕಿಂತಲೂ ಶ್ರೇಷ್ಠವಾದ ಬೇರೊಂ ದು ಧರ್ಮವಿಲ್ಲ.

೩೨. ತನ್ನಷ್ಟಕ್ಕೆತಾನೇ ತೆರೆಯಲ್ಪಟ್ಟ ಸ್ವರ್ಗದ್ವಾರ ವನ್ನು ಕೇರಿಸುವ ಇಂಥಾ ಯುದ್ಧವನ್ನು ಪುಣ್ಯವಂತರಾದ ಕ್ಷತ್ರಿಯರು ಹೊಂದುವರು ಯೆಲೇ ಪಾರ್ಥನೇ.

೩೩. ನೀನು ಈ ಧರ್ಮಯುದ್ಧವನ್ನು ಮಾಡದೇ ಇದ್ದ ರೆ ಕುಲಧರ್ಮವನ್ನು ಕೀರ್ತಿಯನ್ನು ಹೋಗಲಾಡಿಸಿ ಪಾ ಪಹೊಂದುವಿ.

೩೪. ಯಾವಾಗಲೂ ಇರುವ ನಿನ್ನ ಅಪಕೀರ್ತಿಯನ್ನು ಜನಗಳು ಕಥೆಯಾಗಿ ಹೇಳುವರು, ಆದರೆ ಯೋಗ್ಯನಾದವ ನಿಗೆ ಅಪಕೀರ್ತಿಯು ಮರಣಕ್ಕಿಂತ ಹೆಚ್ಚೆಂದು ಹೇಳಲ್ಪ ಡುವದು.

೩೫. ಭಯದಿಂದ ಯುದ್ಧಸ್ಥಳದಿಂದ ಹಿಂದಿರಿಗಿದ ನಿನ್ನ ನ್ನು ಯಾವ ಮಹಾ ಪರಾಕ್ರಮಕಾಲಿಗಳೊಳಗೆ ನೀನು ಘನ ವನ್ನು ಹೊಂದಿರುವೆಯೋ ಅವರೆಲ್ಲರೂ ನೋಡುವರು ಆಗ ಲು ಲಘುತ್ವವನ್ನು ಹೊಂದುವಿ.

೩೬. ನಿನ್ನ ಶತ್ರುಗಳು ಆಡಬಾರದ ಮಾತುಗಳನ್ನು ಬಹ ಳವಾಗಿ ಆಡುವರು ನಿನ್ನ ಸಾಮರ್ಥ್ಯವನ್ನು ದೂಷಿಸುವ ರು, ಅದಕ್ಕಿಂತಲು ದೊಡ್ಡ ದುಃಖ ವ್ಯಾವದು.

ENGLISH.

[27]Death is certain to all things which are subject to birth, and regeneration to all things which are mortal; wherefore it doth not behove thee to grieve about that which is inevitable. [28]The former state of beings is unknown; the middle state is evident, and their future state is not to be discovered. Why then shouldst thou trouble thyself about such things as these? [29]Some regard the soul as a wonder, whilst some speak, and others hear of it with astonishment; but no one knoweth it, although he may have heard it described. [30]This spirit being never to be destroyed in the mortal frame which it inhabiteth, it is unworthy for thee to be troubled for all these mortals. [31]Cast but thy eyes towards the duties of thy particular tribe, and it will ill become thee to tremble. A soldier of the *Kshatree* tribe hath no duty superior to fighting. [32]Just to thy wish the door of heaven is found open before thee. Such soldiers only as are the favorites of Heaven obtain such a glorious fight as this. [33]But, if thou wilt not perform the duty of thy calling, and fight out the field, thou wilt abandon thy duty and thy honor, and be guilty of a crime. [34]Mankind speak of thy renown as infinite and inexhaustible. The fame of one who hath been respected in the world is extended even beyond the dissolution of the body.

[See Appendix II, Note A.]

[35]The generals of the armies will think that thy retirement from the field arose from fear, and thou wilt become despicable, even amongst those by whom thou wert wont to be respected [36]Thy enemies will speak of thee in words which are unworthy to be spoken, and depreciate thy courage and abilities: what can be more dreadful than this!

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SANSCRIT.

೩೭. ಹತೋವಾ ಪ್ರಾಪ್ಸ್ಯಸಿ ಸ್ವರ್ಗಂ ಜಿತ್ವಾವಾ ಭೋಕ್ಷ್ಯಸೇ ಮಹೀಂ। ತಸ್ಮಾದುತ್ತಿಷ್ಠ ಕೌಂತೇಯ ಯುದ್ಧಾಯ ಕೃತನಿಶ್ಚಯಃ॥

೩೮. ಸುಖದುಃಖೇ ಸಮೇ ಕೃತ್ವಾ ಲಾಭಾಲಾಭೌ ಜಯಾಜಯೌ। ತತೋ ಯುದ್ಧಾಯ ಯುಜ್ಯಸ್ವ ನೈವಂ ಪಾಪಮವಾಪ್ಸ್ಯಸಿ॥

೩೯. ಏಷಾತೇಭಿ ಹಿತಾ ಸಾಂಖ್ಯೇ ಬುದ್ಧಿರ್ಯೋಗೇ ತ್ವಿಮಾಂ ಶೃಣು। ಬುಧ್ಯಾಯುಕ್ತೋ ಯಯಾ ಪಾರ್ಥ ಕರ್ಮಬಂಧಂ ಪ್ರಹಾಸ್ಯಸಿ॥

೪೦. ನೇಹಾಭಿಕ್ರಮನಾಶೋಸ್ತಿ ಪ್ರತ್ಯವಾಯೋ ನವಿದ್ಯತೇ। ಸ್ವಲ್ಪಮಪ್ಯಸ್ಯ ಧರ್ಮಸ್ಯ ತ್ರಾಯತೇ ಮಹತೋ ಭಯಾತ್॥

೪೧. ವ್ಯವಸಾಯಾತ್ಮಿಕಾ ಬುದ್ಧಿರೇಕೇಹ ಕುರುನಂದನ। ಬಹುಶಾಖಾಹ್ಯನಂತಾಶ್ಚ ಬುದ್ಧಯೋವ್ಯವಸಾಯಿನಾಂ॥

೪೨. ಯಾಮಿಮಾಂ ಪುಷ್ಪಿತಾಂ ವಾಚಂ ಪ್ರವದಂತ್ಯವಿಪಶ್ಚಿತಃ। ವೇದವಾದರತಾಃ ಪಾರ್ಥ ನಾನ್ಯದಸ್ತೀತಿವಾದಿನಃ॥

೪೩. ಕಾಮಾತ್ಮಾನಃ ಸ್ವರ್ಗಪರಾ ಜನ್ಮಕರ್ಮ ಫಲಪ್ರದಾಂ। ಕ್ರಿಯಾವಿಶೇಷ ಬಹುಳಾಂ ಭೋಗೈಶ್ವರ್ಯಗತಿಂ ಪ್ರತಿ॥

೪೪. ಭೋಗೈಶ್ವರ್ಯಪ್ರಸಕ್ತಾನಾಂ ತಯಾಪಹೃತಚೇತಸಾಂ। ವ್ಯವಸಾಯಾತ್ಮಿಕಾ ಬುದ್ಧಿಸ್ಸಮಾಧೌ ನವಿಧೀಯತೇ॥

CANARESE.

೩೭. ಕೊಲ್ಲಲ್ಪಟ್ಟರೇ ಸ್ವರ್ಗವನ್ನು ಹೊಂದುವಿ, ಜಯಿಸಿದರೇ ರಾಜ್ಯ ಭೋಗವನ್ನು ಅನುಭವಿಸುವಿ, ಯೆಲೇ ಕುಂತೀ ಕುಮಾರನೇ ಆದಕಾರಣ ದೃಢಮನಸ್ಸು ಉಳ್ಳವನಾಗಿ ಯುದ್ಧಕ್ಕೆ ಯೇಳು.

೩೮. ಸುಖ ದುಃಖಗಳನ್ನಾ, ಲಾಭಾಲಾಭಗಳನ್ನಾ, ಜಯಾಪಜಯಗಳನ್ನಾ, ಸರಿಯಾಗಿ ಯೆಣಿಸಿ ಯುದ್ಧಕ್ಕೆ ಸಿದ್ಧವಾದವನಾದರೇ ಈ ಪಾಪವನ್ನು ಹೊಂದದಿರುವಿ.

೩೯. ಸಾಂಖ್ಯವೆಂಬ ಯೋಗದಲ್ಲಿ ಯಾವ ಬುದ್ಧಿಯು ಶಿಕ್ಷಿಸಲ್ಪಡುವದೋ ಆಬುದ್ಧಿಯನ್ನು ಕೇಳು, ಯೆಲೇ ಪಾರ್ಥನೇ ಅಂಥ ಬುದ್ಧಿಯ ಸಂಗಡ ಕೂಡಿದವನಾದರೇ ಕರ್ಮ ಮಾಡುವದರಿಂದ ಬರುವ ಪಾಪವೆಂಬ ಬಂಧನದ ಬೆಕೆಯಿಂದ ನೀನು ಬಿಡಲ್ಪಡುವಿ.

೪೦. ಈವೊಳ್ಳೆ ಜ್ಞಾನಹುಟ್ಟಿಸುವ ಕರ್ಮವು ಮಾಡಲಾರಂಭಿಸಿದರೇ ವ್ಯರ್ಥವಾಗದು ಇದನ್ನು ಮಾಡುವಾಗ ಮಧ್ಯೆ ವಿಘ್ನು ಬಂದಾಗ್ಯೂ ದೋಷವಿಲ್ಲ. ಈಸ್ವಧರ್ಮವಾದ ಕರ್ಮದಪ್ರಾರಂಭವು ಸ್ವಲ್ಪವಾದಾಗ್ಯೂ ಮಹಾ ಪಾಪ ಭಯದ ಬೆಕೆಯಿಂದ ರಕ್ಷಿಸುವದು.

೪೧. ಯೆಲೇ ಅರ್ಜುನನೇ ಕರ್ಮಮಾಡಬೇಕೆಂಬ ಬುದ್ಧಿ ವೊಂದೇಸರಿ ಆದಾಸ್ಯ ಕರ್ಮದಲ್ಲಿ ವ್ಯವಸಾಯ ಮಾಡದವರಿಗೆ ಬಹಳ ಕೊಂಬೆಗಳುಳ್ಳ ಅನೇಕ ಬುದ್ಧಿಗಳು ಉಂಟು.

೪೨. ವೇದವನ್ನು ವೋದಿ ಅರ್ಥವನ್ನು ತಿಳಿಯದವರು ಪುಷ್ಪವು ಫಲಕ್ಕೆ ಕಾರಣವೆಂಬ ವೇದಾರ್ಥವನ್ನು ಪುಷ್ಪವೇ ಫಲವೆಂಬದಾಗಿ ನೆನಸುತ್ತಾರೆ, ಅವರು ಅರಿಯದವರು.

೪೩. ಹುಟ್ಟಿದಾಗಲಿಂದ ಮಾಡಿದ ಕರ್ಮದ ಫಲವನ್ನು ಕೊಡುವದಾಗಿಯೂ ನಾನಾವಿಧವಾದ ಕ್ರಿಯೆಗಳಿಂದ ಬಹಳವಾಗಿಯೂ ಇರುವ ಭೋಗದ ಮತ್ತು ಐಶ್ವರ್ಯದ ಗತಿಯನ್ನು ಕುರಿತು ಸ್ವರ್ಗವೇ ಶ್ರೇಷ್ಠವೆಂದು ಆಕೆಯುಳ್ಳ ಮನುಷ್ಯರು ಹೇಳುವರು.

೪೪. ಅಂಥಾ ಭೋಗೈಶ್ವರ್ಯಗಳಲ್ಲಿ ತಗಲಿದ ಮನಸ್ಸು ಉಳ್ಳವರಾಗಿಯೂ ಆಕೆಯಿಂದ ತುಂಬಿದ ಚಿತ್ತವುಳ್ಳವರಾಗಿಯೂ ಇರುವ ಮನುಷ್ಯರ ಕರ್ಮಮಾಡಬೇಕೆಂಬ ಬುದ್ಧಿಯು ಜ್ಞಾನಸಂಬಂಧವಾದದ್ದಲ್ಲವು.

ENGLISH.

37 If thou art slain thou wilt obtain heaven; if thou art victorious thou wilt enjoy a world for thy reward; wherefore, son of *Koontee*, arise and be determined for the battle. 38 Make pleasure and pain, gain and loss, victory and defeat, the same, and then prepare for battle; or if thou dost not, thou wilt be criminal in a high degree. 39 & 40 Let they reason be thus applied in the field of battle, This thy judgment is formed upon the speculative doctrines of the *Sankhya sastra*; hear what it is in the practical, with which being endued thou shalt forsake the bonds of action. A very small portion of this duty delivereth a man from great fear.

41 In this there is but one judgment; but that is of a definite nature, whilst the judments of those of indefinite principles are infinite and of many branches.

42 & 43 Men of confined notions, delighting in the controversies of the *Veds*, tainted with worldly lusts, and preferring a transient enjoyment of heaven to eternal absorption, whilst they declare there is no other reward, pronounce, for the attainment of worldiy riches & enjoyments, flowery sentences, ordaining innumerable and manifold ceremonies, and promising rewards for the actions of this life.

44 The determined judgment of such as are attached to riches and enjoyment and whose reason is led astray by this doctrine, is not formed upon mature consideration and meditation.

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SANSCRIT.

೪೫. ತ್ರೈಗುಣ್ಯ ವಿಷಯಾ ವೇದಾನಿ ತ್ರೈಗುಣ್ಯೋ ಭವಾರ್ಜುನ। ನಿರ್ದ್ವಂದ್ವೋ ನಿತ್ಯಸತ್ವಸ್ಥೋ ನಿರ್ಯೋಗಕ್ಷೇಮಆತ್ಮವಾ॥

೪೬. ಯಾವಾನರ್ಥ ಉದಪಾನೇಸರ್ವತಸ್ಸಂಪ್ಲುತೋದಕೇ। ತಾವಾಂತ್ಸರ್ವೇಷು ವೇದೇಷು ಬ್ರಾಹ್ಮಣಸ್ಯವಿಜಾನತಃ॥

೪೭. ಕರ್ಮಣ್ಯೇವಾಧಿಕಾರಸ್ತೇಮಾಫಲೇಷು ಕದಾಚನ। ಮಾಕರ್ಮ ಫಲಹೇತು ರ್ಭೂರ್ಮಾತೇಸಂಗೋಸ್ತ್ವಕರ್ಮಣಿ॥

೪೮. ಯೋಗಸ್ಥಃಕುರುಕರ್ಮಾಣಿಸಂಗಂತ್ಯಕ್ತ್ವಾಧನಂಜಯ। ಸಿಧ್ಯಸಿಧ್ಯೋಸ್ಸಮೋಭೂತ್ವಾ ಸಮತ್ವಂಯೋಗಉಚ್ಯತೇ

೪೯. ದೂರೇಣಹ್ಯವರಂಕರ್ಮ ಬುದ್ಧಿಯೋಗಾದ್ಧನಂಜಯ। ಬುದ್ಧೌ ಶರಣಮಂನ್ವಿಚ್ಛ ಕೃಪಣಾಃಫಲಹೇತವಃ॥

೫೦. ಬುದ್ಧಿಯುಕ್ತೋಜಹಾತೀಹಉಭೇಸುಕೃತದುಷ್ಕೃತೇ। ತಸ್ಮಾದ್ಯೋಗಾಯಯುಜ್ಯಸ್ವ ಯೋಗಃಕರ್ಮಸುಕೌಶಲಂ॥

೫೧. ಕರ್ಮಜಂಬುದ್ಧಿಯುಕ್ತಾಹಿಫಲಂತ್ಯಕ್ತ್ವಾಮನೀಷಿಣಃ। ಜನ್ಮಬಂಧವಿನಿರ್ಮುಕ್ತಾಃಪದಂಗಚ್ಛಂತ್ಯನಾಮಯಂ॥

೫೨. ಯದಾತೇಮೋ ಹಕಲಿಲಂ ಬುದ್ಧಿರ್ವ್ಯತಿತರಿಷ್ಯತಿ। ತದಾಗಂತಾಸಿನಿರ್ವೇದಂ ಶ್ರೋತವ್ಯಸ್ಯಶ್ರುತಸ್ಯಚ॥

೫೩. ಶ್ರುತಿ ವಿಪ್ರತಿಪನ್ನಾ ತೇಯದಾಸ್ಥಾಸ್ಯತಿನಿಶ್ಚಲಾ। ಸಮಾಧಾವಚಲಾ ಬುದ್ಧಿಸ್ತದಾ ಯೋಗಮವಾಪ್ಸ್ಯಸಿ॥

CANARESE.

೪೫. ವೇದಗಳು ಮೂರುಸುಣಗಳ ವಿಷಯೆಗಳು ಮೂರು ಸುಣಗಳನ್ನು ಬಿಟ್ಟವನಾಸು ಅರ್ಜುನನೇ ನೀನಿಂಥಾವನಾದರೇ ಸುಖದುಖ್ಖಗಳಹೊಂದದ ನಿತ್ಯವಾದ ಸತ್ವಮಾರ್ಗದಲ್ಲಿ ನಿಲ್ಲು ನಿಜವಾದ ಯೋಗಕ್ಕಾ ಕ್ಷೇಮಕ್ಕಾ ಅತ್ಯಸಂಬಂಧಕ್ಕಾ ತಕ್ಕವನಾಗುವಿ.

೪೬. ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಹರಿಯುವ ನೀರು ತುಂಬಿದ ಭಾವಿಯಲ್ಲಿ ಯೆಷ್ಟು ಪ್ರಯೋಜನವು ಅಷ್ಟು ಪ್ರಯೋಜನವು ಯೆಲ್ಲಾ ವೇದಗಳಲ್ಲಿ ತಿಳಿದಂಥಾ ಬ್ರಾಹ್ಮನಿಗೆ ಆಗುವದು,

೪೭. ಕರ್ಮದಲ್ಲಿ ನಿನಗೆ ಅಧಿಕಾರ ವುಂಟಾದರೆ ತತ್ಫಲಗಳಲ್ಲಿ ಇಛೆ ಯಿಲ್ಲದೆ ಇರಲಿ. ಕರ್ಮಫಲಕ್ಕೆ ಕಾರಣನಾಗಬೇಡ ಕರ್ಮ ಬಿಡುವ ಬುದ್ಧಿ ನಿನಗೆ ಯಿಲ್ಲದಿರಲಿ.

೪೮. ಯೆಲೇ ಅರ್ಜುನನೇ ಫಲವನ್ನುಅಪೇಕ್ಷಿಸದೆ ಕರ್ಮಯೋಗಿಯಾಗಿ ಕರ್ಮಗಳನ್ನು ಮಾಡು, ಕರ್ಮಸಿದ್ಧಿಆದರೂ ಆಗದಿದ್ದರೂ ಚಿಂತೆಯಿಲ್ಲವೆಂದು ಸಮಾಧಾನದಿಂದಿರುವದೇ ಯೋಗವು ಯೆಂದು ಹೇಳಲ್ಪಡುವದು.

೪೯. ಜ್ಞಾನ ಯೋಗಕ್ಕಿಂತಲೂ ಕರ್ಮವು ದೂರವಾದದರಿಂದ ಶ್ರೇಷ್ಟವಲ್ಲ ಜ್ಞಾನಹೊಂದಿದರು ಫಲವ ಇಚ್ಛೈಸುವರು ಕೃಪಣರು, ಯೆಲೇ ಅರ್ಜುನನೇ ಫಲವನ್ನು ಅಪೇಕ್ಷಿಸದೆ ಜ್ಞಾನ ವಿಷಯವನ್ನೇ ಆಶ್ರಯಿಸು.

೫೦. ಜ್ಞಾನವಂತನು ಪಾಪ ಪುಣ್ಯಗಳನ್ನು ಈಗಲೇ ಜಯಿಸುವನು ಆದದರಿಂದ ಅಜ್ಞಾನಯೋಗವನ್ನು ಹೊಂದು ಕರ್ಮಗಳಲ್ಲಿ ಜ್ಞಾನಯೋಗವು ಶ್ರೇಷ್ಠವಾದದ್ದು.

೫೧. ಜ್ಞಾನವುಳ್ಳ ಬುದ್ಧಿವಂತರು ಕರ್ಮದಿಂದ ಹುಟ್ಟುವ ಫಲವನ್ನು ಬಿಟ್ಟು ಜನ್ಮವೆಂಬ ಬಂಧನದಿಂದ ಬಿಡಲ್ಪಟ್ಟವರಾಗಿ ರೋಗವಿಲ್ಲದ ಮೋಕ್ಷ ಪದವನ್ನು ಹೊಂದುವರು.

೫೨. ಯಾವಾಗ ನಿನ್ನ ಬುದ್ಧಿಯು ಮೋಹವೆಂಬ ವಿಪರೀತ ಜ್ಞಾನವನ್ನು ದಾಟೀತೋ ಆವಾಗ ಕೇಳ್ಕತಕ್ಕದದರ ಮತ್ತು ಪೂರ್ವದಲ್ಲಿ ಕೇಳಿದದರ ಅರ್ಥವನ್ನು ತಿಳಿದು ಸಮಾಧಾನ ಹೊಂದುವಿ.

೫೩. ವೇದಗಳು ಕರ್ಮವನ್ನೇ ಹೇಳುವದಿಲ್ಲ ಜ್ಞಾನವನ್ನು ಹೇಳುತ್ತವೆ ಯೆಂಬದಾಗಿ ನಿನ್ನ ಬುದ್ಧಿ ಯಾವಾಗ ನಿಶ್ಚಲ ಹೊಂದುವದೋ ಆವಾಗ ಆಬುದ್ಧಿಯು ಜ್ಞಾನದಲ್ಲಿ ಪ್ರವೇಶಿಸುವದು ಆಗಲೇ ಯೋಗವನ್ನು ಹೊಂದುವಿ.

ENGLISH.

45The objects of the *Veds* are of a threefold nature. Be thou free from a threefold nature; be free from duplicity, and stand firm in the path of truth; be free from care and trouble, and turn thy mind to things which are spiritual. 46The knowing divine findeth as many uses in the whole *Veds* collectively, as in a reservoir full flowing with water.

47Let the motive be in the deed and not in the event. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction. 48Depend upon application, perfom thy duty, abandon all thought of the consequence, and make the event equal, whether it terminate in good or evil; for such an equality is called *Yog*. 49The action stands at a distance inferior to the application of wisdom. Seek an asylum then in wisdom alone; for the miserable and unhappy are so on account of the event of things. 50Men who are endued with true wisdom are unmindful of good or evil in this world. Study then to obtain this application of thy understanding, for such application in business is a precious art.

51Wise men, who have abandoned all thought of the fruit which is produced from their actions, are freed from the chains of birth, and go to the regions of eternal happiness.

52When thy reason shall get the better of the gloomy weakness of thy heart, then shalt thou have attained all knowledge which hath been, or is worthy to be taught. 53When thy understanding, by study brought to maturity, shall be fixed immoveably in contemplation, then shall it obtain true wisdom."

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SANSCRIT.

ಅರ್ಜುನ ಉವಾಚ.

೫೪. ಸ್ಥಿತಪ್ರಜ್ಞಸ್ಯಕಾಭಾಷಾಸಮಾಧಿಸ್ಥ
ಸ್ಯಕೇಶವ। ಸ್ಥಿತಧೀಃಕಿಂಪ್ರಭಾಷೀತಕಿಮಾ
ಸೀತ ವ್ರಜೇತಕಿಂ॥

ಶ್ರೀಭಗವಾನುವಾಚ.

೫೫. ಪ್ರಜಹಾತಿಯದಾಕಾಮಾನ್ಸ
ರ್ವಾನ್ಪಾರ್ಥಮನೋಗತಾನ್। ಆತ್ಮನ್ಯೇ
ವಾತ್ಮನಾತುಷ್ಟಃಸ್ಥಿತಪ್ರಜ್ಞಸ್ತದೋಚ್ಯತೆ॥

೫೬. ದುಃಖೇಷ್ವನುದ್ವಿಗ್ನಮನಾಃಸುಖೇ
ಷುವಿಗತಸ್ಪೃಹಃ। ವೀತರಾಗಭಯಕ್ರೋ
ಧಃಸ್ಥಿತಧೀರ್ಮುನಿರುಚ್ಯತೆ॥

೫೭. ಯಸ್ಸರ್ವತ್ರಾನಭಿಸ್ನೇಹಸ್ತ ತ್ತ
ತ್ಪ್ರಾಪ್ಯಶುಭಾಶುಭಂ। ನಾಭಿನಂದತಿನದ್ವೇ
ಷ್ಟಿತಸ್ಯಪ್ರಜ್ಞಾಪ್ರತಿಷ್ಠಿತಾ॥

೫೮. ಯದಾ ಸಂಹರತೆ ಚಾಯಂ ಕೂ
ರ್ಮೋಂಗಾನೀವಸರ್ವಶಃ। ಇಂದ್ರಿಯಾ
ಣೀಂದ್ರಿಯಾರ್ಥೆಭ್ಯ ಸ್ತಸ್ಯಪ್ರಜ್ಞಾ ಪ್ರತಿ
ಷ್ಠಿತಾ॥

೫೯. ವಿಷಯಾ ವಿನಿವರ್ತಂತೆ ನಿರಾಹಾರ
ಸ್ಯದೇಹಿನಃ। ರಸವರ್ಜಂರಸೋಪ್ಯಸ್ಯಪರಂ
ದೃಷ್ಟ್ವಾನಿವರ್ತತೇ॥

೬೦. ಯತತೋಹ್ಯಪಿಕೌಂತೇಯಪುರು
ಷಸ್ಯವಿಪಶ್ಚಿತಃ। ಇಂದ್ರಿಯಾಣಿಪ್ರಮಾಥೀ
ನಿಹರಂತಿಪ್ರಸಭಂಮನಃ॥

೬೧. ತಾನಿಸರ್ವಾಣಿ ಸಂಯಮ್ಯಯು
ಕ್ತ ಆಸೀತಮತ್ಪರಃ। ವಶೇಹಿಯಸ್ಯೇಂದ್ರಿ
ಯಾಣಿತಸ್ಯಪ್ರಜ್ಞಾಪ್ರತಿಷ್ಠಿತಾ॥

CANARESE.

ಅರ್ಜುನ ವಾಕ್ಯ.

೫೪. ಯೆಲೇ ಕೇಶವನೇ ಆ ಜ್ಞಾನಿಯ ಲಕ್ಷಣವ್ಯಾವದು
ಅವನ ಸಮಾಧಿಯೆಂಬ ಸಮಾಧಾನ ವೆಂಥಾದ್ದು ಅವನ ಬುದ್ಧಿ
ಯೂ ಮತ್ತು ಇರುವಿಕೆಯೂ ನಡತೆಯೂ ಯಂಥಾದ್ದು.

ಭಗವದ್ವಾಕ್ಯ.

೫೫. ಯೆಲೇ ಅರ್ಜುನನೇ ಯಾವಾಗ ಮನಸ್ಸಿನಲ್ಲಿ
ಹುಟ್ಟಿದ ಯೆಲ್ಲಾ ಆಶೆಗಳನ್ನು ಬಿಟ್ಟು ತನ್ನಿಂದ ತನ್ನಲ್ಲಿಯೆ
ಸಂತುಷ್ಟಿಹೊಂದುವನೋ ಆವಾಗ ಅವನು ಸ್ಥಿರವಾದ ಬುದ್ಧಿ
ಯುಳ್ಳ ಜ್ಞಾನಿ ಯೆನಿಸಿ ಕೊಂಬುವನು.

೫೬. ದುಃಖಗಳ ವಿಷಯದಲ್ಲಿ ಕಳವಳಗೊಳ್ಳದೆ ಸುಖಗ
ಳ ವಿಷಯದಲ್ಲಿ ಆಶೆ ಇಲ್ಲದೆ ಮತ್ತು ಮೋಹವೂ, ಭಯವೂ,
ಕ್ರೋಧವೂ, ಇಲ್ಲದವನ್ಯಾವನೋ ಅವನೇ ಸ್ಥಿರಬುದ್ಧಿಯು
ಳ್ಳ ಮುನಿಯೆಂದು ಹೇಳಲ್ಪಡುವನು.

೫೭. ಯಾವಾತನು ಯೆಲ್ಲಾದರಲ್ಲಿಯೂ ಸ್ನೇಹವಿಡದೇ
ಅಲ್ಲಲ್ಲಿ ಪೊಳ್ಳೆಯವಗಳನ್ನು ಅಲ್ಲದವಗಳನ್ನು ಹೊಂದಿ ಸಂ
ತೋಷವೂ ದ್ವೇಷವೂ ಇಲ್ಲದೆ ಇರುವನೋ ಆತನಿಗೆ ಸ್ಥಿರ
ವಾದ ಬುದ್ಧಿ ಯುಂಟಾಗುವದು.

೫೮. ಕೂರ್ಮವು ತನ್ನ ಅವಯವಂಗಳನ್ನು ಹ್ಯಾಗೆ
ಪೊಳ್ಳಗೊಳ್ಳುವದೋ ಆಮೇಲೆ ಈಪುರುಷನು ಚಕ್ಷುರಾದಿಂ
ದ್ರಿಯಗಳನ್ನು ಯೆಲ್ಲಾಕಡೆಯಲ್ಲಿಯೂ ನೋಡುವದೆ ಮೊ
ದಲಾದ ಕೆಲಸಗಳಿಂದ ತಿರಿಗಿಸಿದಲೇ ಅವನ ಬುದ್ಧಿಯು ಸ್ಥಿರ
ವಾಗಿ ನಿಲ್ಲುವುದು.

೫೯. ಆಹಾರವಿಲ್ಲದ ಪುರುಷಗೆ ರಸವಿಲ್ಲದ್ದು ರಸವಾದ
ದ್ದು ಅದಾಸ್ಯ ವಿಷಯಗಳು ತಿರುಗುವದಿಲ್ಲ ಆಮೇಲಿಗೆ ಈ
ಜ್ಞಾನಿಯ ಬುದ್ಧಿಯು ಪರಮಾತ್ಮನ ಕಂಡು ತಿರಗದು.

೬೦. ಯೆಲೇ ಕುಂತೀಪುತ್ರನೇ ಪ್ರಯತ್ನದಿಂದ ಜ್ಞಾನಿ
ಯಾದ ಪುರುಷನ ಮನಸ್ಸನ್ನು ಅದರೂ ಬಲವಾದ ಇಂದ್ರಿ
ಯಂಗಳು ಬಲಾತ್ಕಾರದಿಂದ ಕೆದಿಸುವವು.

೬೧. ಯಾವನು ಆಸರ್ವೇಂದ್ರಿಯಂಗಳನ್ನು ಜಯಿಸಿ
ಪರಮಾತ್ಮನಾದ ನನ್ನಲ್ಲಿಯೇ ಮನಸ್ಸನ್ನುಕೂಡಿಸಿ ಇರುವ
ನೋ ಮತ್ತು ಯಾವನಿಗೆ ಇಂದ್ರಿಯಂಗಳು ಸ್ವಾಧೀನವಾಗು
ವವೋ ಅವನ ಬುದ್ಧಿಯು ಸ್ಥಿರವಾಗುವದು.

ENGLISH.

ARJOON.

54What, O *Krishna*, is the distinction of that wise and steady man who is fixed in contemplation? What may such a sage declare? Where may he dwell? How may he act?

KRISHNA.

55A man is said to be confirmed in wisdom, when he forsaketh every desire which entereth into his heart, and of himself is happy, and contented in himself. 56His mind is undisturbed in adversity, he is happy and contented in prosperity, and he is a stranger to anxiety, fear, and anger. Such a wise man is called a *Munee*.

57The wisdom of that man is established, who in all things is without affection, and having received good or evil, neither rejoiceth at the one, nor is cast down by the other. 58His wisdom is confirmed, when, like the tortoise, he can draw in all his members, and restrain them from their wonted purposes.

59The hungry man loseth every other object but the gratification of his appetite, and when he is become acquainted with the Supreme, he loseth even that. 60The tumultuous senses hurry away, by force, the heart even of the wise man who striveth to restrain them. 61The inspired man, trusting in me, may quell them and be happy. The man who hath his passions in subjection, is possessed of true wisdom.

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SANSCRIT.

೬೨. ಧ್ಯಾಯತೋವಿಷಯಾನ್ಪುಂಸಃ
ಸಂಗಸ್ತೇಷೂಪಜಾಯತೆ। ಸಂಗಾತ್ಸಂಜಾಯ
ತೇಕಾಮಃಕಾಮಾತ್ಕ್ರೋಧೋಭಿಜಾಯತೆ॥

೬೩. ಕ್ರೋಧಾದ್ಭವತಿಸಂಮೋಹಃಸಂ
ಮೋಹಾತ್ಸ್ಮೃತಿವಿಭ್ರಮಃ। ಸ್ಮೃತಿಭ್ರಂಶಾ
ದ್ಬುದ್ಧಿನಾಶೋಬುದ್ಧಿನಾಶಾತ್ಪ್ರಣಶ್ಯತಿ॥

೬೪. ರಾಗದ್ವೇಷ ವಿಯುಕ್ತೈಸ್ತು ವಿಷ
ಯಾನಿಂದ್ರಿಯೈಶ್ಚರ್ಲ್ಲ। ಆತ್ಮವಶ್ಯೈರ್ವಿ
ಧೇಯಾತ್ಮಾಪ್ರಸಾದಮಧಿಗಚ್ಛತಿ॥

೬೫. ಪ್ರಸಾದೇಸರ್ವದುಃಖ್ಖಾನಾಂಹಾ
ನಿರಸ್ಯೋಪಜಾಯತೇ। ಪ್ರಸನ್ನಚೇತಸೋ
ಹ್ಯಾಶುಬುದ್ಧಿಃಪರ್ಯವತಿಷ್ಠತೆ॥

೬೬. ನಾಸ್ತಿ ಬುದ್ಧಿರಯುಕ್ತಸ್ಯ ನಚಾ
ಯುಕ್ತಸ್ಯಭಾವನಾ। ನಚಾಭಾವಯತಶ್ಶಾಂ
ತಿರಶಾಂತಸ್ಯಕುತಸ್ಸುಖಂ॥

೬೭. ಇಂದ್ರಿಯಾಣಾಂಹಿಚರತಾಂಯಂ
ನ್ಮನೋನುವಿಧೀಯತೇ। ತದಸ್ಯಹರತಿಪ್ರ
ಜ್ಞಾಂವಾಯುರ್ನಾವಮಿವಾಂಭಸಿ॥

೬೮. ತಸ್ಮಾದ್ಯಸ್ಯ ಮಹಾಬಾಹೋನಿ
ಗೃಹೀತಾನಿಸರ್ವಶಃ। ಇಂದ್ರಿಯಾಣೀಂದ್ರಿ
ಯಾರ್ಥೇಭ್ಯಸ್ತಸ್ಯ ಪ್ರಜ್ಞಾಪ್ರತಿಷ್ಠಿತಾ॥

೬೯. ಯಾನಿಶಾಸರ್ವಭೂತಾನಾಂ ತ
ಸ್ಯಾಂಜಾಗರ್ತಿ ಸಂಯಮೀ। ಯಸ್ಯಾಂ
ಜಾಗ್ರತಿಭೂತಾನಿಸಾನಿಶಾಪಶ್ಯತೋಮುನೇಃ॥

೭೦. ಆಪೂರ್ಯಮಾಣಮಚಲಪ್ರತಿಷ್ಠಂಸ
ಮುದ್ರಮಾಪಃಪ್ರವಿಶಂತಿಯದ್ವತ್। ತದ್ವ
ತ್ಕಾಮಾಯಂಪ್ರವಿಶಂತಿಸರ್ವೇ ಸಶಾಂತಿಮಾ
ಪ್ನೋತಿನಕಾಮಕಾಮೀ॥

CANARESE.

೬೨. ಆ ವಿಷಯಗಳನ್ನು ಧ್ಯಾನಿಸುವವರಿಗೆ ಅವಗಳಲ್ಲಿ
ಸಂಗ ಹುಟ್ಟುವದು ಆಸಂಗದಿಂದ ಆಕೆಬಲವಾಗುವದು ಆಕೆತೀ
ರದಿದ್ದರೆ ಕೋವಹುಟ್ಟುವದು

೬೩. ಕ್ರೋಧದಿಂದ ಮೋಹವು, ಮೋಹದಿಂದ ಅವಿವೇ
ಕವು, ಅವಿವೇಕದಿಂದ ಬುದ್ಧಿ ನಾಶವು, ಬುದ್ಧಿ ನಾಶದಿಂದ ಆತ್ಮ
ನಾಶವಾಗುವದು.

೬೪. ಅಹಂಕಾರವೂ ದ್ವೇಷವೂ ಇಲ್ಲದೇ ತನ್ನ ಸ್ವಾ
ಧೀನಂಗಳಾದ ಇಂದ್ರಿಯಂಗಳಿಂದ ವಿಷಯಂಗಳನ್ನು ಅನು
ಭವಿಸುತ್ತಾ ಪರಮಾತ್ಮನಿಗೆ ವಿಧೇಯನಾಗಿ ಸಂಚರಿಸುವವನು
ನಿರ್ಮಲತ್ವವನ್ನು ಹೊಂದುವನು.

೬೫. ಆಮನಸ್ಸಿನ ನಿರ್ಮಲತ್ವದಿಂದ ಸಕಲ ದುಃಖ್ಖಗ
ಳಿಗೂ ನಾಶ ವುಂಟಾಗುವದು, ಆ ನಿರ್ಮಲಮನಸ್ಸು ಉಳ್ಳ
ವನ ಬುದ್ಧಿಯು ಜಾಗ್ರತೆಯಿಂದ ಸ್ಥಿರವಡುವದು.

೬೬. ನಿರ್ಮಲಮನಸ್ಸು ಇಲ್ಲದವನಿಗೆ ಸ್ಥಿರಬುದ್ಧಿ ಇರ
ದು, ಸ್ಥಿರಬುದ್ಧಿ ಇಲ್ಲದವನಿಗೆ ಧ್ಯಾನ ಸಲ್ಲದು, ಧ್ಯಾನವಿಲ್ಲದೆ
ಕಾಂತಿ ಹುಟ್ಟದು, ಕಾಂತಿ ಹುಟ್ಟದೇ ಇದ್ದಕ್ಕೇ ಸುಖವೆಲ್ಲಿದ್ದು.

೬೭. ಇಂದ್ರಿಯಂಗಳ ಸಂಗಡತೇ ಚಲಿಸುವ ಮನಸ್ಸು
ನೀರಿನಲ್ಲಿ ಹಡಗನ್ನು ಳುಳ್ಳಿ ಹ್ಯಾಗೆ ಮುಣಿಗಿಸುವದೋ ಹಾ
ಗೆ ಬುದ್ಧಿಯನ್ನು ಕೆಡಿಸುವದು.

೬೮. ಅದುಕಾರಣದಿಂದತೇ ಮಹಾ ಭುಜನಾದ ಅರ್ಜು
ನನೇ ಯಾವ ಪುರುಷನ ಇಂದ್ರಿಯಂಗಳು ಅವುಗಳ ಕೆಲಸಗ
ಳ ಕೆಯಿಂದ ತಿರುಗಿಸಲ್ಪಡುವದೋ ಅವನ ಬುದ್ಧಿಯು ಸ್ಥಿ
ರವಾಗಿ ನಿಲ್ಲುವದು.

೬೯. ಯೆಲ್ಲಾ ಭೂತಗಳಿಗೂ ಯಾವದು ರಾತ್ರಿ
ಯೋ ಆ ರಾತ್ರಿಯಲ್ಲಿ ಜ್ಞಾನಿಯಾದ ಯೋಗಿಯು ಯೆ
ಚ್ಚ ತ್ತಿರುವನು, ಯಾವ ರಾತ್ರಿಯಲ್ಲಿ ಭೂತಗಳು ಯೆಚ್ಚ ತ್ತಿ
ರವೋ ಆ ರಾತ್ರಿಯು ಜ್ಞಾನಿಯಾದ ಮುನಿಗೆ ಯೆಚ್ಚ ತ್ತಿರು
ವದು.

೭೦. ಕುಂಬಿ ತುಳ್ಕಕೆ ಇರುವ ಸಮುದ್ರವನ್ನು ನೀರು
ಹ್ಯಾಗೆ ಪ್ರವೇಶಿಸುವದೋ ಹಾಗೆ ಯೆಲ್ಲಾ ಬಯೆಕೆಗಳು
ಯಾವನನ್ನು ಪ್ರವೇಶಿಸುವವೋ ಅವನು ಮೋಕ್ಷವನ್ನು
ಹೊಂದುವನು, ಬಯೆಕೆಗಳ ಬಯಸುವ ಕಾಮಿಯು ಹೊಂ
ದಲಾರನು.

ENGLISH.

62 & 63The man who attendeth to the inclinations of the senses in them hath a concern; from this concern is created passion, from passion anger, from anger is produced folly, from folly a depravation of the memory, from the loss of memory the loss of reason, and from the loss of reason the loss of all! 64A man of a governable mind, enjoying the objects of his senses, with all his faculties rendered obedient to his will, and freed from pride and malice, obtaineth happiness supreme. 65In this happiness is born to him an exemption from all his troubles and his mind being thus at ease, wisdom presently floweth to him from all sides. 66The man who attendeth not to this, is without wisdom or the power of contemplation. The man who is incapable of thinking, hath no rest What happiness can he enjoy who hath no rest? 67The heart, which followeth the dictates of the moving passions, carrieth away his reason, as the storm the bark in the raging ocean 68The man therefore who can restrain all his passions from their inordinate desires, is endued with true wisdom

69Such a one walketh but in that night when all things go to rest, the night of *time*. The contemplative *Munee* sleepeth but in the day of *time*, when all things wake.

70The man whose passions enter his heart as waters run into the unswelling passive ocean, obtaineth happiness; not he who lusteth in his lusts.

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SANSCRIT.

೭೧. ವಿಹಾಯಕಾಮಾ ಯಸ್ಸರ್ವಾ ಪುಮಾಂಶ್ಚರತಿನಿಸ್ಪೃಹಃ। ನಿರ್ಮಮೋನಿರಹಂಕಾರಃಸಕಾಂತಿಮಧಿಗಚ್ಛತಿ॥

೭೨. ಏಷಾಬ್ರಾಹ್ಮೀಸ್ಥಿತಿಃಪಾರ್ಥನೈನಾಂಪ್ರಾಪ್ಯವಿಮುಹ್ಯತಿ। ಸ್ಥಿತ್ವಾಸ್ಯಾಮಂತಕಾಲೇಪಿಬ್ರಹ್ಮನಿರ್ವಾಣಮೃಚ್ಛತಿ॥

CANARESE.

೭೧. ಯೆಲ್ಲಾ ಬಯಕೆಗಳನ್ನು ಬಿಟ್ಟು ಯಾವ ಪುರುಷನು ಲಿಕೆ ಇಲ್ಲದೆ ಇರುವನೋ ಅವನಿಗೆ ನಾನು ನನ್ನದು ಯೆಂಬ ಅಹಂಕಾರ ಮಮಕಾರಗಳಿಲ್ಲವು, ಅಂಥಾ ಪುರುಷನು ಮೋಕ್ಷವನ್ನು ಹೊಂದುವನು.

೭೨. ಯೆಲೇ ಅರ್ಜುನನೇ ಇದೀಗ ಪರಬ್ರಹ್ಮ ವಿಷಯವಾದ ಜ್ಞಾನಸ್ಥಿತಿಯು ಈ ಸ್ಥಿತಿಯೆನ್ನು ಹೊಂದುವವನು ಮೋಹವನ್ನು ಹೊಂದನು, ಆ ಪುರುಷನು ಅಂತ್ಯಕಾಲದಲ್ಲಿ ಆದರೂ ಈ ಸ್ಥಿತಿಯಲ್ಲಿ ನಿಂತು ಬ್ರಹ್ಮನಿರ್ವಾಣವೆಂಬ ಮೋಕ್ಷವನ್ನು ಹೊಂದುವನು.

ENGLISH.

71The man who, having abandoned all lusts of the flesh, walketh without inordinate desires, unassuming, and free from pride, obtaineth happiness. 72This is divine dependance. A man being possessed of this confidence in the Supreme, goeth not astray: even at the hour of death, should he attain it, he shall mix with the incorporeal nature of *Brähm.*

LECTURE III.

OF WORKS.

ಮೂರನೇ ಅಧ್ಯಾಯ.

ಅರ್ಜುನ ಉವಾಚ.

೧. ಜ್ಯಾಯಸೀಚೇತ್ಕರ್ಮಣಾಸ್ತೇಮತಾಬುದ್ಧಿರ್ಜನಾರ್ದನ। ತತ್ಕಿಂಕರ್ಮಣಿಘೋರೇಮಾಂನಿಯೋಜಯಸಿಕೇಶವ॥

೨. ವ್ಯಾಮಿಶ್ರೇಣೈವ ವಾಕ್ಯೇನ ಬುದ್ಧಿಂಮೋಹಯಸೀವಮೆ। ತದೇಕಂವದನಿಶ್ಚಿತ್ಯಯೇನಶ್ರೇಯೋಹಮಾಪ್ನುಯಾಂ॥

ಅರ್ಜುನ ವಾಕ್ಯ

೧. ಯೆಲೇ ಕೇಶವನೇ ಕರ್ಮಯೋಗಕ್ಕಿಂತ ಜ್ಞಾನಯೋಗ ದೊಡ್ಡದೆಂದು ನಿನಗೆ ಸಮ್ಮತವಾದ ಪಕ್ಷದಲ್ಲಿ ಉಗ್ರವಾದ ಕರ್ಮದಲ್ಲಿ ನನ್ನನ್ನು ಯಾಕೆ ಪ್ರವೇಶಮಾಡಗೊಡಿಸುತ್ತಿ ಜನಾರ್ದನನೇ

೨. ಕಲಬೆರೆಕೆ ಮಾತಿನಿಂದ ನನ್ನ ಬುದ್ಧಿಯನ್ನು ಮೋಹಗೊಳಿಸುತ್ತಿ, ಈ ಯೆರಡರಲ್ಲಿ ಒಂದನ್ನು ನಿಶ್ಚೈಸಿ ಯಾವದರಿಂದ ನಾನು ಶ್ರೇಯಸ್ಸನ್ನು ಹೊಂದುವೆನೋ ಅದನ್ನೆ ಹೇಳು.

ARJOON.

1If, according to thy opinion, the use of the understanding be superior to the practice of deeds, why then dost thou urge me to engage in an undertaking so dreadful as this? 2 Thou, as it were, confoundest my reason with a mixture of sentiments, wherefore choose one amongst them, by which I may obtain happiness, and explain it unto me.

ಶ್ರೀಭಗವಾನುವಾಚ.

3. ಲೋಕೇಸ್ಮಿನ್ದ್ವಿವಿಧಾನಿಷ್ಠಾಪುರಾಪ್ರೋಕ್ತಾಮಯಾನಘ। ಜ್ಞಾನಯೋಗೇನ ಸಾಂಖ್ಯಾನಾಂಕರ್ಮಯೋಗೇನಯೋಗಿನಾಂ॥

ಭಗವದ್ವಾಕ್ಯ.

3. ಯೆಲೇ ಪಾಪರಹಿತನೇ ಈ ಲೋಕದಲ್ಲಿ ಯೆರಡು ವಿಧವಾದ ನಿಷ್ಠೆಯು ಪೂರ್ವದಲ್ಲಿ ನನ್ನಿಂದ ಹೇಳಲ್ಪಟ್ಟಿತು, ತತ್ವವನ್ನು ತಿಳಿದ ಜ್ಞಾನಿಗಳಿಗೆ ಜ್ಞಾನಯೋಗದಿಂದಲೂ ಕರ್ಮಾಧಿಕಾರಿಗಳಾದ ಗೃಹಸ್ಥರಿಗೆ ಕರ್ಮಯೋಗದಿಂದ,

KRISHNA.

3It hath before been observed by me, that in this world there are two institutes: That of those who follow the *Sänkhyä*, or speculative science, which is the exercise of reason in contemplation; and the practical, or exercise of the moral and religious duties.

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SANSCRIT.

೪. ನಕರ್ಮಣಾ ಮನಾರಂಭಾನ್ನೈಷ್ಕರ್ಮ್ಯಂಪುರುಷೋಶ್ನುತೆ। ನಚಸನ್ಯಸನಾದೇವಸಿದ್ಧಿಂಸಮಧಿಗಚ್ಛತಿ॥

೫. ನಹಿಕಶ್ಚಿತ್ಕ್ಷಣಮಪಿಜಾತು ತಿಷ್ಠತ್ಯಕರ್ಮಕೃತ್। ಕಾರ್ಯತೇಹ್ಯವಶಃ ಕರ್ಮಸರ್ವಃಪ್ರಕೃತಿಜೈರ್ಗುಣೈಃ॥

೬. ಕರ್ಮೇಂದ್ರಿಯಾಣಿ ಸಂಯಮ್ಯಯಆಸ್ತೇಮನಸಾಸ್ಮರನ್। ಇಂದ್ರಿಯಾರ್ಥಾನ್ವಿಮೂಢಾತ್ಮಾಮಿಥ್ಯಾಚಾರಸ್ಸಉಚ್ಯತೆ॥

೭. ಯಸ್ತ್ವೀಂದ್ರಿಯಾಣಿಮನಸಾನಿಯಮ್ಯಾರಭತೇರ್ಜುನ। ಕರ್ಮೇಂದ್ರಿಯೈಃಕರ್ಮಯೋಗಮಸಕ್ತಸ್ಸವಿಶಿಷ್ಯತೆ॥

೮. ನಿಯತಂ ಕುರುಕರ್ಮತ್ವಂ ಕರ್ಮಜ್ಯಾಯೋಹ್ಯಕರ್ಮಣಃ। ಶರೀರಯಾತ್ರಾಪಿಚತೇನಪ್ರಸಿಧ್ಯೇದಕರ್ಮಣಃ॥

೯. ಯಜ್ಞಾರ್ಥಾತ್ಕರ್ಮಣೋನ್ಯತ್ರ ಲೋಕೋಯಂಕರ್ಮಬಂಧನಃ। ತದರ್ಥಂ ಕರ್ಮಕೌಂತೇಯಮುಕ್ತಸಂಗಸ್ಸಮಾಚರ॥

೧೦. ಸಹಯಜ್ಞಾಃಪ್ರಜಾಃ ಸೃಷ್ಟ್ವಾ ಪುರೋವಾಚಪ್ರಜಾಪತಿಃ। ಅನೇನಪ್ರಸವಿಷ್ಯಧ್ವಮೇಷವೋಸ್ತ್ವಿಷ್ಟಕಾಮಧುಕ್॥

೧೧. ದೇವಾನ್ಭಾವಯತಾನೇನತೇದೇವಾಭಾವಯಂತುವಃ। ಪರಸ್ಪರಂಭಾವಯಂತಃ ಶ್ರೇಯಃಪರಮವಾಪ್ಸ್ಯಥ॥

೧೨. ಇಷ್ಟಾನ್ಭೋಗಾನ್ಹಿವೋದೇವಾದಾಸ್ಯಂತೆಯಜ್ಞಭಾವಿತಾಃ। ತೈರ್ದತ್ತಾನ್ಪ್ರದಾಯೈಭ್ಯೋಯೋಭುಂಕ್ತೇಸ್ತೇನ್ಏವಸಃ॥

CANARESE.

೪. ಮಾಡತಕ್ಕ ಕರ್ಮವನ್ನು ಮಾಡಲಾರಂಭಿಸದೇ ಇದ್ದಕೇ ಅವನು ಜ್ಞಾನವನ್ನು ಹೊಂದನು. ಮಾಡದೇ ಬಿಡುವ ಮಾತ್ರದಲ್ಲೇ ಮೋಕ್ಷವನ್ನು ಹೊಂದಲಾರನು.

೫. ಯಾವನಾದರೂ ಕ್ಷಣಮಾತ್ರವೂ ಕರ್ಮಮಾಡದೇ ವೊಂದುಭಾರಿಗೂ ಇರುವದಿಲ್ಲ, ಪ್ರಕೃತಿಯಿಂದ ಹುಟ್ಟಿದ ರಜಸ್ಸತ್ವ ತಮೋಗುಣಂಗಳಿಂದ ಪರವಶನಾಗಿ ಕರ್ಮವನ್ನು ಮಾಡುತ್ತಾಲೆ ಇದ್ದಾನೆ.

೬. ಕರ್ಮೇಂದ್ರಿಯಂಗಳಾದ ಕೈಕಾಲುಗಳನ್ನು ಅಲ್ಲಾಡಿಸದೆ ಬಿಗಿ ಹಿಡಿದು ಇಂದ್ರಿಯ ಸಂಬಂಧಗಳಾದ ಬಯಕೆಗಳನ್ನು ಮನಸ್ಸಿನಲ್ಲಿ ನೆನಸುತ್ತಾ ಯಾವನಿರುವನೋ ಅವನು ಮಾಥನೆಂದೂ ಡಾಂಭಿಕಾಚಾರನೆಂದೂ ಹೇಳಲ್ಪಡುವನು

೭. ಯಾವನು ಮನಸ್ಸಿನಿಂದಾ ಇಂದ್ರಿಯಂಗಳ ನಿಗ್ರಹಿಸಿ ಕರ್ಮೇಂದ್ರಿಯಂಗಳಿಂದ ಕರ್ಮವನ್ನು ಲೆಕೆ ಇಲ್ಲದೆ ಮಾಡಲಾರಂಭಿಸುವನೋ ಅವನು ಶ್ರೇಷ್ಠನೆನಿಸಿ ಕೊಂಬುವನು, ಯೆಲೇ ಅರ್ಜುನನೇ.

೮. ನೇಮಿಸಲ್ಪಟ್ಟ ಕರ್ಮವನ್ನು ನೀನು ಮಾಡು, ಸ್ವಕರ್ಮಮಾಡುವಂಥಾದ್ದು ದೊಡ್ಡದು. ಕರ್ಮ ಮಾಡದಿದ್ದರೆ ಶರೀರಯಾತ್ರೆಯು ನಡೆಯದು, ನಿನಗೂ ಕರ್ಮಮಾಡದೆ ಇರುವದು ಸಲ್ಲದು.

೯. ಯಜ್ಞಕ್ಕೊಸ್ಕರ ಅಲ್ಲದೆ ಬೇರೆ ಕರ್ಮಗಳಿಂದ ಈ ಲೋಕವು ಬಂಧಿಸಲ್ಪಡುವುದು, ಆದದರಿಂದ ಅದಕ್ಕೊಸ್ಕರವಾಗಿಯೇ ಫಲವನ್ನು ಲೆಕಿಸದೇ ಕರ್ಮವನ್ನು ಆಚರಿಸು, ಕುಂತೀ ಕುಮಾರನೆ.

೧೦. ಪೂರ್ವದಲ್ಲಿ ಬ್ರಹ್ಮದೇವರು ಪ್ರಜೆಗಳನ್ನು ಸೃಷ್ಟಿಸಿ ಯಜ್ಞವನ್ನು ಮಾಡಿ ಈ ಯಜ್ಞವು ನಿಮಗೆ ಬೇಕಾದವುಗಳನ್ನು ಕೊಡುವದು ಇದನ್ನು ನಂಬಿಕೆಯಿಂದ ಮಾಡಿರಿಯೆಂದು ಹೇಳಿದನು.

೧೧. ಈ ನಂಬಿಕೆಯಿಂದ ದೇವತೆಗಳನ್ನು ನೀವು ಸನ್ತಾನಿಸಿರಿ, ದೇವತೆಗಳು ನಿಮ್ಮನ್ನು ಕಾಪಾಡುವರು, ವೊಬ್ಬರಿಗೊಬ್ಬರು ಆದರಿಸಲ್ಪಟ್ಟ ನೀವು ಮೇಲುಗಳನ್ನು ಹೊಂದುವಿರಿ

೧೨. ಯಜ್ಞದಿಂದ ಪೂಜಿಸಲ್ಪಟ್ಟವರಾಗಿ ದೇವತೆಗಳು ನಿಮಗೆ ಬೇಕಾದವುಗಳನ್ನು ಕೊಡುವರು, ಅವರಿಂದ ಹೊಂದಲ್ಪಟ್ಟ ಫಲವನ್ನು ಅವರಿಗೆ ಕೊಡದೆ ಯಾವನು ಉಣ್ಣುವನೋ ಅವನೇ ಕಳ್ಳನು.

ENGLISH.

[4]The man enjoyeth not freedom from action, from the non-commencement of that which he hath to do; nor doth he obtain happiness from a total inactivity. [5]No one ever resteth a moment inactive. Every man is involuntarily urged to act by those principles which are inherent in his nature.

[6]The man who restraineth his active faculties, and sitteth down with his mind attentive to the objects of his senses, is called one of an astrayed soul, and the practiser of deceit. [7]So the man is praised, who, having subdued all his passions, performeth with his active faculties all the functions of life, unconcerned about the event. [8]Perform the settled functions: action is preferable to inaction. The journey of thy mortal frame may not succeed from inaction.

[9]This busy world is engaged from other motives than the worship of the Deity. Abandon then, O son of *Koontee*, all selfish motives, and perform thy duty for him alone.

[10]When in ancient days *Brăhmā*, the lord of the creation, had formed mankind, and, at the same time, appointed his worship, he spoke and said: "With this worship pray for "increase, and let it be that on "which ye shall depend for the ac- "complishment of all your wishes. "[11]With this remember the Gods, "that the Gods may remember you. "Remember one another, & ye shall "obtain supreme happiness. [12]The "Gods being remembered in worship, "will grant you the enjoyment of "your wishes. He who enjoyeth what "hath been given unto him by them, "and offereth not a portion unto "them, is even as a thief.

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SANSCRIT.

೧೩. ಯಜ್ಞಶಿಷ್ಟಾಶಿನಸ್ಸಂತೋಮುಚ್ಯಂ
ತೇಸರ್ವ-ಕಿಲ್ಬಿಷೈಃ। ಭುಂಜತೇತೇತ್ವಘಂ
ಪಾಪಾಯೇಪಚಂತ್ಯಾತ್ಮಕಾರಣಾತ್॥

೧೪. ಅನ್ನಾದ್ಭವಂತಿ ಭೂತಾನಿ ಪರ್ಜ-
ನ್ಯಾದನ್ನಸಂಭವಃ। ಯಜ್ಞಾದ್ಭವತಿಪರ್ಜ-
ನ್ಯೋಯಜ್ಞಃಕರ್ಮ-ಸಮುದ್ಭವಃ॥

೧೫. ಕರ್ಮ-ಬ್ರಹ್ಮೋದ್ಭವಂ ವಿದ್ಧಿಬ್ರ-
ಹ್ಮಾಕ್ಷರಸ ಮುದ್ಭವಂ। ತಸ್ಮಾತ್ಸರ್ವಗತಂ
ಬ್ರಹ್ಮನಿತ್ಯಂಯಜ್ಞೇಪ್ರತಿಷ್ಠಿತಂ॥

೧೬. ಏವಂಪ್ರವರ್ತಿತಂಚಕ್ರಂನಾನು ವ
ರ್ತಯತೀಹಯಃ। ಅಘಾಯುರಿಂದ್ರಿಯಾ
ರಾಮೋಮೋಘಂಪಾರ್ಥ-ಸಜೀವತಿ॥

೧೭. ಯಸ್ತ್ವಾತ್ಮರತಿರೇವಸ್ಯಾದಾತ್ಮತೃ
ಪ್ತಶ್ಚಮಾನವಃ। ಆತ್ಮನ್ಯೇವಚಸಂತುಷ್ಟಸ್ತಸ್ಯ
ಕಾರ್ಯಂನವಿದ್ಯತೇ॥

೧೮. ನೈವತಸ್ಯ ಕೃತೇನಾರ್ಥೋ ನಾ
ಕೃತೇನೇಹಕಶ್ಚನ। ನಚಾಸ್ಯಸರ್ವ-ಭೂತೇ
ಷುಕಶ್ಚಿದರ್ಥ-ವ್ಯಪಾಶ್ರಯಃ॥

೧೯. ತಸ್ಮಾದಸಕ್ತಸ್ಸತತಂ ಕಾರ್ಯಂಕರ್ಮ
ಸಮಾಚರ। ಅಸಕ್ತೋಹ್ಯಾಚರನ್ಕರ್ಮ-ಪ
ರಮಾಪ್ನೋತಿಪೂರುಷಃ॥

೨೦. ಕರ್ಮ-ಣೈವಹಿಸಂಸಿದ್ಧಿಮಾಸ್ಥಿತಾಜ
ನಕಾದಯಃ। ಲೋಕಸಂಗ್ರಹ ಮೇವಾಪಿಸಂಪ
ಶ್ಯ-ಕರ್ತು-ಮರ್ಹ-ಸಿ॥

೨೧. ಯದ್ಯದಾಚರತಿಶ್ರೇಷ್ಠ ಸ್ತತ್ತದೇ
ವೇತರೋಜನಃ। ಸಯತ್ಪ್ರಮಾಣಂಕುರುತೇ
ಲೋಕಸ್ತದನುವರ್ತ-ತೇ॥

CANARESE.

೧೩. ಆ ಯಜ್ಞದಲ್ಲಿ ಮಿಕ್ಕದ್ದನ್ನು ಉಣ್ಣುವ ಸತ್ಪುರು
ಷರು ಸಕಲ ಪಾಪಗಳಿಂದಲೂ ಬಿಡಲ್ಪಡುವರು, ಅದು ಮಾ
ಡದೇ ತಮಸೋಸ್ಕರವೇ ಅಡಿಗೆಯನ್ನು ಮಾಡಿ ಉಣ್ಣುವ
ವರು ಪಾಪದ ಫಲವನ್ನೇ ಅನುಭವಿಸುವರು.

೧೪. ಅನ್ನದಿಂದ ಭೂತಗಳು ಹುಟ್ಟಿದವು, ಅನ್ನವು ಪ
ರ್ಜನ್ಯನೆಂಬ ಮಳೆಯಿಂದಹುಟ್ಟಿತು, ಆಮಳೆಯು ದೇವಾರಾ
ಧನೆಯಿಂದಲೂ ಆ ಆರಾಧನೆಯು ಕರ್ಮದಿಂದ ಹುಟ್ಟಿತು.

೧೫. ಆಕರ್ಮವು ದೇವರಿಂದ ಹುಟ್ಟಿತು, ಆವರಬ್ರಹ್ಮವು
ಮೋಕ್ಷರಾಜ್ಯದಿಂದ ಪ್ರಕಾಶಿಸುವನು, ಆದದರಿಂದ ಸರ್ವ
ವ್ಯಾಪಿಯಾಗಿ ಇರುವಂಥಾ ಬ್ರಹ್ಮವು ನಿತ್ಯವೂ ಯಜ್ಞವೆಂಬ
ಆರಾಧನೆಯಲ್ಲೇ ನೆಲೆಗೊಂಡಿರುವದೆಂದು ತಿಳಿ.

೧೬. ಯೆಲೇ ಅರ್ಜುನನೇ ಈಪ್ರಕಾರ ಪ್ರವರ್ತಿಸುವ
ಕರ್ಮ ಚಕ್ರವನ್ನು ಯಾವನು ಅನುಸರಿಸದೇ ಇರುವನೋ
ಅವನು ವ್ಯರ್ಥವಾದ ಆಯುಷ್ಯವುಳ್ಳವನಾಗಿ ಇಂದ್ರಿಯಂ
ಗಳ ಸುಖವನ್ನು ಅನುಭವಿಸುತ್ತ ಕೇವಲಗೋಳಾಗಿ ಬದುಕುವನು

೧೭. ಆತ್ಮ ಧ್ಯಾನದಿಂದಲೇ ಸುಖಿಸುವನಾಗಿ ಮತ್ತು
ತನ್ನಲ್ಲೇ ತೃಪ್ತಿಹೊಂದುವ ಮನುಷ್ಯನು ಯಾವನೋ
ಅವನು ತನ್ನಿಂದಲೇ ಸಂತುಷ್ಟನಾಗುವನು ಆತನಿಗೆ ಕಾರ್ಯ
ವು ಇಲ್ಲ.

೧೮. ಮತ್ತು ಅಂಥಾವನಿಗೆ ಯಾವದು ಮಾಡಿದಾಗ್ಯೂ
ಯಾವದು ಮಾಡದೇ ಇದಾಗ್ಯೂ ಆಗುವದೂ ಹೋಗುವ
ದೂ ಇಲ್ಲ, ಮತ್ತು ಯೆಲ್ಲಾ ಭೂತಗಳಲ್ಲಿಯೂ ಬೇಕಾದ
ಪ್ರಯೋಜನವೂ ಯಾವದೂ ಇಲ್ಲ.

೧೯. ಆದಕಾರಣ ಫಲಾಪೇಕ್ಷೆ ಯಿಲ್ಲದೇ ನಿತ್ಯವೂ ಮಾ
ಡತಕ್ಕ ಕೆಲಸವನ್ನು ಮಾಡು, ಫಲವನ್ನು ಇಚ್ಛೈಸದೇ ಕರ್ಮ
ವನ್ನು ಮಾಡುವ ಪುರುಷನು ಶ್ರೇಷ್ಠವಾದ ಮೋಕ್ಷವನ್ನು
ಹೊಂದುವನು.

೨೦. ಕರ್ಮಯೋಗದಿಂದಲೇ ಜನಕಾದಿ ಮಹಾರಾಯ
ರು ಜ್ಞಾನವನ್ನು ಮೋಕ್ಷವನ್ನು ಹೊಂದಿದರು, ನೀನು ಲೋಕ
ದಕ್ಕೈಯಿಂದ ಮಾಡಿಸುವದಕ್ಕೋಸ್ಕರವಾದರೂ ಆಲೋ
ಚಿಸಿ ಕರ್ಮವನ್ನು ಮಾಡತಕ್ಕವನಾಗುವಿ.

೨೧. ಶ್ರೇಷ್ಠನಾದವನು ಯಾವದನ್ನು ಮಾಡುವನೋ
ಆಯಾಪ್ರಕಾರವೇ ಇತರ ಜನವೂ ಮಾಡುವದು ಆ ಶ್ರೇಷ್ಠ
ನು ಯಾವ ಪ್ರಮಾಣವನ್ನು ನಿಶ್ಚೈಸುವನೋ ಜನರು ಅದ
ನ್ನು ಅನುಸರಿಸುವರು.

ENGLISH.

13"Those who eat not but what is "left of the offerings, shall be puri-"fied of all their transgressions. "Those who dress their meat but for "themselves, eat the bread of sin. "14All things which have life are "generated from the bread which "they eat. Bread is generated from "rain: rain from divine worship, and "divine worship from good works. "15Know that good works come from "*Brahm*, whose nature is incorrup-"tible; wherefore the omnipresent "*Brahm* is present in the worship."

16The sinful mortal, who delighteth in the gratification of his passions and followeth not the wheel thus revolving in the world, liveth but in vain.

17But the man who may be self-delighted and self satisfied, and who may be happy in his own soul, hath no occasion.

18He hath no interest either in that which is done, or that which is not done; and there is not, in all things which have been created, any object on which he may place dependance. 19Wherefore, perform thou that which thou hast to do, at all times; unmindful of the event; for the man who doeth that which he hath to do, without affection, obtaineth the Supreme.

20*Jănăkă* and others have attained perfection even by works. Thou shouldst also observe what is the practice of mankind, and act accordingly. 21The man of low degree followeth the example of him who is above him, and doeth that which he doeth.

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SANSCRIT.

೨೨. ನಮೇಪಾರ್ಥಾಸ್ತಿಕರ್ತವ್ಯಂತ್ರಿಷುಲೋಕೇಷುಕಿಂಚನ। ನಾನವಾಪ್ತಮವಾಪ್ತವ್ಯಂವರ್ತ ಏವಚಕರ್ಮಣಿ॥

೨೩. ಯದಿಹ್ಯಹಂನವರ್ತ್ತೇಯಂ ಜಾತುಕರ್ಮಣ್ಯತಂದ್ರಿತಃ। ಮಮವರ್ತ್ಮಾನುವರ್ತಂತೇಮನುಷ್ಯಾಃಪಾರ್ಥಸರ್ವಶಃ॥

೨೪. ಉತ್ಸೀದೇಯುರಿಮೇಲೋಕಾಃ ನಕುರ್ಯಾಂ ಕರ್ಮಚೇದಹಂ। ಸಂಕರಸ್ಯಚಕರ್ತಾಸ್ಯಾಮುಪಹನ್ಯಾಮಿಮಾಪ್ರಜಾಃ॥

೨೫. ಸಕ್ತಾಃಕರ್ಮಣ್ಯವಿದ್ವಾಂಸೋಯಥಾಕುರ್ವಂತಿಭಾರತ। ಕುರ್ಯಾದ್ವಿದ್ವಾಂಸ್ತಥಾಸಕ್ತಶ್ಚಿಕೀರ್ಷುರ್ಲೋಕಸಂಗ್ರಹಂ॥

೨೬. ನಬುದ್ಧಿಭೇದಂಜನಯೇದಜ್ಞಾನಾಂ ಕರ್ಮಸಂಗಿನಾಂ। ಜೋಷಯೇತ್ಸರ್ವಕರ್ಮಾಣಿವಿದ್ವಾನ್ಯುಕ್ತಃಸ್ಸಮಾಚರ॥

೨೭. ಪ್ರಕೃತೇಃಕ್ರಿಯಮಾಣಾನಿಗುಣೈಃ ಕರ್ಮಾಣಿಸರ್ವಶಃ। ಅಹಂಕಾರವಿಮೂಢಾತ್ಮಾಕರ್ತಾಹಮಿತಿಮನ್ಯತೇ॥

೨೮. ತತ್ವವಿತ್ತುಮಹಾಬಾಹೋಗುಣಕರ್ಮವಿಭಾಗಯೋಃ। ಗುಣಾಗುಣೇಷುವರ್ತಂತಇತಿಮತ್ವಾನಸಜ್ಜತೇ॥

೨೯. ಪ್ರಕೃತೇರ್ಗುಣಸಂಮೂಢಾಸ್ಸಜ್ಜಂತೇಗುಣಕರ್ಮಸು। ತಾನಕೃತ್ಸ್ನವಿದೋಮಂದಾಕೃತ್ಸ್ನವಿನ್ನವಿಚಾಲಯೇತ್॥

೩೦. ಮಯಿಸರ್ವಾಣಿಕರ್ಮಾಣಿಸನ್ಯಸ್ಯಾಧ್ಯಾತ್ಮಚೇತಸಾ। ನಿರಾಶೀರ್ನಿರ್ಮಮೋಭೂತ್ವಾಯುಧ್ಯಸ್ವವಿಗತಜ್ವರಃ॥

CANARESE.

೨೨. ಯೆಲೇ ಅರ್ಜುನನೇ ಮೂರುಲೋಕದಲ್ಲಾ ನನಗೆ ಮಾಡತಕ್ಕ ಕೆಲಸ ವೊಂದು ಇಲ್ಲವು, ಹೊಂದತಕ್ಕ ಕೆಲಸ ಹೊಂದದೇ ಇರುವದು ವೊಂದು ಇಲ್ಲಾ, ಆದರೂ ನಾನು ಕರ್ಮದಲ್ಲಿ ಪ್ರವರ್ತಿಸುತ್ತೇನೆ.

೨೩. ಯೆಲೇ ಅರ್ಜುನನೇ ನಾನು ಜಾಗ್ರತೆ ಇಲ್ಲದವನಾಗಿ ವೊಂದುವೇಳೆ ಕರ್ಮದಲ್ಲಿ ಪ್ರವರ್ತಿಸದೇ ಇದ್ದರೆ ನನ್ನ ಮಾರ್ಗವನ್ನೇ ಅನುಸರಿಸಿ ಮನುಷ್ಯರು ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಕರ್ಮವನ್ನು ಮಾಡದೇ ಇದ್ದಾರು.

೨೪. ಹಾಗಾದರೇ ಈ ಲೋಕಗಳು ಕೆಟ್ಟು ಹೋದಾವು ಜಾತಿಸಂಕರಕ್ಕೆ ಕರ್ತನಾದೇನು, ಈ ಪ್ರಜೆಗಳನ್ನು ನಾನೇ ಕೆಡಿಸುವವನಾದೇನು.

೨೫. ವಿದ್ವಾಂಸನಲ್ಲದವನು ಕರ್ಮದಲ್ಲಿ ಫಲಾಪೇಕ್ಷೆ ಇಟ್ಟು ಹ್ಯಾಗೆ ಮಾಡುವನೋ ಯೆಲೇ ಅರ್ಜುನನೇ ಹಾಗೆ ವಿದ್ವಾಂಸನು ಫಲಾಪೇಕ್ಷೆ ಇಲ್ಲದೇ ಲೋಕಸಂಗ್ರಹಕ್ಕಾಗಿ ಕರ್ಮವನ್ನು ಆಚರಿಸುವನು.

೨೬. ಮತ್ತು ವಿದ್ವಾಂಸನು ತಾನು ಸರ್ವ ಕರ್ಮಗಳನ್ನು ಮಾಡಿ ಕರ್ಮಫಲದಲ್ಲಿ ಆಸಕ್ತಿಯುಳ್ಳ ಅಜ್ಞಾನಿಗಳಿಗೆ ಬುದ್ಧಿ ಭೇದವನ್ನು ಹುಟ್ಟಿಸದೆ ಅವರಿಂದಲೂ ಮಾಡಿಸಬೇಕು.

೨೭. ಸ್ವಭಾವದಿಂದ ಹುಟ್ಟಿದ ಗುಣಗಳಿಂದ ಮಾಡಲ್ಪಟ್ಟ ಕರ್ಮಗಳನ್ನು ಅಹಂಕಾರದಿಂದ ಮೂಢನಾದವನು ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ನಾನೇ ಮಾಡುತ್ತೆನೆಂದು ನೆನಸುವನು.

೨೮. ಯೆಲೇ ಧೈರ್ಯವಂತನೇ ಗುಣ ಕರ್ಮಗಳ ವಿಭಾಗಗಳ ತತ್ವವನ್ನು ತಿಳಿದ ವಿದ್ವಾಂಸನು ಗುಣಗಳು ಅ ಗುಣಗಳಲ್ಲಿ ವರ್ತಿಸುತ್ತವೆ ಯೆಂದು ತಿಳಿದು ತೊಂದರೆ ವಡನು,

೨೯. ಪ್ರಕೃತಿಯ ಗುಣದಿಂದ ಮೂಢರಾದವರು ಗುಣಕರ್ಮಗಳ ವಿಷಯದಲ್ಲಿ ಆಸಕ್ತಿಯುವರು, ಅಂಥಾ ಯೆಲ್ಲಾ ತಿಳಿಯದ ಮಂದಬುದ್ಧಿಗಳನ್ನು ಯೆಲ್ಲಾ ತಿಳಿದ ವಿದ್ವಾಂಸನು ಅಲ್ಲಾಡಿಸಿ ಕೆಡಿಸಲಾಗದು.

೩೦. ನನ್ನಲ್ಲಿ ಸಕಲ ಕರ್ಮಗಳನ್ನು ಸಮರ್ಪಿಸಿ ಪರಮಾತ್ಮನಲ್ಲಿ ಹೊಂದಿದ ಮನಸ್ಸಿನಿಂದ ಆಶೆಯನ್ನು ನನ್ನದು ಯೆಂಬ ಅಭಿಮಾನವನ್ನು ಬಿಟ್ಟು ಸಂತಾಪವನ್ನು ಹೊಂದದೆ ಯುದ್ಧವನ್ನು ಮಾಡು.

ENGLISH.

22I myself, *Arjoon*, have not, in the three regions of the universe, any thing which is necessary for me to perform, nor any thing to obtain which is not obtained; and yet I live in the exercise of the moral duties.

23 & 24If I were not vigilantly to attend to these duties, all men would presently follow my example If I were not to perform the moral actions, this world would fail in their duty. I should be the cause of spurious births, and should drive the people from the right way. 25As the ignorant perform the duties of life from the hope of reward, so the wise man, out of respect to the opinions and prejudices of mankind, should perform the same without motives of interest. 26He should not create a division in the understandings of the ignorant, who are inclined to outward works. The learned man, by industriously performing all the duties of life, should induce the vulgar to attend to them.

27The man whose mind is led astray by the pride of self-sufficiency, thinketh that he himself is the executor of all those actions which are performed by the principles of his constitution. 28But the man who is acquainted with the nature of the two distinctions of cause and effect, having considered that principles will act according to their natures, giveth himself no trouble. 29Men who are led astray by the principles of their natures, are interested in the works of the faculties. The man who is acquainted with the whole, should not drive those from their works who are slow of comprehension, and less experienced than himself.

30Throw every deed on me, and with a heart, over which the soul presideth, be free from hope, be unpresuming, be free from trouble, and resolve to fight.

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SANSCRIT.

3೧. ಯೇಮೇಮತ ಮಿದಂನಿತ್ಯ ಮನುತಿ
ಷ್ಠಂತಿಮಾನವಾಃ। ಶ್ರದ್ಧಾವಂತೋನಸೂಯಂ
ತೋಮುಚ್ಯಂತೇತೇಪಿಕರ್ಮಭಿಃ॥

3೨. ಯೇತ್ವೇತದಭ್ಯಸೂಯಂತೋ
ನಾನುತಿಷ್ಠಂತಿಮೇಮತಂ। ಸರ್ವಜ್ಞಾನ ವಿ
ಮೂಢಾಂಸ್ತಾನ್ವಿದ್ಧಿನಷ್ಟಾನಚೇತಸಃ॥

33. ಸದೃಶಂಚೇಷ್ಟತೇಸ್ವಸ್ಯಾಃಪ್ರಕೃ
ತೇರ್ಜ್ಞಾನವಾನಪಿ। ಪ್ರಕೃತಿಂಯಾಂತಿಭೂ
ತಾನಿನಿಗ್ರಹಃಕಿಂಕರಿಷ್ಯತಿ॥

3೪. ಇಂದ್ರಿಯಸ್ಯೇಂದ್ರಿಯ ಸ್ಯಾರ್ಥೇ
ರಾಗದ್ವೇಷಾವ್ಯವಸ್ಥಿತೌ। ತಯೋರ್ನವ
ಶಮಾಗಚ್ಛೆತ್ತೌಹ್ಯಸ್ಯಪರಿಪಂಥಿನೌ॥

3೫. ಶ್ರೇಯಾಂಸ್ವಧರ್ಮೋವಿಗುಣಃ
ಪರಧರ್ಮಾತ್ಸ್ವನುಷ್ಠಿತಾತ್। ಸ್ವಧರ್ಮೇನಿಧ
ನಂಶ್ರೇಯಃಪರಧರ್ಮೋಭಯಾವಹಃ॥

ಅರ್ಜುನ ಉವಾಚ.

3೬. ಅಥಕೇನಪ್ರಯುಕ್ತೋಯಂ ಪಾ
ಪಂಚರತಿಪೂರುಷಃ। ಅನಿಚ್ಛನ್ನಪಿವಾರ್ಷ್ಣೇ
ಯಬಲಾದಿವನಿಯೋಜಿತಃ॥

ಶ್ರೀಭಗವಾನುವಾಚ.

3೭. ಕಾಮಏಷಕ್ರೋಧಏಷರಜೋಗುಣ
ಸಮುದ್ಭವಃ। ಮಹಾಶನೋಮಹಾಪಾಪ್ಮಾ
ವಿದ್ಧ್ಯೇನಮಿಹವೈರಿಣಂ॥

3೮. ಧೂಮೇನಾವ್ರಿಯತೇವಹ್ನಿರ್ಯಥಾ
ದರ್ಶೋಮಲೇನಚ। ಯಥೋಲ್ಬೇನಾವೃ
ತೋಗರ್ಭಸ್ತಥಾತೇನೇದಮಾವೃತಂ॥

CANARESE.

3೧. ಈ ನನ್ನ ಮತವನ್ನು ಯಾವ ಮನುಷ್ಯರು ನಿತ್ಯ
ವೂ ಆಚರಿಸುವರೋ ಅವರೇ ವಿಶ್ವಾಸವುಳ್ಳವರು, ಅವರೇ
ಅಸೂಯೆ ಇಲ್ಲದವರು, ಅವರು ಕರ್ಮಗಳಿಂದ ಬಿಡಲ್ಪ
ಡುವರು.

3೨, ಯಾರು ನನ್ನ ಈ ಮತವನ್ನು ಅಭ್ಯಾಸಮಾಡಿ
ದವರಾಗಿಯೂ ಅಸೂಯೆಗೆ ನಡಿಯದೇ ಇರುವರೋ ಅವರ
ನ್ನು ಸರ್ವ ಜ್ಞಾನ ಶೂನ್ಯರೂ, ಅವಿವೇಕಿಗಳೂ ಕೇಡಿಗೆ
ಬೊಳಗಾದವರೆಂದು ತಿಳಿ.

33. ಜ್ಞಾನವಂತನಾದರೂ ತನ್ನ ಸ್ವಭಾವಕ್ಕೆ ತಕ್ಕ ನ
ಡತೆಯೇ ನಡಿಯುವನು, ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳೂ ಸ್ವಭಾವ
ವನ್ನೇ ಹೊಂದಿರುವವು ನಿಗ್ರಹವು ಯೇನು ಮಾಡೀತು.

3೪. ಇಂದ್ರಿಯಕ್ಕೆ ಇಂದ್ರಿಯಂಗಳ ವಿಷಯದಲ್ಲಿ ಇಷ್ಟ
ಯೂ ದ್ವೇಷವೂ ನೆಲೆಗೊಂಡಿರುವವು, ಆದಕಾರಣ ಅವಗ
ಳ ಅಧೀನವನ್ನು ಹೊಂದಲಾಗದು, ಆ ಯೆರಡೂ ಈತಗೆ
ಶತ್ರುಗಳು.

3೫. ಗುಣವಿಲ್ಲದ ತನ್ನ ಕುಲಧರ್ಮವು ಗುಣವಾದ ಪರ
ಧರ್ಮಕ್ಕಿಂತ ಶ್ರೇಷ್ಠವು ಸ್ವಧರ್ಮದಲ್ಲಿ ಸತ್ತರೂ ವೊ
ಳ್ಳೀದು ಅನ್ಯಧರ್ಮವು ಭಯಂಕರವು.

ಅರ್ಜುನ ವಾಕ್ಯ

3೬. ಯೆಲೇ ಶ್ರೀಕೃಷ್ಣನೇ ಯಾವಕಾರಣದಿಂದ ಈ
ಪುರುಷನು ಪಾಪವನ್ನು ಮಾಡುವನು. ಇಷ್ಟೈಸದವನಾದ
ರೂ ಬಲಾತ್ಕಾರದಿಂದ ಪ್ರೇರೇಪಿಸಲ್ಪಟ್ಟವನಹಾಗೆ (ತೋ
ರುತ್ತದೆ.)

ಭಗವದ್ವಾಕ್ಯ.

3೭. ಈ ಕಾಮವೂ ಈ ಕ್ರೋಧವೂ ರಜೋಗುಣದಿಂ
ದ ಹುಟ್ಟಿದ್ದು, ಕಾಮ ಮಹಾ ಆಶೆವುಳ್ಳದ್ದು ಕ್ರೋಧವು ಪಾ
ಪಿಷ್ಠವಾದದ್ದು ಈಗ ಈಕಾಮವಾದ ಶತ್ರುವನ್ನು ತಿಳಿ.

3೮. ಹೊಗೆಯಿಂದ ಅಗ್ನಿಯೂ, ಮಸಿಯಿಂದ ಕನ್ನ
ಡಿಯೂ, ಗರ್ಭಕೋಶದಿಂದ ಗರ್ಭವು ಹ್ಯಾಗೆ ಮುಚ್ಚಲ್ಪ
ಟ್ಟು ಕಾಣಿಸದೆ ಇರುವವೋ ಹಾಗೆಯೇ ಆ ಕಾಮದಿಂದ
ಈ ಲೋಕವು ಮುಚ್ಚಲ್ಪಟ್ಟು ಇರುವನು.

ENGLISH.

31 & 32Those who with a firm belief, and without reproach, shall constantly follow this my doctrine, shall be saved even by works; and know that those who, holding it in contempt, follow not this my counsel, are astrayed from all wisdom, deprived of reason, and are lost.

33But the wise man also seeketh for that which is homogeneous to his own nature. All things act according to their natures, what then will restraint effect? 34In every purpose of the senses are fixed affection and dislike. A wise man should not put himself in their power, for both of them are his opponents.

35A man's own religion, though contrary to, is better than the faith of another, let it be ever so well followed. It is good to die in one's own faith, for another's faith beareth fear.

ARJOON.

36By what, O *Krishna*, is man propelled to commit offences? He seems as if, contrary to his wishes, he was impelled by some secret force.

KRISHNA.

37 & 38Know that it is the enemy lust, or passion, offspring of the carnal principle, insatiable and full of sin, by which this world is covered as the flame by the smoke, as the mirror by rust, or as the fœtus by its membrane.

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SANSCRIT.

೩೯. ಆವೃತಂಜ್ಞಾನಮೇತೇನಜ್ಞಾನಿನೋ
ನಿತ್ಯವೈರಿಣಾ। ಕಾಮರೂಪೇಣಕೌಂತೇಯ
ದುಷ್ಪೂರೇಣಾನಲೇನಚ॥

೪೦. ಇಂದ್ರಿಯಾಣಿಮನೋಬುದ್ಧಿರಸ್ಯಾ
ಧಿಷ್ಠಾನಮುಚ್ಯತೇ। ಏತೈರ್ವಿ-ಮೋಹಯ
ತ್ಯೇಷಜ್ಞಾನಮಾವೃತ್ಯದೇಹಿನಂ॥

೪೧. ತಸ್ಮಾತ್ವಮಿಂದ್ರಿಯಾಣ್ಯಾದೌನಿ
ಯಮ್ಯಭರತರ್ಷಭ। ಪಾಪ್ಮಾನಂಪ್ರಜಹಿ
ಹ್ಯೇನಂಜ್ಞಾನವಿಜ್ಞಾನನಾಶನಂ॥

೪೨. ಇಂದ್ರಿಯಾಣಿಪರಾಣ್ಯಾಹುರಿಂದ್ರಿ
ಯೇಭ್ಯಃಪರಂಮನಃ। ಮನಸಸ್ತುಪರಾಬುದ್ಧಿ
ರ್ಯೋಬುದ್ಧೇಃಪರತಸ್ತುಸಃ॥

೪೩. ಯೇವಂಬುದ್ಧೇಃಪರಂಬುದ್ಧ್ವಾಸಂಸ್ತ
ಭ್ಯಾತ್ಮಾನಮಾತ್ಮನಾ। ಜಹಿಶತ್ರುಂಮಹಾಬಾ
ಹೋಕಾಮರೂಪಂದುರಾಸದಂ॥

CANARESE.

೩೯. ಯೆಲೇ ಕುಂತೀಪುತ್ರನೇ ಪಾರವಿಲ್ಲದ ಬೆಂಕಿಯಾ
ದಂಥಾ ಲೆಕಾರೂಪವಾದ ನಿತ್ಯ ಶತ್ರುವಿನಿಂದ ಜ್ಞಾನಿಯ
ಜ್ಞಾನವು ಮುಚ್ಚಲ್ಪಟ್ಟಿರುವದು.

೪೦. ಇಂದ್ರಿಯಂಗಳೂ, ಮನಸ್ಸೂ, ಬುದ್ಧಿಯೂ,
ಈ ಕಾಮಕ್ಕೆ ಲಸ್ಪದವುಯೆಂದು ಹೇಳಲ್ಪಟ್ಟಿತು ಇವುಗಳಿಂ
ದ ಜ್ಞಾನವನ್ನು ಮುಚ್ಚಿ ಈ ಲೆಕೆಯು ಮನುಷ್ಯನನ್ನು
ಮೋಹಗೊಳ್ಳಿಸುತ್ತಾ ಇದ್ದೀತು.

೪೧. ಆದಕಾರಣ ನೀನು ಮುಂಚಿತವಾಗಿ ಇಂದ್ರಿಯಂಗ
ಳನ್ನು ನಿಗ್ರಹಿಸಿ ಜ್ಞಾನವನ್ನು ವಿವೇಕವನ್ನು ಕೆಡಿಸುವಂಥಾ
ಈಪಾಪಿಷ್ಠವಾದ ಕಾಮರೂಪ ಶತ್ರುವನ್ನು ಜಯಿಸು, ಯೆ
ಲೇ ಭರತಶ್ರೇಷ್ಠನೇ

೪೨. ಇಂದ್ರಿಯಗಳೇ ಶ್ರೇಷ್ಠವೆಂದು, ಇಂದ್ರಿಯಗಳಿ
ಗಿಂತಲೂ ಮನಸ್ಸು ಶ್ರೇಷ್ಠವೆಂದು, ಮನಸ್ಸಿಗಿಂತಲೂ ಬು
ದ್ಧಿಯು ಶ್ರೇಷ್ಠವೆಂದು, ಬುದ್ಧಿಗಿಂತಲೂ ಶ್ರೇಷ್ಠನು ಯಾವ
ನೋ ಅವನೇ [ಜೀವನು] ಯೆಂದು ಹೇಳುವರು.

೪೩. ಈಪ್ರಕಾರ ಬುದ್ಧಿಗಿಂತಲೂ ಶ್ರೇಷ್ಠನಾದವನನ್ನು
ತಿಳಿದು ಅಂಥಾ ಜೀವಾತ್ಮನನ್ನು ಪರಮಾತ್ಮನ ಸಂಗಡ
ಕೂಡಿಸಿ ಯೆಲೇ ಮಹಾ ಭುಜನಾದ ಅರ್ಜುನನೇ ಗೆಲು
ವದಕ್ಕೆ ಅಕಕ್ಯವಾದಂಥಾ ಕಾಮರೂಪವಾದ ಶತ್ರುವನ್ನು
ಜಯಿಸು.

ENGLISH.

39The understanding of the wise man is obscured by this inveterate foe, in the shape of desire, who rageth like fire, and is hard to be appeased.

40It is said that the senses, the heart, and the understanding are the places where he delighteth most to rule. By the assistance of these he overwhelmeth reason, and stupifieth the soul. 41Thou shouldst, therefore, first subdue thy passions, and get the better of this sinful destroyer of wisdom and knowledge.

42The organs are esteemed great but the mind is greater than they. The resolution is greater than the mind, and who is superior to the resolution is *he*. [See Notes.]

43When thou hast resolved what is superior to the resolution, and fixed thyself by thyself, determine to abandon the enemy in the shape of desire, whose objects are hard to be accomplished.

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LECTURE IV.

OF THE FORSAKING OF WORKS.

ನಾಲ್ಕನೇ ಅಧ್ಯಾಯ.

SANSCRIT.

ಶ್ರೀಭಗವಾನುವಾಚ.

೧. ಇಮಂವಿವಸ್ವತೇಯೋಗಂ ಪ್ರೋಕ್ತವಾನಹಮವ್ಯಯಂ। ವಿವಸ್ವಾನ್ಮನವೇಪ್ರಾಹಮನುರಿಕ್ಷ್ವಾಕವೇಬ್ರವೀತ್॥

೨. ಏವಂಪರಂಪರಾಪ್ರಾಪ್ತಮಿಮಂರಾಜರ್ಷಯೋವಿದುಃ। ಸಕಾಲೇನೇಹಮಹತಾಯೋಗೋನಷ್ಟಃಪರಂತಪ॥

3. ಸ್ವಮಾಯಂಮಯಾತೇದ್ಯ ಯೋಗಃಪ್ರೋಕ್ತಃಪುರಾತನಃ। ಭಕ್ತೋಸಿಮೇಸಖಾಚೇತಿರಹಸ್ಯಂಹ್ಯೇತದುತ್ತಮಂ॥

ಅರ್ಜುನ ಉವಾಚ.

೪. ಅಪರಂಭವತೋಜಂನ್ಮ ಪರಂಜನ್ಮವಿವಸ್ವತಃ। ಕಥಮೇತದ್ವಿಜಾನೀಯ್ಯಾಂತ್ವಮಾದೌಪ್ರೋಕ್ತವಾನಿತಿ॥

ಶ್ರೀಭಗವಾನುವಾಚ.

೫. ಬಹೂನಿಮೇವ್ಯತೀತಾನಿ ಜನ್ಮಾನಿತವಚಾರ್ಜುನ। ತಾನ್ಯಹಂವೇದ ಸರ್ವಾಣಿ ನತ್ವಂವೇತ್ಥ ಪರಂತಪ॥

೬. ಅಜೋಪಿಸನ್ನವ್ಯಯಾತ್ಮಾ ಭೂತಾನಾಮೀಶ್ವರೋಪಿಸನ್। ಪ್ರಕೃತಿಂಸ್ವಾಮಧಿಷ್ಠಾಯಸಂಭವಾಮ್ಯಾತ್ಮಮಾಯಯಾ॥

CANARESE.

ಭಗವದ್ವಾಕ್ಯ.

೧. ಈ ಅನಾದಿಯಾದ ಕರ್ಮಯೋಗವನ್ನು ನಾನು ವಿವಸ್ವಂತನಿಗೆ ಹೇಳಿದೆನು, ಆ ವಿವಸ್ವಂತನು ವೈವಸ್ವತ ಮನುವಿಗೆಹೇಳಿದನು, ಆ ಮನುವು ಇಕ್ಷ್ವಾಕುರಾಯನಿಗೆ ಹೇಳಿದನು.

೨. ಈಪ್ರಕಾರ ಪರಂಪರೆಯಾಗಿ ಈ ಕರ್ಮಯೋಗವು ಪ್ರಾಪ್ತವಾಯಿತೆಂದು ರಾಜ ಋಷಿಗಳು ಹೇಳುವರು, ಅದು ಈಚೆಗೆ ಬಹುಕಾಲದಿಂದ ನಿಂತುಹೋಯಿತು ಕೇಳೈ ಅರ್ಜುನನೇ.

3. ಆಪುರಾತನವಾದ ಕರ್ಮಯೋಗವು ಉತ್ತಮವಾದದ್ದು ಅತಿರಹಸ್ಯವಾದದ್ದು ನೀನು ನನಗೆ ಭಕ್ತನು, ಸ್ನೇಹಿತನು, ಹೀಗೆಂದು ನಿನ್ನಿಂದ ನಿನಗೆ ಹೇಳಲ್ಪಟ್ಟಿತು.

ಅರ್ಜುನ ವಾಕ್ಯ.

೪. ನಿನ್ನ ಹುಟ್ಟುವಿಕೆಗಿಂತಲು ಮುಂಚೆತವಾಗಿ ವಿವಸ್ವಂತನ ಹುಟ್ಟುವಿಕೆ ಆದದರಿಂದ ನೀನು ವಿವಸ್ವಂತನಿಗೆ ಮುಂಚೆತವಾಗಿಯೇ ಹೇಳಿದೆನೆಂಬ ಮಾತು ನಾನು ಹ್ಯಾಗೆ ತಿಳಿದು ಕೊಳ್ಳಬಹುದು.

ಭಗವದ್ವಾಕ್ಯ.

೫. ಯೆಲೇ ಅರ್ಜುನನೇ ಬಹು ಜನ್ಮಗಳು ನನಗೂ ನಿನಗೂ ಕಳದು ಹೋದವು, ಅವುಗಳನ್ನೆಲ್ಲಾ ನಾನು ತಿಳಿದಿರುವೆನು ನೀನು ತಿಳಿಯದವನಾಗಿದ್ದೀ.

೬. ನಾನು ಹುಟ್ಟುವಿಕೆಯೂ ನಾಶವೂ ಇಲ್ಲದವನಾಗಿಯೂ ಮತ್ತು ಸಮಸ್ತ ಭೂತಗಳಿಗೂ ಒಡೆಯನಾಗಿ ಇದ್ದಾಗ್ಯೂ ನನ್ನ ಸ್ವಂತವಾದ ಪ್ರಕೃತಿಯನ್ನು ಕೂಡಿಕೊಂಡು ನನ್ನ ಮಾಯೆಯಿಂದ ನಾನೇ ಹುಟ್ಟುತಲಿದ್ದೇನೆ.

ENGLISH.

KRISHNA.

1 & 2This never-failing discipline I formerly taught unto *Veevaswat*, and *Veevaswat* communicated it to *Manu*, and *Manu* made it known unto *Eekshwakoo*; and being delivered down from one unto another, it was studied by the *Rājarshees*; until at length, in the course of time, the mighty art was lost. 3It is even the same discipline which I have this day communicated unto thee, because thou art my servant and my friend. It is an ancient and a supreme mystery.

ARJOON.

4Seeing thy birth is posterior to the life of *Eekshwakoo*, how am I to understand that thou hadst been formerly the teacher of this doctrine?

KRISHNA.

5Both I and thou have passed many births. Mine are known unto me; but thou knowest not of thine.

6Although I am not in my nature subject to birth or decay, and am the lord of all created beings; yet, having command over my own nature, I am made evident by my own power.

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SANSCRIT.

೭. ಯದಾಯದಾಹಿಧರ್ಮಸ್ಯಗ್ಲಾನಿರ್ಭವತಿಭಾರತ। ಅಭ್ಯುತ್ಥಾನಮಧರ್ಮಸ್ಯತದಾತ್ಮಾನಂಸೃಜಾಮ್ಯಹಂ॥

೮. ಪರಿತ್ರಾಣಾಯಸಾಧೂನಾಂವಿನಾಶಾಯಚದುಷ್ಕೃತಾಂ। ಧರ್ಮಸಂಸ್ಥಾಪನಾರ್ಥಾಯಸಂಭವಾಮಿಯುಗೆಯುಗೇ॥

೯. ಜನ್ಮಕರ್ಮಚಮೇದಿವ್ಯ ಮೇವಂಯೋವೇತ್ತಿತತ್ವತಃ। ತ್ಯಕ್ತ್ವಾದೇಹಂ ಪುನರ್ಜನ್ಮನೈತಿಮಾಮೇತಿಸೋಜರ್ಜುನ॥

೧೦. ವೀತರಾಗಭಯಕ್ರೋಧಾಮನ್ಮಯಾಮಾಮುಪಾಶ್ರಿತಾಃ। ಬಹವೋಜ್ಞಾನತಪಸಾಪೂತಾಮದ್ಭಾವಮಾಗತಾಃ॥

೧೧. ಯೇಯಥಾಮಾಂಪ್ರಪದ್ಯಂತೆತಾಂಸ್ತಥೈವಭಜಾಮ್ಯಹಂ। ಮಮವರ್ತ್ಮಾನುವರ್ತಂತೆಮನುಷ್ಯಾಃಪಾರ್ಥಸರ್ವಶಃ॥

೧೨. ಕಾಂಕ್ಷಂತಃಕರ್ಮಣಾಂಸಿದ್ಧಿಂಯಜಂತಇಹದೇವತಾಃ। ಕ್ಷಿಪ್ರಂಹಿಮಾನುಷೀಲೋಕೇ ಸಿದ್ಧಿರ್ಭವತಿಕರ್ಮಜಾ॥

೧೩. ಚಾತುರ್ವರ್ಣ್ಯಂ ಮಯಾಸೃಷ್ಟಂಗುಣಕರ್ಮವಿಭಾಗಶಃ। ತಸ್ಯಕರ್ತಾರಮಪಿಮಾಂವಿದ್ಧ್ಯಕರ್ತಾರಮವ್ಯಯಂ॥

೧೪. ನಮಾಂಕರ್ಮಾಣಿಲಿಂಪಂತಿನಮೇ ಕರ್ಮಫಲೇಸ್ಪೃಹಾ। ಇತಿಮಾಂಯೋಭಿಜಾನಾತಿಕರ್ಮಭಿರ್ನಸಬಧ್ಯತೇ॥

೧೫. ಏವಂಜ್ಞಾತ್ವಾಕೃತಂಕರ್ಮ ಪೂರ್ವೈರಪಿಮುಮುಕ್ಷುಭಿಃ। ಕುರುಕರ್ಮೈವತಸ್ಮಾತ್ತ್ವಂಪೂರ್ವೈಃಪೂರ್ವತರಂಕೃತಂ॥

CANARESE.

೭ ಯೆಲೇ ಭಾರತನೇ ಯಾವ ಯಾವ ವೇಳೆಯಲ್ಲಿ ಧರ್ಮ ಕಡಿಮೆಯಾಗಿ ಅಧರ್ಮ ಹೆಚ್ಚುವುದೋ ಆಗಲು ನಾನು ನನ್ನ ಸ್ವರೂಪವನ್ನು ತೋರಿಸುವೆನು.

೮. ಸಜ್ಜನರನ್ನು ರಕ್ಷಿಸುವದಕ್ಕೋಸ್ಕರವು, ದುರ್ಜನರನ್ನು ಶಿಕ್ಷಿಸುವದಕ್ಕೋಸ್ಕರವು, ಮತ್ತು ಧರ್ಮವನ್ನು ಸ್ಥಾಪಿಸುವದಕ್ಕೋಸ್ಕರವಾಗಿ ಪ್ರತಿಯುಗದಲ್ಲಿಯೂ ಹುಟ್ಟುವೆನು.

೯. ಯೆಲೇ ಅರ್ಜುನನೇ ಈಪ್ರಕಾರವಾಗಿ ನನ್ನ ದಿವ್ಯವಾದ ಜನ್ಮವನ್ನು ಕರ್ಮವನ್ನು ನಿಶ್ಚಯವಾಗಿ ಯಾವ ಮನುಷ್ಯನು ತಿಳಿಯುವನೋ ಅವನು ದೇಹವನ್ನು ಬಿಟ್ಟಮೇಲೆ ಪುನರ್ಜನ್ಮವನ್ನು ಹೊಂದನು, ನನ್ನನ್ನು ಹೊಂದುವನು.

೧೦. ಅಭಿಲಾಷೆಯೂ, ಭಯವೂ, ಕ್ರೋಧವೂ ಇಲ್ಲದಂಥಾ ನನ್ನನೇ ತೋರುವಂಥಾ ನನ್ನನ್ನೇ ಆಶ್ರಯಿಸಿದಂಥಾ ಜ್ಞಾನವೆಂಬ ತಪಸ್ಸಿನಿಂದ ಪರಿಶುದ್ಧರಾದಂಥಾ ಬಹಳ ಮಂದಿ ನನ್ನ ಸ್ಥಿತಿಯನ್ನೇ ಹೊಂದುವರು.

೧೧. ಯೆಲೇ ಕುಂತೀ ಕುಮಾರನೇ ಯಾರು ಹ್ಯಾಗೆ ನನ್ನನ್ನು ಭಜಿಸುವರೋ ಅವರನ್ನು ಹಾಗೆಯೇ ನಾನು ಹೊಂದುವೆನು. ಮನುಷ್ಯರು ಯೆಲ್ಲಾಕಡೆಯಲ್ಲಿಯೂ ನನ್ನ ಮಾರ್ಗವನ್ನೇ ಅನುಸರಿಸುವರು.

೧೨. ಈಲೋಕದಲ್ಲಿ ಕರ್ಮಗಳ ಫಲವನ್ನು ಅಪೇಕ್ಷಿಸುವವರು ದೇವತೆಗಳನ್ನು ಪೂಜಿಸುವರು. ಮನುಷ್ಯಲೋಕದಲ್ಲಿ ಕರ್ಮದಿಂದ ಹುಟ್ಟುವ ಫಲವು ಬೇಗ ಆಗುವದು.

೧೩. ಗುಣದಿಂದಲೂ ಕರ್ಮದಿಂದಲೂ ವಿಭಾಗಿಸಲ್ಪಟ್ಟ ನಾಲ್ಕು ವರ್ಣಗಳು ನನ್ನಿಂದ ಸೃಷ್ಟಿಸಲ್ಪಟ್ಟಿತು. ಅದಕ್ಕೆ ಕರ್ತನಾದಂಥಾ ನನ್ನನ್ನು ಕರ್ತನಿಲ್ಲದ ನಾಶರಹಿತನೆಂದು ತಿಳಿ.

೧೪. ಕರ್ಮಗಳು ನನ್ನನ್ನು ಹೊಂದವು ಕರ್ಮಫಲದಲ್ಲಿ ನನಗೆ ಇಷ್ಟೆ ಇಲ್ಲವು. ಹೀಗೆಂದು ನನ್ನನ್ನು ಯಾವನು ತಿಳಿಯುವನೋ ಅವನು ಕರ್ಮಬಂಧನದಿಂದ ಕಟ್ಟಲ್ಪಡನು.

೧೫. ಹೀಗೆಂದು ತಿಳಿದು ಪೂರ್ವಿಕರಾದ ಜ್ಞಾನಿಗಳಿಂದ ಮಾಡಲ್ಪಟ್ಟ ಕರ್ಮವನ್ನೇ ನೀನೂಮಾಡು, ಇದು ಪೂರ್ವೀಕರಿಂದ ಪೂರ್ವದಿಂದ ಮಾಡಲ್ಪಟ್ಟದ್ದು.

ENGLISH.

7And as often as there is a decline of virtue, and an insurrection of vice and injustice, in the world, I make myself evident; 8and thus I appear, from age to age, for the preservation of the just, the destruction of the wicked, and the establishment of virtue.

9He, O *Arjoon*, who, from conviction, acknowledgeth my divine birth and actions to be even so, doth not, upon his quitting his mortal frame, enter into another, for he entereth into me. 10Many who were free from affection, fear, and anger, and, filled with my spirit, depended upon me, having been purified by the power of wisdom, have entered into me.

11I assist those men who in all things walk in my path, even as they serve me. [See Appendix II, Note B.]

12Those who wish for success to their works in this life, worship the *Devatas* That which is achieved in this life, from works, speedily cometh to pass.

13Mankind was created by me of four kinds, distinct in their principles and in their duties. Know me then to be the creator of mankind, uncreated, and without decay.

14Works affect not me, nor have I any expectations from the fruits of works. He who believeth me to be even so, is not bound by works.

15The ancients, who longed for eternal salvation, having discovered this, still performed works Wherefore perform thou works, even as they were performed by the ancients in former times.

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SANSCRIT.

೧೬. ಕಿಂಕರ್ಮ ಕಿಮು ಕರ್ಮೇತಿ ಕವಯೋಪ್ಯತ್ರಮೋಹಿತಾಃ। ತತ್ತೇಕರ್ಮ ಪ್ರವಕ್ಷ್ಯಾಮಿಯಜ್ಜ್ಞಾತ್ವಾಮೋಕ್ಷಸೇಶುಭಾತ್॥

೧೭. ಕರ್ಮಣೋಹ್ಯಪಿ ಬೋದ್ಧವ್ಯಂ ಬೋದ್ಧವ್ಯಂಚವಿಕರ್ಮಣಃ। ಅಕರ್ಮಣಶ್ಚ ಬೋದ್ಧವ್ಯಂಗಹನಾಕರ್ಮಣೋಗತಿಃ॥

೧೮. ಕರ್ಮಣ್ಯಕರ್ಮಯಃ ಪಶ್ಯೇದಕರ್ಮಣಿಚಕರ್ಮಯಃ। ಸಬುದ್ಧಿಮಾನ್ಮನುಷ್ಯೇಷು ಸಯುಕ್ತಃಕೃತ್ಸ್ನಕರ್ಮಕೃತ್

೧೯. ಯಸ್ಯಸರ್ವೇಸಮಾರಂಭಾಃ ಕಾಮಸಂಕಲ್ಪವರ್ಜಿತಾಃ। ಜ್ಞಾನಾಗ್ನಿದಗ್ಧಕರ್ಮಾಣಂತಮಾಹುಃಪಂಡಿತಂಬುಧಾಃ॥

೨೦. ತ್ಯಕ್ತ್ವಾಕರ್ಮಫಲಾಸಂಗಂನಿತ್ಯತೃಪ್ತೋನಿರಾಶ್ರಯಃ। ಕರ್ಮಣ್ಯಭಿಪ್ರವೃತ್ತೋಪಿನೈವಕಿಂಚಿತ್ಕರೋತಿಸಃ॥

೨೧. ನಿರಾಶೀರ್ಯತಚಿತ್ತಾತ್ಮಾತ್ಯಕ್ತಸರ್ವಪರಿಗ್ರಹಃ। ಕಾರೀರಂಕೇವಲಂಕರ್ಮ ಕುರ್ವನ್ನಾಪ್ನೋತಿಕಿಲ್ಬಿಷಂ॥

೨೨. ಯದೃಚ್ಛಾಲಾಭಸಂತುಷ್ಟೋದ್ವಂದ್ವಾತೀತೋವಿಮತ್ಸರಃ। ಸಮಸ್ಸಿದ್ಧಾವಸಿದ್ಧೌಚಕೃತ್ವಾಪಿನನಿಬಧ್ಯತೇ॥

೨೩. ಗತಸಂಗಸ್ಯಮುಕ್ತಸ್ಯಜ್ಞಾನಾವಸ್ಥಿತಚೇತಸಃ। ಯಜ್ಞಾಯಾಚರತಃಕರ್ಮ ಸಮಗ್ರಂಪ್ರವಿಲೀಯತೇ॥

CANARESE.

೧೬. ಯಾವದು ಮಾಡತಕ್ಕದ್ದು ಯಾವದು ಬಿಡತಕ್ಕದ್ದು ಯೆಂದು ವಿದ್ವಾಂಸರು ಈ ಕರ್ಮ ವಿಷಯದಲ್ಲಿ ಮೋಹಿತರಾಗಿರುವರು. ಯಾವ ಮಾರ್ಗವನ್ನು ತಿಳಿದು ಕೇಡಿನಿಂದ ಬಿಡಲ್ಪಡುವಿಯೋ ಅಂಥಾ ಕರ್ಮಮಾರ್ಗವನ್ನು ಹೇಳುತ್ತೇನೆ.

೧೭. ಕರ್ಮವನ್ನು ತಿಳಿಯತಕ್ಕದ್ದು, ವಿಕರ್ಮವನ್ನು ತಿಳಿಯತಕ್ಕದ್ದು, ಅಕರ್ಮವನ್ನು ತಿಳಿಯತಕ್ಕದ್ದು. ಕರ್ಮದ ಮಾರ್ಗವು ಬಹಳ ಕಷ್ಟವಾಗಿರುವದು.

೧೮. ಕರ್ಮದಲ್ಲಿ ಅಕರ್ಮವನ್ನು ಅಕರ್ಮದಲ್ಲಿ ಕರ್ಮವನ್ನು ಯಾವನು ತಿಳಿಯುತ್ತಾನೋ ಅವನು ಮನುಷ್ಯರೊಳಗೆ ಬುದ್ಧಿವಂತನು, ಅವನೇ ಯೋಗ್ಯನು, ಅವನೇ ಯೆಲ್ಲಾ ಕರ್ಮಗಳನ್ನು ಮಾಡುವವನು.

೧೯. ಪ್ರಾರಂಭಿಸಿದ ಕರ್ಮಗಳು ಯಾವತ್ತು ಫಲದ ಆಕೆಯಿಲ್ಲದವುಗಳಾಗಿ ಯಾವ ಪುರುಷನಿಗೆ ಕಾಣುವದೋ ಅವನನ್ನು ಜ್ಞಾನಾಗ್ನಿಯಿಂದ ಸುಡಲ್ಪಟ್ಟ ಕರ್ಮಬಂಧನವುಳ್ಳವನೆಂದು ಮಹಾ ಪಂಡಿತನುಯೆಂದು ಹಿರಿಯರು ಹೇಳುವರು.

೨೦. ಕರ್ಮದಿಂದ ಆಗುವ ಫಲದಲ್ಲಿ ಆಕೆ ಯಿಲ್ಲದವನಾಗಿ ಯಾವಾಗಲೂ ತೃಪ್ತಿಹೊಂದಿ ಯೊಬ್ಬರನ್ನು ಅಪೇಕ್ಷಯಿಸದೇ ಇರುವ ಜ್ಞಾನಿಯು ಕರ್ಮದಲ್ಲಿ ಪ್ರವರ್ತಿಸಿದಾಗ್ಯು ಕಿಂಚಿತ್ತಾದರೂ ಕರ್ಮ ಮಾಡುವವನಲ್ಲ.

೨೧. ಆಕೆಯನ್ನು ಬಿಟ್ಟು ದೃಢವಾದ ಮನಸ್ಸುಳ್ಳವನಾಗಿ ಲೋಕದ ಕೆಲಸದಲ್ಲಿ ಅಪೇಕ್ಷೆ ಇಡದೇ ಶರೀರ ಸಂರಕ್ಷಣೆಗೆ ತಕ್ಕ ಕರ್ತವನ್ನು ಮಾಡುವ ಮನುಷ್ಯನು ಪಾಪವನ್ನು ಹೊಂದನು.

೨೨. ಬೊರಕಿದ ಮಾತ್ರದಲ್ಲಿಯೇ ಸಂತೋಷವನ್ನು ಹೊಂದುತ್ತಾ ಸುಖದುಃಖಗಳನ್ನು ಸಮವಾಗಿ ಯೆಣಿಸಿ ಕೋಪವಿಲ್ಲದವನಾಗಿ ಲಾಭದಲ್ಲಿಯೂ ಅಲಾಭದಲ್ಲಿಯೂ ಸಮಬುದ್ಧಿಯಿಟ್ಟು ನಡೆಯುವವನು ಬಂಧಕಕ್ಕೆ ಒಳಗಾಗನು.

೨೩. ಫಲಾಪೇಕ್ಷೆ ಯಿಲ್ಲದೆ ಜ್ಞಾನದಿಂದ ಜಯಿಸಿದ ಮನಸ್ಸುಳ್ಳ ಮುಕ್ತನಿಗೆ ಯೆಜ್ಞಕ್ಕೋಸ್ಕರ ಆಚರಿಸಿದ ಯೆಲ್ಲಾ ಕರ್ಮವೂ ನಾಶವಾಗುವದು

ENGLISH.

16The learned even are puzzled to determine what is work, and what is not. I will tell thee what that work is, by knowing which thou wilt be delivered from misfortune. 17It may be defined—action, improper action, and inaction. The path of action is full of darkness.

18He who may behold, as it were, *inaction* in action, and *action* in inaction, is wise amongst mankind. He is a perfect performer of all duty.

19Wise men call him a *Pandeet*, whose every undertaking is free from the idea of desire, and whose actions are consumed by the fire of wisdom.

20He abandoneth the desire of a reward of his actions; he is always contented and independent, and although he may be engaged in a work, he, as it were, doeth nothing. 21He is unsolicitous, of a subdued mind and spirit, and exempt from every perception; and, as he doeth only the offices of the body, he committeth no offence.

22He is pleased with whatever he may by chance obtain; he hath gotten the better of duplicity, and he is free from envy. He is the same in prosperity and adversity; and although he acteth, he is not confined in the action. 23The work of him, who hath lost all anxiety for the event, who is freed from the bonds of action, and standeth with his mind subdued by spiritual wisdom, and who performeth it for the sake of worship, cometh altogether unto nothing.

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SANSCRIT.

—೨೪. ಬ್ರಹ್ಮಾರ್ಪಣಂಬ್ರಹ್ಮ ಹವಿರ್ಬ್ರಹ್ಮಾ
ಗ್ನೌಬ್ರಹ್ಮಣಾಹುತಂ। ಬ್ರಹ್ಮೈವತೇನಗಂತ
ವ್ಯಂಬ್ರಹ್ಮಕರ್ಮಸಮಾಧಿನಾ॥

—೨೫. ದೈವಮೇವಾಪರೇಯಜ್ಞಂಯೋ
ಗಿನ್ಪರ್ಯುಪಾಸತೇ। ಬ್ರಹ್ಮಾಗ್ನಾವಪರೇಯ
ಜ್ಞಂಯಜ್ಞೇನೈವೋಪಜುಹ್ವತಿ॥

—೨೬. ಶ್ರೋತ್ರಾದೀನೀಂದ್ರಿಯಾಣ್ಯ
ನ್ಯೇಸಂಯಮಾಗ್ನಿಷುಜುಹ್ವತಿ। ಶಬ್ದಾದೀನ್ವಿ
ಷಯಾನ್ಯಾನ್ಯೇಇಂದ್ರಿಯಾಗ್ನಿಷುಜುಹ್ವತಿ॥

—೨೭. ಸರ್ವಾಣೀಂದ್ರಿಯ ಕರ್ಮಾಣಿ
ಪ್ರಾಣಕರ್ಮಾಣಿಚಾಪರೇ। ಆತ್ಮಸಂಯ
ಮಯೋಗಾಗ್ನೌಜುಹ್ವತಿಜ್ಞಾನದೀಪಿತೆ॥

—೨೮. ದ್ರವ್ಯಯಜ್ಞಾಸ್ತ ಪೋಯಜ್ಞಾ
ಯೋಗಯಜ್ಞಾಸ್ತಥಾಪರೆ। ಸ್ವಾಧ್ಯಾಯ
ಜ್ಞಾನಯಜ್ಞಾಶ್ಚ ಯತಯಃಸಂಶಿತವ್ರತಾಃ॥

—೨೯. ಅಪಾನೆಜುಹ್ವತಿ ಪ್ರಾಣಂಪ್ರಾ
ಣೇಪಾನಂತಥಾಪರೇ। ಪ್ರಾಣಾಪಾನಗತೀ
ರುಧ್ವಾಪ್ರಾಣಾಯಾಮಪರಾಯಣಾಃ॥

೩೦. ಅಪರೆನಿಯತಾಹಾರಾಃಪ್ರಾಣಾನ್ಪ್ರಾ
ಣೇಷುಜುಹ್ವತಿ। ಸರ್ವೇಪ್ಯೆತೆಯಜ್ಞವಿದೋ
ಯಜ್ಞಕ್ಷಪಿತಕಲ್ಮಷಾಃ॥

೩೧. ಯಜ್ಞಶಿಷ್ಟಾಮೃತಭುಜೋಯಾಂತಿ
ಬ್ರಹ್ಮಸನಾತನಂ। ನಾಯಂಲೋಕೋಸ್ತ್ಯಯ
ಜ್ಞಸ್ಯಕುತೆೋನ್ಯೋಕುರುಸತ್ತಮ॥

೩೨. ಏವಂಬಹುವಿಧಾಯಜ್ಞಾವಿತತಾಬ್ರಹ್ಮ
ಣೋಮುಖೇ। ಕರ್ಮಜಾನ್ವಿದ್ಧಿತಾನ್ಸರ್ವಾ
ನೇವಂಜ್ಞಾತ್ವಾವಿಮೋಕ್ಷ್ಯಸೇ॥

CANARESE.

—೨೪. ಬ್ರಹ್ಮವಾದ ಹವಿಸ್ಸನ್ನು ಬ್ರಹ್ಮವಾದ ಅಗ್ನಿಯೆಲ್ಲಿ
ಬ್ರಹ್ಮದಿಂದ ಬ್ರಹ್ಮಕ್ಕೆ ಅರ್ಪಣವಾಗಿ ಹೋಮ ಮಾಡಲ್ಪಟ್ಟ
ಕೇ ಲಿ ಬ್ರಹ್ಮಕರ್ಮದಿಂದ ಬ್ರಹ್ಮವನ್ನೇ ಹೊಂದಬಹುದು.

—೨೫. ಕೆಲಬರು ಯೋಗಿಗಳು ಯಜ್ಞವೇ ದೈವವೆಂದು
ವುಪಾಸನೇ ಮಾಡುವರು. ಕೆಲವರು ಬ್ರಹ್ಮವೆಂಬ ಅಗ್ನಿಯಲ್ಲಿ
ಯಜ್ಞದಿಂದಲೇ ಯಜ್ಞವನ್ನು ಮಾಡುವರು.

—೨೬. ಕೆಲವರು ಕಿವಿ ಮೊದಲಾದ ಇಂದ್ರಿಯಂಗಳನ್ನು
ನಿಯಮವೆಂಬ ಅಗ್ನಿಗಳಲ್ಲಿ ಹೋಮಿಸುವರು, ಕೆಲವರು ಶ
ಬ್ದಾದಿ ವಿಷಯಂಗಳನ್ನು ಇಂದ್ರಿಯಂಗಳೆಂಬ ಅಗ್ನಿಯಲ್ಲಿ
ಹೋಮ ಮಾಡುವರು.

—೨೭. ಕೆಲಬರು ಇಂದ್ರಿಯ ಕರ್ಮಗಳನ್ನು ಪ್ರಾಣಕ
ರ್ಮಗಳನ್ನು ಜ್ಞಾನದಿಂದ ಉರಿಯುವ ಮನೋನಿಗ್ರಹದ
ಅಗ್ನಿಯಲ್ಲಿ ಹೋಮಿಸುವರು.

—೨೮. ಕೆಲವರು ದ್ರವ್ಯ ಯಜ್ಞವೆಂದು, ತಪೋಯಜ್ಞ
ವೆಂದು, ಯೋಗಯಜ್ಞವೆಂದು, ವೇದಾಧ್ಯಯನ ಯಜ್ಞ
ವೆಂದು, ಜ್ಞಾನಯಜ್ಞವೆಂದು, ಮಾಡುವರು. ಇವರೆಲ್ಲರು ಶೀ
ಕ್ಷಣವಾದ ವ್ರತವನುಳ್ಳವರು.

—೨೯. ಪ್ರಾಣಾಪಾನಗಳೆಂಬ ವಾಯುವುಗಳನ್ನು ಬಂಧಿ
ಸಿ ಪ್ರಾಣಾಯಾಮ ಮಾಡುವಂಥಾವರು ಕೆಲವರು ಅಪಾನ
ವಾಯುವಿನಲ್ಲಿ ಪ್ರಾಣವನ್ನು ಹಾಗೆಯೇ ಪ್ರಾಣವಾಯುವಿ
ನಲ್ಲಿ ಅಪಾನವಾಯುವನ್ನು ಹೋಮಿಸುವರು.

೩೦. ಕೆಲವರು ಮಿತವಾದ ಆಹಾರದಿಂದ ಪ್ರಾಣಾದಿವಾ
ಯುಗಳನ್ನು ಪ್ರಾಣಸ್ಥಾನದಲ್ಲಿಯೇ ತೀರಿಸಿ ಪ್ರಾಣಯಜ್ಞ
ವನ್ನು ಮಾಡುವರು, ಹೀಗೆ ಮಾಡುವವರೆಲ್ಲರು ಯಜ್ಞವನ್ನು
ಬಲ್ಲಂಥಾವರು, ಆದದರಿಂದ ಯಜ್ಞದಿಂದ ಪಾಪವನ್ನು ತೊ
ಳೆಯುವರು.

೩೧. ಯಜ್ಞದಲ್ಲಿ ಮಿಕ್ಕ ಅಮೃತವನ್ನು ವುಂಬುವವರು.
ಶಾಶ್ವತವಾದ ಪದವಿಯನ್ನು ಹೊಂದುವರು. ಯಜ್ಞವಾತ
ದವನಿಗೆ ಈ ಲೋಕವು ಯಿಲ್ಲ. ಬೇರೆಲೋಕ ಯತ್ತಣದು,
ಯೆಲೇ ಕುರುಕುಲೋತ್ತಮನೇ.

೩೨. ಈಪ್ರಕಾರವಾಗಿ ಅನೇಕ ವಿಧ ಯಜ್ಞಗಳು ಬ್ರಹ್ಮನ
ಬಾಯಿಯೆಲ್ಲಿ ವಿಸ್ತರಿಸಲ್ಪಟ್ಟವು. ಇವೆಲ್ಲಾ ಕರ್ಮದಿಂದಲೇ
ಹುಟ್ಟಿದವೆಂದು ತಿಳಿ. ಹೀಗೆ ತಿಳಿದು ಬಿಡಲ್ಪಡುವಿ.

ENGLISH.

[24]God is the gift of charity; God is the offering; God is in the fire of the altar; by God is the sacrifice performed; and God is to be obtained by him who maketh God alone the object of his works.

[25]Some of the devout attend to the worship of the *Devatas* or angels; others, with offerings, direct their worship unto God in the fire. [26]others sacrifice their ears, and other organs, in the fire of constraint; whilst some sacrifice sound, and the like, in the fire of their organs. [27]Some again sacrifice the actions of all their organs and faculties in the fire of self-constraint, lighted up by the spark of inspired wisdom. [28]There are also the worshippers with offerings, and the worshippers with mortifications; and again the worshippers with enthusiastic devotion; so there are those the wisdom of whose reading is their worship, men of subdued passions and severe manners. [29]Some there are who sacrifice their breathing spirit, and force it downwards from its natural course; whilst others force the spirit which is below back with the breath; [30]and a few, with whom these two faculties are held in great esteem, close up the door of each; and there are some, who eat but by rule, who sacrifice their lives in their lives. All these different kinds of worshippers are, by their particular modes of worship, purified from their offences. [31]He who enjoyeth but the *Amreeta* which is left of his offerings, obtaineth the eternal spirit of *Brahm*, the Supreme. This world is not for him who doth not worship; and where, O *Arjoon*, is there another? [32]A great variety of modes of worship like these are displayed in the mouth of God. Learn that they are all the offerings of action. Being convinced of this, thou shalt obtain an eternal release.

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SANSCRIT.

33. ಶ್ರೇಯರ್ನ್ದ್ರವ್ಯಮಯಾದ್ಯಜ್ಞಾ
ದ್ಜ್ಞಾನಯಜ್ಞಃಪರಂತಪ। ಸರ್ವಂಕರ್ಮಾ
ಖಿಲಂಪಾರ್ಥ ಜ್ಞಾನೆಪರಿಸಮಾಪ್ಯತೇ॥

34. ತದ್ವಿದ್ಧಿಪ್ರಣಿಪಾತೇನಪರಿಪ್ರಶ್ನೇನಸೇ
ವಯಾ। ಉಪದೇಕ್ಷ್ಯಂತಿತೇಜ್ಞಾನಂಜ್ಞಾನಿನ
ಸ್ತತ್ತ್ವದರ್ಶಿನಃ॥

35. ಯದ್ಜ್ಞಾತ್ವಾನಪುನರ್ಮೋಹಮೇವಂ
ಯಾಸ್ಯಸಿಪಾಂಡವ। ಯೇನಭೂತಾನ್ಯಶೇ
ಷೇಣದ್ರಕ್ಷ್ಯಸ್ಯಾತ್ಮನ್ಯಥೋಮಯಿ॥

36. ಅಪಿಚೇದಸಿ ಪಾಪೇಭ್ಯಃ ಸರ್ವೇ
ಭ್ಯಃಪಾಪಕೃತ್ತಮಃ। ಸರ್ವಂಜ್ಞಾನಪ್ಲವೇ
ನೈವವೃಜಿನಂಸಂತರಿಷ್ಯಸಿ॥

37. ಯಥೈಧಾಂಸಿಸಮಿದ್ಧೋಗ್ನಿರ್ಭಸ್ಮ
ಸಾತ್ಕುರುತೇರ್ಜುನ। ಜ್ಞಾನಾಗ್ನಿಸ್ಸರ್ವಕ
ರ್ಮಾಣಿಭಸ್ಮಸಾತ್ಕುರುತೇತಥಾ॥

38. ನಹಿಜ್ಞಾನೇನಸದೃಶಂವಿತ್ರಮಿಹವಿ
ದ್ಯತೇ। ತತ್ಸ್ವಯಂಯೋಗಸಂಸಿದ್ಧಃ ಕಾ
ಲೇನಾತ್ಮನಿವಿಂದತಿ॥

39. ಶ್ರದ್ಧಾವಾಲಭತೇಜ್ಞಾನಂತತ್ಪರಃ
ಸಂಯತೇಂದ್ರಿಯಃ। ಜ್ಞಾನಂಲಬ್ಧ್ವಾಪರಾಂ
ಶಾಂತಿಮಚಿರೇಣಾಧಿಗಚ್ಛತಿ॥

40. ಅಜ್ಞಶ್ಚಾಶ್ರದ್ದಧಾನಶ್ಚಸಂಶಯಾತ್ಮಾ
ವಿನಶ್ಯತಿ। ನಾಯಂಲೋಕೋಸ್ತಿನಪರೋನ
ಸುಖಂಸಂಶಯಾತ್ಮನಃ॥

CANARESE.

33. ಈಮೇರಿಗೆ ದ್ರವ್ಯಗಳಿಂದ ಮಾಡುವ ಯಜ್ಞಗಳಿಗಿಂ
ತಲೂ ಜ್ಞಾನಯಜ್ಞನವು ಶ್ರೇಷ್ಠವಾದದ್ದು, ಆದದರಿಂದ
ಅರ್ಜುನನೇ ಸರ್ವಕರ್ಮವು ಜ್ಞಾನದಲ್ಲಿ ಸಂಪೂರ್ಣ
ಹೊಂದುವದು.

34. ಆ ಜ್ಞಾನವನ್ನು ನಮಸ್ಕಾರದಿಂದ ಪ್ರಶ್ನೆಗಳಿಂದ ಸೇ
ವೆಯಿಂದ ಶಿಳಿ. ತತ್ವ ಸ್ವರೂಪವನ್ನು ಬಲ್ಲಂಥಾ ಜ್ಞಾನಿಗ
ಳು ನಿನಗೆ ಜ್ಞಾನವನ್ನು ಉಪದೇಶಿಸುವರು.

35. ಯಾವ ಜ್ಞಾನವನ್ನು ಶಿಳಿದು ಮರಳಿ ಈಪ್ರಕಾರದ
ಲ್ಲಿ ಭ್ರಾಂತಿಯನ್ನು ಹೊಂದದೇ ಇರುವಿಯೋ ಯಾವ
ಜ್ಞಾನದಿಂದ ಸಮಸ್ತ ಭೂತಗಳನ್ನು ಪರಮಾತ್ಮನಾದ ನನ್ನ
ಲ್ಲಿ ನೋಡುವೆಯೋ ಅಂಥಾ ಜ್ಞಾನವನ್ನು ಶಿಳಿ, ಪಾಂಡ
ವನೇ.

36. ಯೆಲ್ಲಾ ಪಾಪಗಳಿಗಿಂತ ಹೆಚ್ಚಾದ ಪಾಪವನ್ನು
ಮಾಡಿ ಇದ್ದಾಗ್ಯೂ ಆ ಯೆಲ್ಲಾ ಪಾಪವನ್ನು ಜ್ಞಾನವೆಂಬ
ಹಡಗವನ್ನೇರಿ ದಾಟುವಿ.

37. ಉರಿಯುವ ಬೆಂಕಿಯು ಪೊಣಗಿದ ಕಟ್ಟಿಗೆಗಳ ರಾಶಿ
ಯನ್ನು ಬೂದಿಯಾಗ ಹ್ಯಾಗೆ ಸುಡುವುದೋ ಹಾಗೆಯೇ
ಜ್ಞಾನವೆಂಬ ಅಗ್ನಿಯು ಸರ್ವಕರ್ಮಗಳನ್ನು ಸುಟ್ಟು ಬಿಡು
ವುದು ಯೆಲೇ ಅರ್ಜುನನೇ.

38. ಜ್ಞಾನಕ್ಕೆ ಸಮಾನವಾದ ಪವಿತ್ರವಸ್ತುವು ಈಭೂ
ಮಿಯಲ್ಲಿ ಯಾವದು ಇಲ್ಲವು. ಅದನ್ನು ಯೋಗಿಯಾದ
ಪುರುಷನು ಬಹುಕಾಲ ಅಭ್ಯಾಸದಿಂದ ತಾನಾಗಿ ತನ್ನಲ್ಲೇ
ಹೊಂದುವನು.

39. ವಿಶ್ವಾಸವುಳ್ಳವನು ಜ್ಞಾನವನ್ನು ಹೊಂದುವನು
ಆಮೇಲೆ ಜಿತೇಂದ್ರಿಯನಾಸುವನು. ಅಂಥಾ ಜ್ಞಾನವೂ ಅದ
ಕ್ಕೆ ತಕ್ಕ ನಡತೆಯೂವುಳ್ಳ ಪುರುಷನು ಪರಮಕಾಂತವುಳ್ಳ
ಮೋಕ್ಷವನ್ನು ಜಾಗ್ರತೆಯಾಗಿ ಹೊಂದುವನು.

40. ಅವಿವೇಕಿಯೂ ಅಪನಂಬಿಕೆಯುಳ್ಳವನು ಅವಿನಾ
ಸಿಯೂ ಆದವನು ಕೆಡುವನು. ನಂಬಿಕೆ ಇಡದವನಿಗೆ ಇಹ
ಲೋಕವೂ ಇಲ್ಲ ಪರಲೋಕವೂ ಇಲ್ಲ, ಸುಖವೆಂತು ಇಲ್ಲವೇ
ಇಲ್ಲ.

ENGLISH.

33For know that the worship of spiritual wisdom is far better than the worship with offerings of things. In wisdom is to be found every work without exception.

34Seek then this wisdom with prostrations, with questions, and with attention, that those learned men who see its principles may instruct thee in its rules; 35Which having learnt, thou shalt not again, O son of *Pandoo* fall into folly; by which thou shalt behold all nature in the spirit; that is, in me.

36Although thou wert the greatest of all offenders, thou shalt be able to cross the gulf of sin with the bark of wisdom.

37As the natural fire, O *Arjoon*, reduceth the wood to ashes, so may the fire of wisdom reduce all moral actions to ashes.

38There is not any thing in this world to be compared with wisdom for purity. He who is perfected by practice, in due time findeth it in his own soul. 39He who hath faith findeth wisdom; and, above all, he who hath gotten the better of his passions; and having obtained this spiritual wisdom, he shortly enjoyeth superior happiness. 40Whilst the ignorant, and the man without faith, whose spirit is full of doubt, is lost. Neither this world, nor that which is above, nor happiness, can be enjoyed by the man of a doubting mind.

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SANSCRIT.

೪೧. ಯೋಗಸನ್ಯಸ್ತಕರ್ಮಾಣಂಜ್ಞಾನಸಂಛಿನಸಂಶಯಂ। ಆತ್ಮವಂತಂನಕರ್ಮಾಣಿ ನಿಬಧ್ನಂತಿಧನಂಜಯ॥

೪೨. ತಸ್ಮಾದಜ್ಞಾನಸಂಭೂತಂಹೃತ್ಥಂ ಜ್ಞಾನಾಸಿನಾತ್ಮನಃ। ಛಿತ್ವೈನಂ ಸಂಶಯಂ ಯೋಗಮಾತಿಷ್ಠೋತ್ತಿಷ್ಠ ಭಾರತ॥

CANARESE.

೪೧. ಯೋಗಾಭ್ಯಾಸದಿಂದ ಬಿಡಲ್ಪಟ್ಟ ಕರ್ಮಗಳುಳ್ಳವನನ್ನು ಜ್ಞಾನದಿಂದ ಸಂಶಯವನ್ನು ಕಡಿದು ಹಾಕುವನನ್ನು ಇಂಥಾ ಜ್ಞಾನಿಯನ್ನು ಕರ್ಮಗಳು ಬಂಧಿಸಲಾರವು ಧನಂಜಯನೇ.

೪೨. ಅದುಕಾರಣ ಅಜ್ಞಾನದಿಂದ ಹುಟ್ಟಿದಂಥಾ ಚಿತ್ತದಲ್ಲಿ ಇರುವ ಸಂದೇಹವನ್ನು ಜ್ಞಾನವೆಂಬ ಖಡ್ಗದಿಂದ ಕಡಿದು ಹಾಕಿ ಕರ್ಮಯೋಗವನ್ನು ಅಂಗೀಕರಿಸಿ ಯೆಲೇ ಭಾರತನೇ ಯೆದ್ದು ನಿಂದಿರು.

ENGLISH.

41The human actions have no power to confine the spiritual mind, which, by study, hath forsaken works, and which, by wisdom, hath cut asunder the bonds of doubt. 42Wherefore, O son of *Bharat*, resolve to cut asunder this doubt, offspring of ignorance, which hath taken possession of thy mind, with the edge of the wisdom of thy own soul, and arise and attach thyself to the discipline.

LECTURE V.

OF FORSAKING THE FRUITS OF WORKS.

ಅಯಿದನೇ ಅಧ್ಯಯ.

ಅರ್ಜುನ ಉವಾಚ.

೧. ಸನ್ಯಾಸಂಕರ್ಮಣಾಂಕೃಷ್ಣ ಪುನರ್ಯೋಗಂಚಶಂಸಸಿ। ಯಚ್ಛ್ರೇಯ ಏತಯೋರೇಕಂತನ್ಮೇಬ್ರೂಹಿಸುನಿಶ್ಚಿತಂ॥

ಶ್ರೀಭಗವಾನುವಾಚ.

೨. ಸನ್ಯಾಸಃಕರ್ಮಯೋಗಶ್ಚ ನಿಶ್ರೇಯಸಕರಾವುಭೌ। ತಯೋಸ್ತುಕರ್ಮಸನ್ಯಾಸಾತ್ಕರ್ಮಯೋಗೋವಿಶಿಷ್ಯತೆ॥

3. ಜ್ಞೇಯಸ್ಸನಿತ್ಯಸನ್ಯಾಸೀ ಯೋನದ್ವೇಷ್ಟಿನಕಾಂಕ್ಷತಿ। ನಿರ್ದ್ವಂದ್ವೋಹಿಮಹಾಬಾಹೋಸುಖಂಬಂಧಾತ್ಪ್ರಮುಚ್ಯತೇ॥

ಅರ್ಜುನ ವಾಕ್ಯ.

೧. ಯೆಲೇ ಕೃಷ್ಣಸ್ವಾಮಿಯೇ ಕರ್ಮಗಳನ್ನು ಬಿಡಬೇಕೆಂದು ಮತ್ತು ಮಾಡಬೇಕೆಂದು ಹೇಳುತ್ತಿದ್ದೀ ಈಯೆರಡರಲ್ಲಿ ಮೇಲಾದ ವೊಂದೇ ಮಾರ್ಗವನ್ನು ನನಗೆ ನಿಶ್ಚಯಿಸಿ ಹೇಳಬೇಕು.

ಭಗವದ್ವಾಕ್ಯ.

೨. ಸನ್ಯಾಸವೆಂಬುವದೂ ಕರ್ಮಯೋಗವೆಂಬುವದೂ ಈ ಯೆರಡು ಮಾರ್ಗವು ಮೋಕ್ಷಸಾಧನಗಳೇ ಆದಾಸ್ಯ ಕರ್ಮವನ್ನು ಬಿಟ್ಟುಬಿಡುವದಕ್ಕಿಂತಲೂ ಕರ್ಮವನ್ನು ಮಾಡಿ ಫಲಾಪೇಕ್ಷೆ ಇಲ್ಲದಿರುವ ಯೋಗವು ವಿಶೇಷವಾಗಿರುವದು.

3. ಯೆಲೇ ಮಹಾ ಭುಜನಾದ ಅರ್ಜುನನೇ ವೊಂದರಲ್ಲಿ ದ್ವೇಷವೂ ವೊಂದರಲ್ಲಿ ಅಪೇಕ್ಷೆಯೂ ಇಲ್ಲದೆ ಶೀತೋಷ್ಣ ಸುಖದುಃಖಗಳಲ್ಲಿ ಸಮ ಬುದ್ಧಿಯು ಇರುವವನೇ ನಿತ್ಯ ಸನ್ಯಾಸಿ ಯೆನಿಸಿಕೊಂಬನು. ಅಂಥಾತನು ಸುಲಭವಾಗಿ ಸಂಸಾರ ಬಂಧನದಿಂದ ಬಿಡಲ್ಪಡುವನು.

ARJOON.

1Thou now speakest, *Krishna*, of the forsaking of works, and now again of performing them. Tell me positively which of the two is best.

KRISHNA.

2Both the desertion and the practice of works are equally the means of extreme happiness; but of the two the practice of works is to be distinguished above the desertion. 3The perpetual recluse, who neither longeth nor complaineth, is worthy to be known. Such a one is free from duplicity, and is happily freed from the bond of action.

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SANSCRIT.

೪. ಸಾಂಖ್ಯಯೋಗೌಪೃಥಗ್ಬಾಲಾಃ ಪ್ರವದಂತಿನಪಂಡಿತಾಃ। ಏಕಮಪ್ಯಾಸ್ಥಿತಸ್ಸ ಮ್ಯಗುಭಯೋರ್ವಿಂದತೇಫಲಂ॥

೫. ಯತ್ಸಾಂಖ್ಯೈರಪಿಪ್ರಾಪ್ಯತೇಸ್ಥಾನಂತ ದ್ಯೋಗೈರಪಿಗಮ್ಯತೆ। ಏಕಂಸಾಂಖ್ಯಂಚ ಯೋಗಂಚಯಃಪಶ್ಯತಿಸಪಶ್ಯತಿ॥

೬. ಸನ್ಯಾಸಸ್ತುಮಹಾಬಾಹೋ ದುಃಖ ಮಾಪ್ತುಮಯೋಗತಃ। ಯೋಗಯುಕ್ತೋ ಮುನಿರ್ಬ್ರಹ್ಮನಚಿರೇಣಾಧಿಗಚ್ಛತಿ॥

೭. ಯೋಗಯುಕ್ತೋವಿಶುದ್ಧಾತ್ಮಾ ವಿಜಿ ತಾತ್ಮಾಜಿತೇಂದ್ರಿಯಃ। ಸರ್ವಭೂತಾತ್ಮಭೂ ತಾತ್ಮಾಕುರ್ವನ್ನಪಿನಲಿಪ್ಯತೆ॥

೮. ನೈವಕಿಂಚಿತ್ಕರೋಮೀತಿಯುಕ್ತೋ ಮಂನ್ಯೇತ ತತ್ತ್ವವಿತ್। ಪಶ್ಯ ಶ್ರುಣ್ವ ನ್ಸ್ಪೃಶ ಜಿಘ್ರ ನ್ನಶ್ನ ಗಚ್ಛ ನ್ಸ್ವಪಂ ಶ್ವಸ॥

೯. ಪ್ರಲಪ ವಿಸೃಜ ಗೃಹ್ಣನ್ನು ನ್ಮಿಷ ನಿಮಿಷನ್ನಪಿ। ಇಂದ್ರಿಯಾಣೀಂದ್ರಿಯಾ ರ್ಥೇಷು ವರ್ತಂತಇತಿಧಾರಯ॥

೧೦. ಬ್ರಹ್ಮಣ್ಯಾಧಾಯಕರ್ಮಾಣಿಸಂಗ ತ್ಯಕ್ತ್ವಾ ಕರೋತಿಯಃ। ಲಿಪ್ಯತೇನ ಸಪಾ ಪೇನಪದ್ಮಪತ್ರಮಿವಾಂಭಸಾ॥

೧೧. ಕಾಯೇನಮನಸಾಬುಧ್ಯಾಕೇವ ಲೈ ರಿಂದ್ರಿಯೈರಪಿ। ಯೋಗಿನಃಕರ್ಮ ಕುರ್ವಂ ರಿಸಂಗಂತ್ಯಕ್ತ್ವಾತ್ಮಶುದ್ಧಯೆ॥

CANARESE.

೪. ಜ್ಞಾನಯೋಗ ಕರ್ಮಯೋಗಗಳನ್ನು ಅರಿಯದವರು ಇದು ಬೇರೆ ಅದು ಬೇರೆ ಯೆಂದು ಹೇಳುವರು ಅವರು ಬುದ್ಧಿವಂತರಲ್ಲವು. ಈ ಯೆರಡರಲ್ಲಿ ವೊಂದನ್ನಾದರೂ ಕ್ರಮವಾಗಿ ಮಾಡಿದಾತನು ಯೆರಡಕ್ಕೂ ವೊಂದೇ ಫಲವಾದ ಮೋಕ್ಷವನ್ನೈದುವನು.

೫. ಜ್ಞಾನಿಗಳಿಂದ ಯಾವ ಸ್ಥಾನವು ಹೊಂದಲ್ಪಡುವದೋ ಅದೇ ಸ್ಥಾನವು ಕರ್ಮಯೋಗಿಗಳಿಂದ ಹೊಂದಲ್ಪಡುವದು, ಆದದರಿಂದ ಜ್ಞಾನಯೋಗವೂ ಕರ್ಮಯೋಗವೂ ಯೆರಡು ವೊಂದೇ ಪ್ರಕಾರವೆಂದು ಯಾವನು ತಿಳಿಯುವನೋ ಅವನು ನನ್ನನ್ನು ತಿಳಿಯುವನು.

೬. ಯೋಗವಿಲ್ಲದೆ ಸನ್ಯಾಸದ ಫಲವನ್ನು ಹೊಂದಬೇಕಾದರೇ ಬಹಳಕಷ್ಟವು. ಯೋಗವುಳ್ಳ ಮುನಿ ಶೀಘ್ರುವಾಗಿಯೇ ಬ್ರಹ್ಮವನ್ನು ಹೊಂದುವನು.

೭. ಯೋಗದಿಂದ ಕೂಡಿರುವಂಥಾ ಪರಿಶುದ್ಧಾತ್ಮನಾದಂಥಾ ಚಿತ್ತಸ್ವಾಧೀನವುಳ್ಳಂಥಾ ಇಂದ್ರಿಯಂಗಳ ಜಯಿಸಿದಂಥಾ ಸರ್ವ ಭೂತಾತ್ಮನಾದ ಸ್ವಾಮಿಯಲ್ಲಿಯೇ ಚಿತ್ತವುಳ್ಳಂಥಾ ಪುರುಷನು ಕರ್ಮವ ಮಾಡುತ್ತಿದ್ದರೆಯೂ ಲೇಪವಡೆಯನು.

೮. ಕರ್ಮಯೋಗಿಯಾದ ಜ್ಞಾನಿಯು ನೋಡುತ್ತಾ, ಕೇಳುತ್ತಾ, ಮುಟ್ಟಿನೋಡುತ್ತಾ, ಮೂಸಿನೋಡುತ್ತಾ, ತಿನ್ನುತ್ತಾ, ನಡಿಯುತ್ತಾ, ನಿದ್ರೆಮಾಡುತ್ತಾ, ಉಸುರು ಬಿಡುತ್ತಾ,

೯. ಮಾತಾಡುತ್ತಾ, ಬಿಡುತ್ತಾ, ಹಿಡಿಯುತ್ತಾ, ರೆಪ್ಪೆಹಾಕುತ್ತಾ, ಯೆಚ್ಚರುಗೊಳ್ಳುತ್ತಾ, ಇದ್ದಾಸ್ಯ ಇಂದ್ರಿಯಂಗಳು ತಮ್ಮ ತಮ್ಮ ವ್ಯಾಪಾರದಲ್ಲಿ ಪ್ರವರ್ತಿಸುತ್ತವೆಯೆಂದು ಮನಸ್ಸಿನಲ್ಲಿ ದೃಢಪಡಿಸಿ

೧೦. ಫಲದಮೇಲೆ ಆಶೆಯಿಲ್ಲದೆ ಪರಮಾತ್ಮನಲ್ಲಿ ಅರ್ಪಿಕಿ ಯಾವನು ಕರ್ಮವನ್ನು ಮಾಡುವನೋ ಅವನು ನೀರಿನಲ್ಲಿಯೇ ಇರುವ ಕಮಲದ ಯೆಲೆಯು ನೀರಿನ ತ್ಯಾವ ವಿಲ್ಲದೆ ಇರುವಹಾಗೆ ಪಾಪದಿಂದ ಲೇಪವಡೆಯನು.

೧೧. ಯೋಗಿಗಳು ಫಲದ ಆಶೆಯ ಬಿಟ್ಟು ಪರಿಶುದ್ಧಾತ್ಮವನ್ನು ಹೊಂದುವದಕ್ಕೋಸ್ಕರ ಶರೀರದಿಂದಲೂ ಮನಸ್ಸಿನಿಂದಲೂ ಬುದ್ಧಿಯಿಂದಲೂ ಮಿಕ್ಕಾದ ಇಂದ್ರಿಯಂಗಳಿಂದಲೂ ಕರ್ಮವನ್ನು ಮಾಡುವರು.

ENGLISH.

4&5 Children only, and not the learned, speak of the speculative and the practical doctrines as two. They are but one, for both obtain the self-same end, and the place which is gained by the followers of the one, is gained by the followers of the other That man seeth, who seeth that the speculative doctrines and the practical are but one. 6To be a *Sannyasee*, or recluse. without application, is to obtain pain and trouble; whilst the *Munee*, who is employed in the practice of his duty, presently obtaineth *Brahm*, the Almighty. 7The man who, employed in the practice of works, is of a purified soul, a subdued spirit, and restrained passions, and whose soul is the universal soul, is not affected by so being,

8The attentive man, who is acquainted with the principles of things, in feeling, hearing, touching, smelling, eating, moving, sleeping, breathing, talking, 9quitting, taking, opening and closing his eyes, thinketh that he doeth nothing; but that the faculties are only employed in their several objects.

10The man who, performing the duties of life, and quitting all interest in them, placeth them upon *Brahm*, the Supreme, is not tainted by sin; but remaineth like the leaf of the lotus unaffected by the waters.

11Practical men, who perform the offices of life but with their bodies, their minds, their understandings, and their senses, and forsake the consequence for the purification of their souls;

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SANSCRIT.

೧೨. ಯುಕ್ತಃಕರ್ಮಫಲಂತ್ಯಕ್ತ್ವಾಶಾಂ
ತಿಮಾಪ್ನೋತಿನೈಷ್ಠಿಕೀಂ। ಅಯುಕ್ತಃಕಾಮ
ಕಾರೇಣಫಲೇಸಕ್ತೋನಿಬಧ್ಯತೇ॥

೧೩. ಸರ್ವಕರ್ಮಾಣಿ ಮನಸಾಸನ್ಯಸ್ಯಾ
ಸ್ತೇಸುಖಂವಶೀ। ನವದ್ವಾರೆಪುರೇದೇಹೀನೈವ
ಕುರ್ವನ್ನಕಾರಯನ್॥

೧೪. ನಕರ್ತೃತ್ವಂನಕರ್ಮಾಣಿಲೋಕಸ್ಯ
ಸೃಜತಿಪ್ರಭುಃ। ನಕರ್ಮಫಲಸಂಯೋಗಂ
ಸ್ವಭಾವಸ್ತುಪ್ರವರ್ತತೆ॥

೧೫. ನಾದತ್ತೇಕಸ್ಯಚಿತ್ಪಾಪಂನ ಚೈವ
ಸುಕೃತಂವಿಭುಃ। ಅಜ್ಞಾನೇನಾವೃತಂಜ್ಞಾನಂ
ತೇನಮುಹ್ಯಂತಿಜಂತವಃ॥

೧೬. ಜ್ಞಾನೇನತುತದಜ್ಞಾನಂಯೇಷಾಂ
ನಾಶಿತಮಾತ್ಮನಃ। ತೇಷಾಮಾದಿತ್ಯವದ್ಜ್ಞಾನಂ
ಪ್ರಕಾಶಯತಿತತ್ಪರಂ॥

೧೭. ತದ್ಬುದ್ಧಯಸ್ತದಾತ್ಮಾನಸ್ತನ್ನಿಷ್ಠಾ
ಸ್ತತ್ಪರಾಯಣಾಃ। ಗಚ್ಛಂತ್ಯಪುನರಾವೃತ್ತಿಂ
ಜ್ಞಾನನಿರ್ಧೂತಕಲ್ಮಷಾಃ॥

೧೮. ವಿದ್ಯಾವಿನಯಸಂಪನ್ನೆ ಬ್ರಾಹ್ಮ
ಣೇಗವಿಹಸ್ತಿನಿ। ಶುನಿಚೈವಶ್ವಪಾಕೇಚಪಂಡಿ
ತಾಸ್ಸಮದರ್ಶಿನಃ॥

೧೯. ಇಹೈವತೈರ್ಜಿತಸ್ಸರ್ಗೋಯೇ
ಷಾಂಸಾಮ್ಯೇಸ್ಥಿತಂಮನಃ। ನಿರ್ದೋಷಂಹಿ
ಸಮಂಬ್ರಹ್ಮತಸ್ಮಾದ್ಬ್ರಹ್ಮಣಿತೇಸ್ಥಿತಾಃ॥

CANARESE.

೧೨. ಕರ್ಮದ ಫಲದ ಆಶೆಯನ್ನು ಬಿಟ್ಟು ಯುಕ್ತವಾ
ದ ಕರ್ಮಗಳನ್ನು ಮಾಡುವವನು, ಕಾಂತಿಯಿಂದ ಒಪ್ಪಿ
ರುವ ಮೋಕ್ಷವನ್ನು ಹೊಂದುವನು, ಕರ್ಮಫಲದಲ್ಲಿ ಆಶೆ
ಇಟ್ಟು ಅಯುಕ್ತವಾದ ಕರ್ಮಗಳನ್ನು ಮಾಡುವವನು ಕಟ್ಟು
ಬೀಳ್ಗುವನು.

೧೩. ಯೆಲ್ಲಾ ಕರ್ಮಗಳನ್ನು ಮನಸ್ಸಿನಿಂದ ಬಿಟ್ಟುಂಥಾ
ವನಾಗಿ ತಾನು ಮಾಡಿಸದೇ ಮಾಡದೇ ಒಂಭತ್ತು ಬಾಗಿಲು
ಗಳುಳ್ಳ ಈ ಶರೀರವೆಂಬ ಪಟ್ಟಣದಲ್ಲಿ ಜೀವನು ಇಂದ್ರಿ
ಯಂಗಳನ್ನು ಸ್ವಾಧೀನಮಾಡಿಕೊಂಡು ಸುಖವಾಗಿ ಇರುವನು

೧೪. ಸಮರ್ಥನಾದ ದೇವರು ಲೋಕಕ್ಕೆ ಕರ್ತೃತ್ವ
ವನ್ನು ಕರ್ಮಗಳನ್ನು ಕರ್ಮದ ಫಲದಿಂದ ಕೂಡುವಿಕೆಯ
ನ್ನು ಉಂಟುಮಾಡುವದಿಲ್ಲವು ಸ್ವಭಾವವಾಗಿಯೇ ಪ್ರವರ್ತಿ
ಸುವದು.

೧೫. ಅರಸಾದ ದೇವರು ಪುಣ್ಯ ಪಾಪಗಳಿಂದ ಬರುವ
ಸುಖದುಃಖಗಳನ್ನು ಹೊಂದುವದಿಲ್ಲ ಆದರೆ ಜ್ಞಾನವು ಅಜ್ಞಾ
ನದಿಂದ ಮುಚ್ಚಲ್ಪಟ್ಟಿದೆ ಅದರಿಂದ ಈಜೀವಜಂತುಗಳು ತಪ್ಪಿ
ನಡೆಯುತ್ತವೆ.

೧೬. ಯಾರಿಗೆ ಅಂಥಾ ಅಜ್ಞಾನವು ಜ್ಞಾನದಿಂದ ನಾಶ
ವಾಗಿ ಹೋಗುವದೋ ಅವರಿಗೆ ಸೂರ್ಯನಹಾಗೆ ಆತ್ಮದಜ್ಞಾ
ನವು ಅಮೇಲೆ ಪ್ರಕಾಶಿಸುವದು.

೧೭. ಅಭಗವಂತನಲ್ಲಿಯೇ ಬುದ್ಧಿಯು ಅತನಲ್ಲಿಯೇ ಚಿ
ತ್ತವು ಅತನಲ್ಲಿಯೇ ಭಕ್ತಿಯು ನೆಲೆಗೊಂಡಿರುವವರು ಮತ್ತು
ಅತನಲ್ಲಿ ನಂಬಿಕೆಯುಂಟಾದವರು ಜ್ಞಾನದಿಂದ ತೊಳೆಯ
ಲ್ಪಟ್ಟ ಪಾಪಗಳುಳ್ಳವರಾಗಿ ಯೆಂದೆಂದಿಗೂ ತಿರುಗದ ಸ್ಥಳ
ವನ್ನು ಕೇರುವರು.

೧೮. ವಿದ್ಯೆಯಿಂದ ವಿನಯದಿಂದ ಒಪ್ಪಿರುವ ಬ್ರಾ
ಹ್ಮಣನಲ್ಲಿಯೂ, ಆಕಳಲ್ಲಿಯೂ, ಆನೆಯಲ್ಲಿಯೂ, ನಾ
ಯಿಯಲ್ಲಿಯೂ, ನಾಯಿ ಬೇಸುವನಲ್ಲಿಯೂ, ಪಂಡಿತರು
ಸಮವಾಗಿ ನೋಡುವರು.

೧೯. ಯಾರ ಮನಸ್ಸು ಈಪ್ರಕಾರ ಸಮತ್ವದಲ್ಲಿ ಇ
ದ್ದೀತು, ಅವರಿಂದ ಈಗಲೇ ಸ್ವರ್ಗವು ಜಯಿಸಲ್ಪಟ್ಟಿತು.
ಬ್ರಹ್ಮವು ವಿಶುದ್ಧವಾದದ್ದು ಸರ್ವಸಮವಾದದ್ದು ಆದ್ದರಿಂದ
ಅವರು ಬ್ರಹ್ಮದಲ್ಲಿ ನೆಲೆಗೊಂಡಿರುವರು.

ENGLISH.

12And although employed, forsake the fruit of action, obtain infinite happiness; whilst the man who is unemployed, being attached to the fruit by the agent desire, is in the bonds of confinement. 13The man who hath his passions in subjection, and with his mind forsaketh all works, his soul sitteth at rest in the nine-gate city of its abode, neither acting nor causing to act.

14The Almighty createth neither the powers nor the deeds of mankind, nor the application of the fruits of action: nature prevaileth. 15The Almighty receiveth neither the vices nor the virtues of any one. Mankind are led astray by their reason being obscured by ignorance; 16but when that ignorance of their souls is destroyed by the force of reason, their wisdom shineth forth again with the glory of the sun, and causeth the Deity to appear. 17Those whose understandings are in him, whose souls are in him, whose confidence is in him, and whose asylum is in him, are by wisdom purified from all their offences, and go from whence they shall never return.

18The learned behold him alike in the reverend *Brahman* perfected in knowledge, in the ox, and in the elephant; in the dog, and in him who eateth of the flesh of dogs. 19Those whose minds are fixed on this equality, gain eternity even in this world. They put their trust in *Brahm*, the Eternal, because he is every where alike, free from fault.

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SANSCRIT.

೨೦. ನಪ್ರಹೃಷ್ಯೇತ್ಪ್ರಿಯಂಪ್ರಾಪ್ಯ
ನೋದ್ವಿಜೇತ್ಪ್ರಾಪ್ಯಚಾಪ್ರಿಯಂ। ಸ್ಥಿರಬುದ್ಧಿ
ರಸಂಮೂಢೋಬ್ರಹ್ಮವಿದ್ಬ್ರಹ್ಮಣಿಸ್ಥಿತಃ॥

೨೧. ಬಾಹ್ಯಸ್ಪರ್ಶೇಷ್ವಸಕ್ತಾತ್ಮಾ ವಿಂದ
ತ್ಯಾತ್ಮನಿಯತ್ಸುಖಂ। ಸಬ್ರಹ್ಮಯೋಗಯು
ಕ್ತಾತ್ಮಾಸುಖಮಕ್ಷಯಮಶ್ನುತೇ॥

೨೨. ಯೇಹಿಸಂಸ್ಪರ್ಶಜಾಭೋಗಾ
ದುಃಖಯೋನಯಏವತೇ। ಆದ್ಯಂತವಂತಃ
ಕೌಂತೇಯನತೇಷುರಮತೇಬುಧಃ॥

೨೩. ಶಕ್ನೋತೀಹೈವಯಸೋಢುಂ
ಪ್ರಾಕ್ಶರೀರವಿಮೋಕ್ಷಣಾತ್। ಕಾಮಂಕ್ರೋ
ಧೋದ್ಭವಂವೇಗಂಸಯುಕ್ತಸ್ಸಸುಖೀನರಃ

೨೪. ಯೋಂತಃಸ್ಸುಖೋಂತರಾ ರಾಮ
ಸ್ತಥಾಂತರ್ಜ್ಯೋತಿರೇವಯಃ। ಸಯೋಗಿ
ಬ್ರಹ್ಮನಿರ್ವಾಣಂಬ್ರಹ್ಮಭೂತೋಧಿಗಚ್ಛತಿ॥

೨೫. ಲಭಂತೇಬ್ರಹ್ಮನಿರ್ವಾಣ ಮೃಷ
ಯಃಕ್ಷೀಣಕಲ್ಮಷಾಃ। ಛಿನದ್ವೈಧಾಯತಾ
ತ್ಮಾನಃಸರ್ವಭೂತಹಿತೇರತಾಃ॥

೨೬. ಕಾಮಕ್ರೋಧವಿಯುಕ್ತಾನಾಂಯತೀ
ನಾಂಯತಚೇತಸಾಂ। ಅಭಿತೋಬ್ರಹ್ಮನಿರ್ವಾ
ಣಂವರ್ತತೇವಿಜಿತಾತ್ಮನಾಂ॥

೨೭. ಸ್ಪರ್ಶಾನ್ಕೃತ್ವಾ ಬಹಿರ್ಬಾ
ಹ್ಯಾಂಶ್ಚಕ್ಷುಶ್ಚೈವಾಂತರೇಭ್ರುವೋಃ। ಪ್ರಾಣಾ
ಪಾನೌ ಸಮೌಕೃತ್ವಾ ನಾಸಾಭ್ಯಂತರಚಾ
ರಿಣೌ॥

CANARESE.

೨೦. ಪ್ರಿಯವಾದ ವಸ್ತುವನ್ನು ಹೊಂದಿ ಸಂತೋಷಿಸದೆ
ಅಪ್ರಿಯವಾದ ವಸ್ತುವನ್ನು ಹೊಂದಿ ದುಃಖಿಸದೆ ಸ್ಥಿರಬುದ್ಧಿ
ವುಳ್ಳನಾಗಿ ವಿವರೀತಜ್ಞಾನ ವಿಲ್ಲದವನಾಗಿ ಇರುವವನೇ ಬ್ರಹ್ಮ
ವನ್ನು ತಿಳಿದವನು ಮತ್ತು ಬ್ರಹ್ಮದಲ್ಲಿ ನೆಲೆಗೊಂಡಿರುವನು.

೨೧. ಹೊರಗಿನ ವಸ್ತುವುಗಳನ್ನು ಮುಟ್ಟುವದರಲ್ಲಿ ಆಸ
ಕ್ತಿ ಇಲ್ಲದೆ ಯಾವಾತನು ತನ್ನಲ್ಲಿಯೇ ಸುಖವನ್ನು ಹೊಂ
ದುವನು ಆತನು ಬ್ರಹ್ಮಯೋಗವುಳ್ಳ ಶುದ್ಧಾತ್ಮನು ಕೇಡಿಲ್ಲ
ದ ಸುಖವನ್ನು ಹೊಂದುವನು.

೨೨. ಯೆಲೇ ಕುಂತೀ ಪುತ್ರನೇ ಯಾವ ಸಾಖ್ಯಗಳು
ಹೊರಗಿನ ವಸ್ತುಗಳಿಂದ ಹುಟ್ಟುವವೋ ಅವುಗಳು ದುಃಖಗಳೇ
ಅವುಗಳಿಗೆ ಹುಟ್ಟುವಿಕೆಯೂ ಹೋಗುವಿಕೆಯೂ ವುಂಟು,
ಆದದರಿಂದ ವಿದ್ವಾಂಸನಾದ ಜ್ಞಾನಿಯು ಅವುಗಳಲ್ಲಿ ಇಷ್ಟ
ಇಡನು.

೨೩. ಯಾವಾತನು ಈ ಲೋಕದಲ್ಲಿಯೇ ಶರೀರವ
ನ್ನು ಬಿಡುವದಕ್ಕಿಂತ ಮುಂಚಿತವಾಗಿ ಕಾಮ ಕ್ರೋ
ಧಗಳಿಂದ ಹುಟ್ಟಿದ ದುಃಖದ ಪ್ರವಾಹವನ್ನು ಸೈರಿಸಿಕೊಳ್ಳು
ವದಕ್ಕೆ ಶಕ್ತನಾಗುವನು ಆ ಮನುಷ್ಯನೇ ಯೋಗಿಯೂ
ಸುಖಿಯೂ.

೨೪. ಯಾವಾತನು ಅಂತರಂಗ ಸಾಖ್ಯವೂ ಅಂತರಂಗ
ಭೋಗವೂ ಅಂತರಂಗದಲ್ಲಿ ಪರಿಶುದ್ಧವಾದ ಬೆಳಕು ಉಂಟಾ
ಗಿರುವನೋ ಅಂಥಾ ಯೋಗಿಯು ಪರಬ್ರಹ್ಮದ ಹೋಲ್ವಿ
ಕೆಯಾಗಿ ಬ್ರಹ್ಮಸ್ಥಾನವನ್ನು ಹೊಂದುವನು.

೨೫. ಪಾಪರಹಿತರಾದಂಥಾ ಮಹಾ ಮುನಿಗಳು ಯೆಲ್ಲಾ
ಜೀವರಾಶಿಗಳಲ್ಲಿಯೂ ಸ್ನೇಹವುಳ್ಳವರಾಗಿ ಭೇದ ಬುದ್ಧಿಯ
ನ್ನು ಮಾಡದೇ ಯಿದ್ದು ಕಡೆಯಲ್ಲಿ ಮೋಕ್ಷವನ್ನು ಹೊಂ
ದುವರು.

೨೬. ಮತ್ತು ಕಾಮ ಕ್ರೋಧಾದಿಗಳನ್ನು ಬಿಟ್ಟು ಸ್ಥಿರವಾದ
ಬುದ್ಧಿಯುಳ್ಳವರಾಗಿ ಮನೋ ನಿಗ್ರಹವನ್ನು ಮಾಡಿದ ಯೋ
ಗಿಗಳಿಗೆ ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಭಗವಂತನ ಸಾನ್ನಿಧ್ಯ
ವು ಕಾಣಲ್ಪಡುವದು.

೨೭. ಮತ್ತು ಹೊರಗಿನ ಯಿರುವಿಕೆಗಳನ್ನು ಪರೀಕ್ಷಿಸಿ
ನೋಡಿ ಯೆರಡು ಹುಬ್ಬುಗಳ ನಡುವೆ ದೃಷ್ಟಿ ಇಟ್ಟು ಮೂ
ಗಿನ ಸೊಳ್ಳೆಗಳಲ್ಲಿ ಆಡುವ ಪ್ರಾಣಾಪಾನವಾಯುಗಳನ್ನು
ಸಮವಾಗಿ ನಿಲ್ಲಿಸಿ,

ENGLISH.

20The man who knoweth *Brahm*, and whose mind is steady and free from folly, should neither rejoice in prosperity, nor complain in adversity.

21He whose soul is unaffected by the impressions made upon the outward feelings, obtaineth what is pleasure in his own mind. Such an one, whose soul is thus fixed upon the study of *Brahm*, enjoyeth pleasure without decline. 22The enjoyments which proceed from the feelings are as the wombs of future pain. The wise man, who is acquainted with the beginning and the end of things, delighteth not in these. 23He who can bear up against the violence which is produced from lust and anger in this mortal life, is properly employed and a happy man. 24The man who is happy in his heart, at rest in his mind, and enlightened within, is a *Yōgee*, or one devoted to God, and of a godly spirit; and obtaineth the immaterial nature of *Brahm*, the Supreme. 25Such *Reeshees* as are purified from their offences, freed from doubt, of subdued minds, and interested in the good of all mankind, obtain the incorporeal *Brahm*. 26The incorporeal *Brahm* is prepared, from the beginning, for such as are free from lust and anger, of humble minds and subdued spirits, and who are acquainted with their own souls.

27The man who keepeth the outward accidents from entering his mind, and his eyes fixed in contemplation between his brows; who maketh the breath to pass through both his nostrils alike in expiration and inspiration;

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SANSCRIT.

೨೮. ಯತೇಂದ್ರಿಯ ಮನೋಬುದ್ಧಿರ್ಮುನಿರ್ಮೋಕ್ಷಪರಾಯಣಃ। ವಿಗತೇಚ್ಛಾಭಯಕ್ರೋಧೋಯಸ್ಸದಾಮುಕ್ತಏವಸಃ॥

೨೯. ಭೋಕ್ತಾರಂಯಜ್ಞತಪಸಾಂಸರ್ವಲೋಕಮಹೇಶ್ವರಂ। ಸುಹೃದಂಸರ್ವಭೂತಾನಾಂಜ್ಞಾತ್ವಾಮಾಂಕಾಂತಿಮೃಚ್ಛತಿ॥

CANARESE.

೨೮. ಮತ್ತು ಇಂದ್ರಿಯಂಗಳನ್ನು ಮನಸ್ಸನ್ನು ಬುದ್ಧಿಯನ್ನು ಸ್ಥಿರವಡಿಸಿ ಆಕೆಯೂ ಭಯವೂ ಕ್ರೋಧವೂ ಇಲ್ಲದೆ ಮೋಕ್ಷವನ್ನೇ ಅಪೇಕ್ಷಿಸುವ ಮುನಿಯು ಯಾವನೋ ಆತನೇ ಯಾವಾಗಲು ಪಾಪಗಳಿಂದ ಬಿಡಲ್ಪಟ್ಟ ಮುಕ್ತನು.

೨೯. ಯಜ್ಞದಿಂದಲೂ ತಪಸ್ಸಿನಿಂದಲೂ ಮಾಡುವ ಆರಾಧನೆಯನ್ನು ಅಂಗೀಕರಿಸುವಂಥಾ ಸಕಲ ಜಗತ್ತಿಗೂ ಅರಸನಾದಂಥಾ ಸಕಲ ಜೀವರಾಶಿಗಳಿಗೂ ಪ್ರಿಯನಾದಂಥಾ ನನ್ನನ್ನು ಈ ಮುನೀಶ್ವರನು ತಿಳಿದು ಪರಮಕಾಂತವುಳ್ಳ ಮೋಕ್ಷವನ್ನು ಹೊಂದುವನು.

ENGLISH.

[28]who is of subdued faculties, mind, and understanding, and hath set his heart upon salvation; and who is free from lust, fear, and anger, is for ever blessed in this life. [29]And being convinced that I am the cherisher of religious zeal, the lord of all worlds, and the friend of all nature, he shall obtain me and be blessed.

LECTURE VI.

OF THE EXERCISE OF SOUL.

ಆರನೇ ಅಧ್ಯಾಯ.

ಶ್ರೀಭಗವಾನುವಾಚ.

೧. ಅನಾಶ್ರಿತಃಕರ್ಮಫಲಂಕಾರ್ಯಂಕರ್ಮಕರೋತಿಯಃ। ಸಸನ್ಯಾಸೀಚ ಯೋಗೀಚನನಿರಗ್ನಿರ್ನಚಾಕ್ರಿಯಃ॥

೨. ಯಂಸನ್ಯಾಸಮಿತಿಪ್ರಾಹುರ್ಯೋಗಂತಂ ವಿದ್ಧಿಪಾಂಡವ। ನಹ್ಯಸನ್ಯಸ್ತಸಂಕಲ್ಪೋಯೋಗೀಭವತಿಕಶ್ಚನ॥

3. ಆರುರುಕ್ಷೋರ್ಮುನೇರ್ಯೋಗಂಕರ್ಮಕಾರಣಮುಚ್ಯತೆ। ಯೋಗಾರೂಢಸ್ಯತಸ್ಯೈವಶಮಃಕಾರಣಮುಚ್ಯತೆ॥

ಭಗವದ್ವಾಕ್ಯ.

೧. ಕರ್ಮಗಳ ಫಲದಲ್ಲಿ ಆಕೆ ಇಡದೇ ಮಾಡತಕ್ಕ ಕರ್ಮವನ್ನು ಯಾವಾತನು ಮಾಡುತ್ತಾನೆಯೋ ಆತನೇ ಸನ್ಯಾಸೀ, ಆತನೇ ಯೋಗಿ. ಅಗ್ನಿ ಇಲ್ಲದವನೂ ಅಲ್ಲ, ಕ್ರಿಯೆ ಯಿಲ್ಲದವನೂ ಅಲ್ಲ.

೨. ಸನ್ಯಾಸವೆಂದು ಯಾವದನ್ನು ಹೇಳುವರೋ ಅದೇ ಯೋಗವೆಂದು ತಿಳಿ, ಯೆಲೇ ಪಾಂಡವನೇ ಆಕೆಯನ್ನು ಬಿಡುವ ಸನ್ಯಾಸವೆಂಬ ಮನಸ್ಸು ಇಲ್ಲದವನು ಯಾವನೂ ಯೋಗಿಯಾಗಲಾರನು.

3. ಭಕ್ತಿಯನ್ನು ಹೆಚ್ಚಿಸುವ ಯೋಗಿಗೆ ಕರ್ಮವು ಕಾರಣವೆಂದು ಹೇಳುತ್ತದೆ, ಭಕ್ತಿ ಹೊಂದಿದಮೇಲೆ ಶಾಂತಿಯೇ ಕಾರಣವು ಯೆಂದು ಹೇಳುತ್ತದೆ.

KRISHNA.

[1]He is both a *Yōgee* and a *Sannyāsee* who performeth that which he hath to do independent of the fruit thereof; not he who liveth without the sacrificial fire and without action.

[2]Learn, O son of *Pandoo*, that what they call *Sannyās*, or a forsaking of the world, is the same with *Yōg* or the practice of devotion. He cannot be a *Yōgee*, who, in his actions, hath not abandoned all intentions.

[3]Works are said to be the means by which a man who wisheth, may attain devotion; so rest is called the means for him who hath attained devotion.

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SANSCRIT.

೪. ಯದಾಹಿನೇಂದ್ರಿಯಾರ್ಥೇಷು ನ ಕರ್ಮಸ್ವನುಷಜ್ಯತೆ। ಸರ್ವಸಂಕಲ್ಪಸನ್ಯಾಸೀಯೋಗಾರೂಢಸ್ತದೋಚ್ಯತೆ॥

೫. ಉದ್ಧರೇದಾತ್ಮನಾತ್ಮಾನಂನಾತ್ಮಾನಮವಸಾದಯೇತ್। ಆತ್ಮೈವಹ್ಯಾತ್ಮನೋಬಂಧುರಾತ್ಮೈವರಿಪುರಾತ್ಮನಃ॥

೬. ಬಂಧುರಾತ್ಮಾತ್ಮನಸ್ತಸ್ಯ ಯೇನಾತ್ಮೈವಾತ್ಮನಾಜಿತಃ। ಅನಾತ್ಮನಸ್ತುಶತ್ರುತ್ವೇವರ್ತೇತಾತ್ಮೈವಶತ್ರುವತ್॥

೭. ಜಿತಾತ್ಮನಃಪ್ರಶಾಂತಸ್ಯಪರಮಾತ್ಮಾಸಮಾಹಿತಃ। ಶೀತೋಷ್ಣಸುಖದುಃಖೇಷುತಥಾ ಮಾನಾಪಮಾನಯೋಃ॥

೮. ಜ್ಞಾನವಿಜ್ಞಾನ ತೃಪ್ತಾತ್ಮಾಕೂಟಸ್ಥೋವಿಜಿತೇಂದ್ರಿಯಃ। ಯುಕ್ತ ಇತ್ಯುಚ್ಯತೇಯೋಗೀಸಮಲೋಷ್ಟಾತ್ಮಕಾಂಚನಃ॥

೯. ಸುಹೃನ್ಮಿತ್ರಾರ್ಯುದಾಸೀನಮಧ್ಯಸ್ಥದ್ವೇಷ್ಯಬಂಧುಷು। ಸಾಧುಷ್ವಪಿಚಪಾಪೇಷುಸಮಬುದ್ಧಿರ್ವಿಶಿಷ್ಯತೇ॥

೧೦. ಯೋಗೀಯುಂಜೀತಸತತಮಾತ್ಮಾನಂರಹಸಿಸ್ಥಿತಃ। ಏಕಾಕೀಯತಚಿತ್ತಾತ್ಮಾನಿರಾಶೀರಪರಿಗ್ರಹಃ॥

೧೧. ಶುಚೌದೇಶೇಪ್ರತಿಷ್ಠಾಪ್ಯಸ್ಥಿರಮಾಸನಮಾತ್ಮನಃ। ನಾತ್ಯುಚ್ಛ್ರಿತಂನಾತಿನೀಚಂಚೇಲಾಜಿನಕುಶೋತ್ತರಂ॥

೧೨. ತತ್ರೈಕಾಗ್ರಂಮನಃಕೃತ್ವಾಯತಚಿತ್ತೇಂದ್ರಿಯಕ್ರಿಯಃ। ಉಪವಿಶ್ಯಾಸನೇಯುಂಜ್ಯಾದ್ಯೋಗಮಾತ್ಮವಿಶುದ್ಧಯೇ॥

CANARESE.

೪. ಇಂದ್ರಿಯಂಗಳ ವಿಷಯವಾದ ಕರ್ಮಗಳಲ್ಲಿ ಯಾವಾಗ ಕಿಕ್ಕು ಬೀಳ್ಗನೋ ಆವಾಗ ಯೆಲ್ಲಾ ಕರ್ಮಗಳ ಬಿಟ್ಟ ಸನ್ಯಾಸಿಯುಾ ಯೋಗಿಯುಾಯೆಂದು ಹೇಳಲ್ಪಡುವನು.

೫. ತನ್ನನ್ನು ತಾನು ಉದ್ಧಾರಮಾಡಬೇಕು, ತನ್ನನ್ನು ಕೆಡಿಸಬಾರದು, ತನಗೆತಾನೇ ಸ್ನೇಹಿತನು, ತನಗೆತಾನೇ ಶತ್ರುವು.

೬. ತನ್ನಿಂದ ಮನಸ್ಸನ್ನು ಜಯಿಸಲ್ಪಟ್ಟವಗೇ ಅದೇ ಮನಸ್ಸು ತನಗೆ ನೆಂಟನು, ತನ್ನಿಂದ ಮನಸ್ಸನ್ನು ಜಯಿಸಲ್ಪಡದೇ ಹೋದರೇ ಮನಸ್ಸು ಇವನಿಗೆ ವಿರೋಧಿಯಹಾಗೆ ನಡಿಯುವದು.

೭. ಆಮೇರಿಗೆ ಮನಸ್ಸನ್ನು ಜಯಿಸಿ ಕಾಂತಿ ಹೊಂದಿದವನಿಗೆ ಪರಮಾತ್ಮನಾದ ಭಗವಂತನ ಸಾನಿಧ್ಯ ವುಂಟಾಸುವದು ಆಗಲು ಕೀತೋಷ್ಣ ಸುಖದುಃಖಗಳಲ್ಲಿಯೂ ಮತ್ತು ಮಾನಾವಮಾನಗಳಲ್ಲಿಯೂ ಸಮಬುದ್ಧಿ ವುಂಟಾಸುವದು.

೮. ಜ್ಞಾನದಿಂದಲೂ, ವಿಜ್ಞಾನದಿಂದಲೂ ತೃಪ್ತನಾದವನು ಕೂಟಸ್ಥನು. ಜಿತೇಂದ್ರಿಯನು ಯುಕ್ತನಾದ ಯೋಗಿಯು ಯೆನಿಸಿಕೊಂಬುವಂಥಾತನು ಹೆಂಟೆ, ಕಲ್ಲು, ಭಂಗಾರದಲ್ಲಿ ಸಮಬುದ್ಧಿವುಳ್ಳವನು.

೯. ಜೊತೆಗಾರ, ಶತ್ರುವು, ಸ್ನೇಹಿತ, ತಾಟಸ್ಥರಮಾಡುವವ, ಮಧ್ಯಸ್ತಗಾರ, ದ್ವೇಷಿ, ಬಂಧುವು, ಸಾತ್ವಿಕನು, ಪಾಪಿಯು ಇವರುಗಳಲ್ಲಿ ಯೆಲ್ಲಾ ಸಮಬುದ್ಧಿಯೇ ವಿಶೇಷವಾದದ್ದು.

೧೦. ಏಕಾಂತ ಸ್ಥಳದಲ್ಲಿ ಕುಳಿತು ವೊಬ್ಬನೇ ಸ್ಥಿರವಾದ ಚಿತ್ತವೂ ಅಲ್ಲಾಡಿಸದ ದೇಹವೂ ವುಳ್ಳವನಾಗಿ ಬಯಕೆಯನ್ನು ಬಿಟ್ಟು ವೊಬ್ಬರಿಂದ ಯೇನೂ ತೆಗದುಕೊಳ್ಳದೇ ಯಾವಾಗಲೂ ರಹಸ್ಯವಾಗಿ ಪರಮಾತ್ಮನನ್ನು ಧ್ಯಾನ ಮಾಡುವನೇ ಯೋಗಿಯು.

೧೧. ಶುಚಿಯಾದ ಸ್ಥಳದಲ್ಲಿ ಸ್ಥಿರವಾದ ಆಸನವನ್ನು ಮಾಡಿಕೊಂಡವನಾಗಿ ಯೆತ್ತರವೂ ಅಲ್ಲದೇ ತಗ್ಗಾ ಅಲ್ಲದೇ ಮೊಹಲು ಕುಶವು ಅದರ ಮೇಲೆ ಕೃಷ್ಣಾಜಿನವು ಅದರ ಮೇಲೆ ವಸ್ತ್ರವೂ ಹಾಕಿಕೊಂಡು,

೧೨. ಆ ಪೀಠದಲ್ಲಿ ಕುಳಿತುಕೊಂಡು ವೊಂದೇ ಮನಸಿನಿಂದ ಇಂದ್ರಿಯಗಳನ್ನು ಅವುಗಳ ಕ್ರಿಯೆಗಳನ್ನು ನಿಗ್ರಹಿಸಿ ಚಿತ್ತಶುದ್ಧಿಸೋಸ್ಕರ ಯೋಗವನ್ನು ಮಾಡಬೇಕು.

ENGLISH.

[4]When the all-contemplative *Sannyāsee* is not engaged in the objects of the senses, nor in works, then he is called one who hath attained devotion. [5]He should raise himself by himself: he should not suffer his soul to be depressed. Self is the friend of self; and, in like manner, self is its own enemy. [6]Self is the friend of him by whom the spirit is subdued with the spirit; so self, like a foe, delighteth in the enmity of him who hath no soul. [7]The soul of the placid conquered spirit is the same collected in heat and cold, in pain and pleasure, in honor and disgrace.

[8]The man whose mind is replete with divine wisdom and learning, who standeth upon the pinnacle, and hath subdued his passions, is said to be devout. To the *Yōgee*, gold, iron, and stones, are the same. [9]The man is distinguished whose resolutions, whether amongst his companions and friends; in the midst of enemies, or those who stand aloof or go between; with those who love and those who hate; in the company of saints or sinners, is the same

[10]The *Yōgee* constantly exerciseth the spirit in private. He is recluse, of a subdued mind and spirit; free from hope, and free from perception.

[11]He planteth his own seat firmly on a spot that is undefiled, neither too high nor too low, and sitteth upon the sacred grass which is called *Koos*, covered with a skin and a cloth.

[12]There he, whose business is the restraining of his passions, should sit, with his mind fixed on one object alone, in the exercise of his devotion for the purification of his soul.

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SANSCRIT.

೧೩. ಸಮಂಕಾಯಶಿರೋಗ್ರೀವಂಧಾರಯನ್ನಚಲಂಸ್ಥಿರಃ। ಸಂಪ್ರೇಕ್ಷ್ಯನಾಸಿಕಾಗ್ರಂಸ್ವಂದಿಶಶ್ಚಾನವಲೋಕಯನ್॥

೧೪. ಪ್ರಶಾಂತಾತ್ಮಾವಿಗತಭೀರ್ಬ್ರಹ್ಮಚಾರೀವ್ರತೇಸ್ಥಿತಃ। ಮನಸ್ಸಂಯಮ್ಯ ಮಚ್ಚಿತ್ತೋಯುಕ್ತಆಸೀತಮತ್ಪರಃ॥

೧೫. ಯುಂಜನ್ನೇವಂಸದಾತ್ಮಾನಂಯೋಗೀನಿಯತಮಾನಸಃ। ಶಾಂತಿನಿರ್ವಾಣಪರಮಾಂಮತ್ಸಂಸ್ಥಾಮಧಿಗಚ್ಛತಿ॥

೧೬. ನಾತ್ಯಶ್ನತಸ್ತು ಯೋಗೋಸ್ತಿ ನಚೈಕಾಂತಮನಶ್ನತಃ। ನಚಾತಿಸ್ವಪ್ನಶೀಲಸ್ಯ ಜಾಗ್ರತೋನೈವಚಾರ್ಜುನ॥

೧೭. ಯುಕ್ತಾಹಾರವಿಹಾರಸ್ಯ ಯುಕ್ತಚೇಷ್ಟಸ್ಯಕರ್ಮಸು। ಯುಕ್ತಸ್ವಪ್ನಾವಬೋಧಸ್ಯಯೋಗೋಭವತಿದುಃಖಹಾ॥

೧೮. ಯದಾವಿನಿಯತಂಚಿತ್ತಮಾತ್ಮನ್ಯೇವಾವತಿಷ್ಠತೇ। ನಿಸ್ಪೃಹಸ್ಸರ್ವಕಾಮೇಭ್ಯೋ ಯುಕ್ತಇತ್ಯುಚ್ಯತೇತದಾ॥

೧೯. ಯಥಾದೀಪೋನಿವಾತಸ್ಥೋನೇಂಗತೇ ಸೋಪಮಾಸ್ಮೃತಾ। ಯೋಗಿನೋಯತಚಿತ್ತಸ್ಯಯುಂಜತೋಯೋಗಮಾತ್ಮನಃ॥

೨೦. ಯತ್ರೋಪರಮತೇಚಿತ್ತಂನಿರುದ್ಧಂಯೋಗಸೇವಯಾ। ಯತ್ರಚೈವಾತ್ಮನಾತ್ಮಾನಂಪಶ್ಯನ್ನಾತ್ಮನಿತುಷ್ಯತಿ॥

೨೧. ಸುಖಮಾತ್ಯಂತಿಕಂಯತ್ತದ್ಬುದ್ಧಿಗ್ರಾಹ್ಯಮತೀಂದ್ರಿಯಂ। ವೇತ್ತಿಯತ್ರನಚೈವಾಯಂಸ್ಥಿತಶ್ಚಲತಿತತ್ತ್ವತಃ॥

CANARESE.

೧೩, ಶರೀರವನ್ನು, ತಲೆಯನ್ನು, ಕೊರಳನ್ನು, ಅಲ್ಲಾಡಿಸದೆ ನಿಲ್ಲಿಸಿ, ದಿಕ್ಕುಗಳನ್ನು ನೋಡದೇ ತನ್ನ ಮೂಗಿನ ಕೊನೆಯ ಮೇಲೆ ದೃಷ್ಟಿಯನ್ನಿಡಬೇಕು.

೧೪. ನಿರ್ಮಲವಾದ ಮನಸ್ಸುಳ್ಳವನಾಗಿ ಭಯವಿಲ್ಲದವನಾಗಿ ಬ್ರಹ್ಮಚರ್ಯವೆಂಬ ವ್ರತದಲ್ಲಿ ನಿಂತವನಾಗಿ ಮನೋನಿಗ್ರಹವಂಮಾಡಿ ನನ್ನಲ್ಲಿಯೇ ಚಿತ್ತವುಳ್ಳವನಾಗಿ ನಾನೇ ಪರಮಾತ್ಮನೆಂದು ನಿಶ್ಚಯವಟ್ಟು ಇರುವದೇ ಯೋಗವು.

೧೫. ಈಪ್ರಕಾರವಾಗಿ ನಿರ್ಮಲ ಮನಸ್ಸುಳ್ಳ ಯೋಗಿಯು ಯಾವಾಗಲು ಚಿತ್ತವನ್ನು ನನ್ನಲ್ಲಿ ಇಟ್ಟುಂಥಾತನು ಪಾಪಪರಿಹಾರಕವಾದಂಥಾ ಶ್ರೇಷ್ಠವಾದಂಥಾ ನನ್ನ ಸ್ಥಾನವನ್ನು ಹೊಂದುವನು.

೧೬. ಅಧಿಕವಾಗಿ ಆಹಾರಮಾಡುವವನಿಗೂ, ಉಪವಾಸವೇ ಮಾಡುವವನಿಗೂ, ಬಹಳವಾಗಿ ನಿದ್ರೆ ಹೋಸುವವನಿಗೂ, ಯಾವಾಗಲೂ ಯೆಚ್ಚರ್ತಿರುವನಿಗೂ, ಯೋಗವಾಗಲರಿಯದು, ಅರ್ಜುನನೇ.

೧೭. ವಿಹಿತವಾದ ಆಹಾರವನ್ನು ಮಾಡುವನಿಗೂ, ಮತ್ತು ವಿಹಿತವಾದ ಕೆಲಸಗಳಲ್ಲಿ ಪ್ರೋಡ್ಯಾಟವುಳ್ಳವನಿಗೂ, ಮಿತವಾದ ನಿದ್ರೆಯೂ, ಮಿತವಾದ ಯಚ್ಚರಿಕೆಯೂ ಯುಳ್ಳವನಿಗೆ ದುಃಖಪರಿಹಾರಕವಾದಂಥಾ ಯೋಗವು ಸಿದ್ಧಿಸುವದು.

೧೮. ಚಿತ್ತವು ಪರಮಾತ್ಮನಲ್ಲಿ ಯಾವಾಗ ನಿಶ್ಚಯವಾಗಿ ನಿಲ್ಲುವದೋ ಆವಾಗ ಅವನು ಯೆಲ್ಲಾ ಬಯಕೆಗಳಿಂದ ಬಿಡಲ್ಪಟ್ಟು ಯೋಗಿಯೆಂದು ಹೇಳಲ್ಪಡುವನು.

೧೯. ಘಾಳಿ ಇಲ್ಲದ ಸ್ಥಳದಲ್ಲಿ ದೀಪವು ಹ್ಯಾಗೆ ಅಲ್ಲಾಡದೇ ಇರುವದೋ ಅದೇ ನಿಶ್ಚಯವಾದ ಚಿತ್ತವುಳ್ಳ ಯೋಗಿಗೆ ದೃಷ್ಟಾಂತವಾಗಿರುವದು, ಅದೇ ಆತ್ಮ ಯೋಗವೆಂದು ಹೇಳಲ್ಪಡುವದು.

೨೦. ಯಾವ ಕಡೆಯಲ್ಲಿ ಚಿತ್ತವು ನಿಗ್ರಹಿಸಲ್ಪಟ್ಟು ಪರಮಾತ್ಮನಲ್ಲಿ ಕೇರುವದೋ ಅಲ್ಲಿ ಆತ್ಮದಿಂದ ಆತ್ಮನನ್ನು ಕಂಡು ಆತ್ಮದಲ್ಲಿಯೇ ಸಂತೋಷಿಸುವನು.

೨೧. ಇಂದ್ರಿಯೆಂಗಳಿಂದ ಶಿಳಿಯಕೂಡದ್ದಾಗಿಯೂ ಬುದ್ಧಿಯಿಂದ ಮಾತ್ರ ಗ್ರಹಿಸತಕ್ಕದ್ದಾಗಿಯೂ ಯಿರುವ ಯಾವ ಪರಮ ಸುಖವನ್ನು ಯೋಗಿಯಾದವನು ಶಿಳಿಯುವನೋ ಆವಾಗ ಈ ಯೋಗಿಯೂ ಸ್ಥಿರಬುದ್ಧಿವುಳ್ಳವನಾಗಿ ತತ್ವ ಜ್ಞಾನದಿಂದ ಚಲಿಸದೇ ಇರುವನು.

ENGLISH.

[13]keeping his head, his neck, & body, steady without motion, his eyes fixed on the point of his nose, looking at no other place around. [14]The peaceful soul, released from fear, who would keep in the path of one who followeth God, should restrain the mind, and, fixing it on me, depend on me alone. [15]The *Yogee* of an humbled mind, who thus constantly exerciseth his soul, obtaineth happiness incorporeal and supreme in me.

[16]This divine discipline, *Arjoon*, is not to be attained by him who eateth more than enough, or less than enough; neither by him who hath a habit of sleeping much, nor by him who sleepeth not at all. [17]The discipline which destroyeth pain belongeth to him who is moderate in eating and in recreation, whose inclinations are moderate in action, and who is moderate in sleep. [18]A man is called devout when his mind remaineth thus regulated within himself, and he is exempt from every lust and inordinate desire. [19]The *Yogee* of a subdued mind, thus employed in the exercise of his devotion, is compared to a lamp, standing in a place without wind, which waveth not. [20]He delighteth in his own soul, where the mind, regulated by the service of devotion, is pleased to dwell, and where, by the assistance of spirit, he beholdeth the soul. [21]He becometh acquainted with that boundless pleasure which is far more worthy of the understanding than that which ariseth from the senses; depending upon which, the mind moveth not from its principles;

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—೦೨. ಯಂಲಬ್ಧ್ವಾಚಾಪರಂಲಾಭಂ ಮನ್ಯತೇನಾಧಿಕಂತತಃ। ಯಸ್ಮಿನ್ಸ್ಥಿತೋನದುಃಖೇನಗುರುಣಾಪಿವಿಚಾಲ್ಯತೆ॥

—೨೩. ತಂವಿದ್ಯಾದ್ದುಃಖಸಂಯೋಗವಿಯೋಗಂಯೋಗಸಂಜ್ಞಿತಂ। ಸನಿಶ್ಚಯೇನಯೋಕ್ತವ್ಯೋಯೋಗೋನಿರ್ವಿಣಚೇತಸಾ

—೨೪. ಸಂಕಲ್ಪ ಪ್ರಭವಾ ಕಾಮಾಂಸ್ತ್ಯಕ್ತ್ವಾ ಸರ್ವಾನ ಶೇಷತಃ। ಮನಸೈವೇಂದ್ರಿಯಗ್ರಾಮಂವಿನಿಯಂಮ್ಯಸಮಂತತಃ॥

—೨೫. ಶನೈಃಶನೈರು ಪರಮೇದ್ಬುಧ್ಯಾಧೃತಿಗೃಹೀತಯಾಆತ್ಮಸಂಸ್ಥಂಮನಃ। ಕೃತ್ವಾನಕಿಂಚಿದಪಿಚಿಂತಯೇತ್॥

—೨೬. ಯತೋಯತೋನಿಶ್ಚರತಿ ಮನಶ್ಚಂಚಲಮಸ್ಥಿರಂ। ತತಸ್ತತೋನಿಯಂಮ್ಯೈತದಾತ್ಮನ್ಯೇವವಶಂನಯೇತ್॥

—೨೭. ಪ್ರಶಾಂತಮನಸಂಹ್ಯೇನಂಯೋಗಿನಂಸುಖಮುತ್ತಮಂ। ಉಪೈತಿಶಾಂತರಜಸಂ ಬ್ರಹ್ಮಭೂತಮಕಲ್ಮಷಂ॥

—೨೮. ಯುಂಜನ್ನೇವಂ ಸದಾತ್ಮಾನಂ ಯೋಗೀವಿಗತಕಲ್ಮಷಃ। ಸುಖೇನಬ್ರಹ್ಮಸಂಸ್ಪರ್ಶಮತ್ಯಂತಂಸುಖಮಶ್ನುತೇ॥

—೨೯. ಸರ್ವಭೂತಸ್ಥಮಾತ್ಮಾನಂಸರ್ವಭೂತಾನಿಚಾತ್ಮನಿ। ಈಕ್ಷತೇಯೋಗಯುಕ್ತಾತ್ಮಾಸರ್ವತ್ರಸಮದರ್ಶನಃ॥

೩೦. ಯೋಮಾಂ ಪಶ್ಯತಿ ಸರ್ವತ್ರಸರ್ವಂಚಮಯಿಪಶ್ಯತಿ। ತಸ್ಯಾಹಂನಪ್ರಣಶ್ಯಾಮಿಸಚಮೇನಪ್ರಣಶ್ಯತಿ॥

CANARESE.

—೨೨. ಯಾವ ಲಾಭವನ್ನು ಹೊಂದಿ ಮತ್ತು ಹೆಚ್ಚಾದ ಲಾಭವನ್ನು ಹ್ಯಾಗೆ ಅಪೇಕ್ಷಿಸನು ಯಾವ ವಸ್ತುವಿನಲ್ಲಿ ಬುದ್ಧಿಯನ್ನು ನಿಲ್ಲಿಸಿದವನು ಹೆಚ್ಚಾದ ದುಃಖದಿಂದ ಅಲ್ಲಾಡಿಸಲ್ಪಡನು.

—೨೩. ಇಂಥಾ ದುಃಖವನ್ನು ಹೋಗಲಾಡಿಸುವ ಯೋಗವನ್ನು ತಿಳಿದಕೇ ಅವನು ನಿಶ್ಚಲವಾದ ಮನಸ್ಸಿನಿಂದ ನಿಶ್ಚಯವಾದ ಯೋಗವನ್ನು ಹೊಂದತಕ್ಕವನು.

—೨೪. ಸಂಕಲ್ಪದಿಂದ ಹುಟ್ಟುವ ಆಶೆಗಳನೆಲ್ಲಾ ಮಿಗದ ಹಾಗೆ ಬಿಟ್ಟು ಬಿಟ್ಟು ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯು ತಿರುಗುವ ಇಂದ್ರಿಯಗಳನ್ನು ಮನಸ್ಸಿನಿಂದ ನಿಗ್ರಹಿಸಿ,

—೨೫. ಧೈರ್ಯಗೊಂಡಂಥಾ ಬುದ್ಧಿಯಿಂದ ಮನಸ್ಸನ್ನು ಮೆಲ್ಲಮೆಲ್ಲಗೆ ಪರಮಾತ್ಮನಲ್ಲಿ ತೀರುವಹಾಗೆ ಮಾಡಿ ಬೇರೆ ಯೋಚನೆಗಳನ್ನು ಸ್ವಲ್ಪವಾದರೂ ಮಾಡದೇ ಇರಬೇಕು.

—೨೬. ಚಂಚಲವಾದ ಮನಸ್ಸು ಯಾವಯಾವ ಕಡೆಗೆ ಚಲಿಸುವದೋ ಆಯಾ ಕಡೆಯಿಂದ ತಿರಿಗಿಸಿ ಸ್ಥಿರಪಡಿಸಿ ಪರಮಾತ್ಮನಲ್ಲೇ ವಶವಾಗ ಹೊಂದಿಸಬೇಕು.

—೨೭. ಈಮೇರಿಗೆ ಕಾಂತವಾದ ಮನಸ್ಸು ಉಳ್ಳಂಥಾ ರಾಜಸ ಗುಣವನ್ನು ಬಿಟ್ಟಂಥಾ ಯೋಗಿಯನ್ನು ನಿರ್ಮಲವಾದ ಪರಮಾತ್ಮನ ಹೋಲ್ವಿಕೆಯಾದ ಉತ್ತಮೋತ್ತಮವಾದ ಸಾಖ್ಯವು ಹೊಂದುವದು.

—೨೮. ಮತ್ತು ಈಪ್ರಕಾರ ಪಾಪ ರಹಿತನಾದ ಯೋಗಿಯು ಯಾವಾಗಲೂ ಪರಮಾತ್ಮನನ್ನು ಧ್ಯಾನಿಸಿ ಭಗವಂತನ ಸನ್ನಿಧಾನವಾದ ಅತ್ಯಂತವಾದ ಮೋಕ್ಷ ಸಾಖ್ಯವನ್ನು ಸುಲಭದಿಂದಲೇ ಹೊಂದುವನು.

—೨೯. ಇಂಥಾ ಯೋಗದಿಂದ ಕೂಡಿಕೊಂಡಿರುವ ಮಹಾತ್ಮನಾದ ಯೋಗಿಯು ಯೆಲ್ಲಾ ವಸ್ತುಗಳಲ್ಲಿಯೂ ಸಮ ದೃಷ್ಟಿ ಉಳ್ಳವನಾದದರಿಂದ ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿರುವ ಪರಮಾತ್ಮನನ್ನು ಪರಮಾತ್ಮನಲ್ಲಿ ತೋರುವ ಯೆಲ್ಲವನ್ನೂ ನೋಡುತ್ತಾ ಇರುವನು.

೩೦. ಯಾವಾತನು ನನ್ನನ್ನು ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿ ನೋಡುತ್ತಾನೋ ಆತನು ಯೆಲ್ಲವನ್ನು ನನ್ನಲ್ಲಿ ನೋಡುವನು. ಅವನಿಗೆ ನಾನು ಮರೆಯಾಗೆನು, ಅವನು ನನಗೆ ಕಾಣೆಸದೇ ಇರನು.

ENGLISH.

[22]Which having obtained, he respecteth no other acquisition so great as it; in which depending, he is not moved by the severest pain. [23]This disunion from the conjunction of pain may be distinguished by the appellation *Yōg*, spiritual union or devotion. [24 & 25]It is to be attained by resolution, by the man who knoweth his own mind. When he hath abandoned every desire that ariseth from the imagination, and subdued with his mind every inclination of the senses, he may, by degrees, find rest; and having, by a steady resolution, fixed his mind within himself, he should think of nothing else. [26]Wheresoever the unsteady mind roameth, he should subdue it, bring it back, and place it in his own breast. [27]Supreme happiness attendeth the man whose mind is thus at peace; whose carnal affections and passions are thus subdued; who is thus in God, and free from sin, [28]The man who is thus constantly in the exercise of the soul, and free from sin, enjoyeth eternal happiness, united with *Brahm* the Supreme. [29]The man whose mind is endued with this devotion, and looketh on all things alike, beholdeth the supreme soul in all things, and all things in the supreme soul.

[30]He who beholdeth me in all things, and beholdeth all things in me, I forsake not him, and he forsaketh not me.

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31. ಸರ್ವ-ಭೂತಸ್ಥಿತಂಯೋಮಾಂಭಜ
ತ್ಯೇಕತ್ವಮಾಸ್ಥಿತಃ। ಸರ್ವ-ಥಾವರ್ತ-ಮಾ
ನೋಪಿಸಯೋಗೀಮಯಿವರ್ತ-ತೇ॥

32. ಆತ್ಮೌಪಮ್ಯೇನಸರ್ವ-ತ್ರಸಮಂಪ
ಶ್ಯತಿಯೋಽರ್ಜು-ನ। ಸುಖಂವಾಯದಿವಾದುಃ
ಖಂಸಯೋಗೀಪರಮೋಮತಃ॥

ಅರ್ಜು-ನ ಉವಾಚ.

33. ಯೋಯಂ ಯೋಗ ಸ್ತ್ವಯಾ
ಪ್ರೋಕ್ತಃ ಸಾಮ್ಯೇನ ಮಧುಸೂಧನ। ಎತ
ಸ್ಯಾಹಂನ ಪಶ್ಯಾಮಿ ಚಂಚಲ ತ್ವಾತ್ ಸ್ಥಿತಿಂ
ಸ್ಥಿರಾಂ॥

34. ಚಂಚಲಂ ಹಿಮನಃಕೃಷ್ಣ ಪ್ರಮಾಥಿ
ಬಲವದ್ದೃಢಂ। ತಸ್ಯಾಹಂನಿಗ್ರಹಂಮನ್ಯೇವಾ
ಯೋರಿವಸುದುಷ್ಕರಂ॥

ಶ್ರೀಭಗವಾನುವಾಚ.

35. ಅಸಂಶಯಂಮಹಾಬಾಹೋಮನೊ
ದುರ್ನಿ-ಗ್ರಹಂಚಲಂ। ಅಭ್ಯಾಸೇನತುಕೌಂತೇ
ಯವೈರಾಗ್ಯೇನಚಗೃಹ್ಯತೆ॥

36. ಅಸಂಯತಾತ್ಮನಾಯೋಗೋದು
ಷ್ಪ್ರಾಪಇತಿಮೇಮತಿಃ। ವಶ್ಯಾತ್ಮನಾತುಯ
ತತಾಶಕ್ಯೋವಾಪ್ತುಮುಪಾಯತಃ॥

ಅರ್ಜು-ನ ಉವಾಚ.

37. ಅಯತಿಃಶ್ರದ್ಧಯೋಪೇತೊಯೋ
ಗಾಚ್ಚಲಿತಮಾನಸಃ। ಅಪ್ರಾಪ್ಯಯೋಗಸಂ
ಸಿದ್ಧಿಂಕಾಂಗತಿಂಕೃಷ್ಣಗಚ್ಛತಿ॥

CANARESE.

31. ಸಕಲವಾದ ವಸ್ತುಗಳಲ್ಲಿ ಇರುವ ನನ್ನನ್ನು ಯಾವಾ
ತನು ಯೇಕ ಮನಸ್ಸಿನಿಂದ ಭಜಿಸುವನೋ ಆತನು ಸರ್ವ
ಪ್ರಕಾರದಲ್ಲಿಯೂ ಲೋಕದ ರೀತಿಯ ಮೇರಿಗೆ ನಡದಾಸ್ಯ
ಆ ಯೋಗಿಯು ನನ್ನಲ್ಲಿಯೇ ವರ್ತಿಸುವನು.

32. ತನ್ನ ಹಾಗೆಯೇ ಸುಖವಾಗಲಿ, ದುಃಖವಾಗಲಿ ಯೆ
ಲ್ಲಾದರಲ್ಲಿಯೂ ಸಮ ದೃಷ್ಟಿಯಾಗಿ ನೋಡುವನು ಯಾ
ವನೋ ಆತನು ಶ್ರೇಷ್ಠನಾದ ಯೋಗಿಯೆಂದು ಸಂಮತ
ನು, ಅರ್ಜು-ನನೇ.

ಅರ್ಜು-ನ ವಾಕ್ಯ.

33. ಯೆಲೇ ಮಧುಸೂದನನೇ ಸರ್ವಸಮವಾಗಿ ಯಾವ
ಯೋಗವು ನಿನ್ನಿಂದ ಹೇಳಲ್ಪಟ್ಟಿತೋ ಅದರ ಸ್ಥಿರವಾದ
ಮಾರ್ಗ-ವನ್ನು ಚಂಚಲ ಬುದ್ಧಿಯಿಂದ ನಾನು ಕಾಣದವನಾ
ಗಿದ್ದೇನೆ.

34. ಯೆಲೇ ಕೃಷ್ಣಸ್ವಾಮಿಯೇ ಮನಸ್ಸು ಚಂಚಲ
ವಾದಂಥಾದ್ದು, ಮತ್ತು ಶಿಕ್ಕದ್ದಾಗಿಯೂ ಬಲವಂತವಾಗಿ
ಯೂ ದೃಢವಾಗಿಯೂ ಇರುವಂಥಾದ್ದು. ಆ ಮನಸ್ಸಿನ
ನಿಗ್ರಹವು ಗಾಳಿಯ ನಿಗ್ರಹದಹಾಗೆ ಮಹಾ ಪ್ರಯಾಸವೆಂ
ದು ನೆನಸುತ್ತೇನೆ.

ಭಗವದ್ವಾಕ್ಯ.

35. ಯೆಲೇ ಮಹಾ ಭುಜನೇ ಮನಸ್ಸು ಚಂಚಲವೂ
ನಿಗ್ರಹಿಸುವದಕ್ಕೆ ಅಸಾಧ್ಯವೂ ಆದದ್ದು ನಿಶ್ಚಯವೇ, ಆದ
ರೂ ಅಭ್ಯಾಸದಿಂದಲೂ ವೈರಾಗ್ಯದಿಂದಲೂ ಗ್ರಹಿಸಲ್ಪ
ಡುವದು, ಕುಂತೀ ಪುತ್ರನೇ.

36. ಚಿತ್ತಸ್ವಾಧೀನ-ವಿಲ್ಲದವನಿಂದ ಯೋಗವು ಹೊಂ
ದ ಅಕಕ್ಯವು ಯೆಂಬುವದು ನನ್ನ ಬುದ್ಧಿಯು, ಚಿತ್ತಸ್ವಾಧೀ
ನವಾದವನಿಂದ ಪ್ರಯತ್ನದಿಂದಲೂ ಉಪಾಯದಿಂದಲೂ
ಹೊಂದಲು ಶಕ್ಯವು.

ಅರ್ಜು-ನ ವಾಕ್ಯ.

37. ಯತಿಯಲ್ಲದವನು ವಿಶ್ವಾಸ ವುಳ್ಳವನಾದರೂ
ಯೋಗದ ಬೆಕೆಯಿಂದ ಚಲಿಸಲ್ಪಟ್ಟ ಮನಸ್ಸು ಉಳ್ಳವ
ನು ಅಂಥಾವನು ಯೋಗಸಿದ್ಧಿಯನ್ನು ಪಡಯದೆ ಯಾವ
ಗತಿಯನ್ನು ಹೊಂದುವನು, ಕೃಷ್ಣಸ್ವಾಮಿಯೇ.

ENGLISH.

31 The *Yōgee* who believeth in unity, and worshippeth me present in all things, dwelleth in me in all respects, even whilst he liveth.

32 The man, O *Arjoon*, who, from what passeth in his own breast, whether it be pain or pleasure, beholdeth the same in others, is esteemed a supreme *Yōgee*.

ARJOON.

33 From the restlessness of our natures, I conceive not the permanent duration of this doctrine of equality which thou hast told me.

34 The mind, O *Krishna*, is naturally unsteady, turbulent, strong, and stubborn. I esteem it as difficult to restrain as the wind.

KRISHNA.

35 The mind, O valiant youth, is undoubtedly unsteady, and difficult to be confined; yet, I think it may be restrained by practice and temperance.

36 In my opinion, this divine discipline which is called *Yōg* is hard to be attained by him who hath not his soul in subjection; but it may be acquired by him who taketh pains, and hath his soul in his own power.

ARJOON.

37 Whither, O *Krishna*, doth the man go after death, who, although he be endued with faith, hath not obtained perfection in his devotion, because his unsubdued mind wandered from the discipline?

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SANSCRIT.

3೮. ಕಚ್ಚಿನ್ನೋಭಯವಿಭ್ರಷ್ಟಶ್ಛಿನ್ನಾಭ್ರಮಿವನಶ್ಯತಿ। ಅಪ್ರತಿಷ್ಠೋಮಹಾಬಾಹೋ ವಿಮೂಢೋಬ್ರಹ್ಮಣಃಪಥಿ॥

3೯. ಏತನ್ಮೇಸಂಶಯಂಕೃಷ್ಣಚ್ಛೇತ್ತುಮರ್ಹಸ್ಯಶೇಷತಃ। ತ್ವದನ್ಯಸ್ಸಂಶಯಸ್ಯಾಸ್ಯ ಚ್ಛೇತ್ತಾನಹ್ಯುಪಪದ್ಯತೇ॥

ಶ್ರೀಭಗವಾನುವಾಚ.

೪೦. ಪಾರ್ಥನೈವೇಹನಾಮುತ್ರವಿನಾಶಸ್ತಸ್ಯವಿದ್ಯತೇ। ನಹಿಕಲ್ಯಾಣಕೃತ್ಕಶ್ಚಿದ್ದುರ್ಗತಿಂತಾತಗಚ್ಛತಿ॥

೪೧. ಪ್ರಾಪ್ಯಪುಣ್ಯಕೃತಾಂಲೋಕಾನುಷಿತ್ವಾಶಾಶ್ವತೀಸ್ಸಮಾಃ। ಶುಚೀನಾಂಶ್ರೀಮತಾಂಗೇಹೇಯೋಗಭ್ರಷ್ಟೋಭಿಜಾಯತೇ॥

೪೨. ಅಥವಾಯೋಗಿನಾಮೇವ ಕುಲೇಭವತಿಧೀಮತಾಂ। ಏತದ್ಧಿದುರ್ಲಭತರಂಲೋಕೇಜನ್ಮಯದೀದೃಶಂ॥

೪೩. ತತ್ರತಂಬುದ್ಧಿಸಂಯೋಗಂ ಲಭತೇ ಪೌರ್ವದೇಹಿಕಂ। ಯತತೇಚತತೋಭೂಯಸ್ಸಂಸಿದ್ಧೌಕುರುನಂದನ॥

೪೪. ಪೂರ್ವಾಭ್ಯಾಸೇನತೇನೈವ ಹ್ರಿಯತೇಹ್ಯವಶೋಪಿಸ್ಸಃ। ಜಿಜ್ಞಾಸುರಪಿಯೋಗಸ್ಯಶಬ್ದಬ್ರಹ್ಮಾತಿವರ್ತತೇ॥

೪೫. ಪ್ರಯತ್ನಾದ್ಯತಮಾನಸ್ತುಯೋಗೀಸಂಶುದ್ಧಕಿಲ್ಬಿಷಃ। ಅನೇಕಜನ್ಮಸಂಸಿದ್ಧಸ್ತತೋಯಾತಿಪರಾಂಗತಿಂ॥

CANARESE.

3೮. ಯೆಲೇ ಮಹಾ ಭುಜನಾದ ಕೃಷ್ಣನೇ ಪರಬ್ರಹ್ಮ ವಿಷಯದ ಮಾರ್ಗದಲ್ಲಿ ವಿಶ್ವಾಸವಿಲ್ಲದವನು ಯಾವನೋ ಅವನು ಇಹಪರಗಳಲ್ಲಿ ಕೆಟ್ಟು ಮೂಢನಾಗಿ ಕಡಿದಮೇಘದೋ ಪಾದಿಯಲ್ಲಿ ನಶಿಸಿ ಹೋಗುವನು.

3೯. ಈ ನನ್ನ ಸಂಶಯವನ್ನು ಮಿಗಲೇ ಪರಿಹರಿಸುವದಕ್ಕೆ ನೀನೇ ಶಕ್ಯವನು ಯೆಲೇ ಕೃಷ್ಣನೇ, ನಿನ್ನ ಹೊರ್ತು ಈಸಂಶಯದ ಪರಿಹಾರಕನು ಬೇರೊಬ್ಬನುವ್ಯಾಪಾರುವದಿಲ್ಲ

ಭಗವದ್ವಾಕ್ಯ.

೪೦. ಯೆಲೇ ಪಾರ್ಥನೇ ಅಂಥಾವನಿಗೆ ಇಹದಲ್ಲಿಯೂ ಪರದಲ್ಲಿಯೂ ಕೇಡು ಇಲ್ಲ. ವೊಳ್ಳೇಕೆಲಸವನ್ನು ಮಾಡಿದವನ್ಯಾವನಾದರೂ ಕೆಟ್ಟ ಗತಿಯನ್ನು ಹೊಂದುವದಿಲ್ಲವಪ್ಪಾ

೪೧. ಯೋಗಾಭ್ಯಾಸವನ್ನು ಮಾಡುತ್ತಾ ಬಿಟ್ಟಂಥಾವನು ಪುಣ್ಯಾಲೋಕಂಗಳನ್ನು ಹೊಂದಿ ಅನೇಕ ವರ್ಷಗಳು ಅಲ್ಲಿ ಇದ್ದು ಆಮೇಲೆ ಪವಿತ್ರರಾದ ಐಶ್ವರ್ಯವಂತವರ ಮನೆಯಲ್ಲಿ ಹುಟ್ಟುವನು.

೪೨, ಇಲ್ಲದಿದ್ದಕೆ ಜ್ಞಾನಿಗಳಾದ ಯೋಗಿಗಳ ಕುಲದಲ್ಲಿಯೇ ಹುಟ್ಟುವನು. ಲೋಕದಲ್ಲಿ ಇಂಥಾ ಜನ್ಮವು ಬೊಕ್ಕವು ಬಹು ಪ್ರಯಾಸವಾಗಿರುವದು.

೪೩. ಯೆಲೇ ಕುರುನಂದನನೇ, ಆಗಲಾತನು ಪೂರ್ವ ಜನ್ಮ ಸಂಬಂಧವಾದ ಆ ಜ್ಞಾನ ಯೋಗವನ್ನು ಹೊಂದುವನು, ಅನಂತರದಲ್ಲಿ ಮತ್ತು ಮೋಕ್ಷದ ನಿಮಿತ್ತವಾಗಿ ಯತ್ನವನ್ನು ಮಾಡುವನು.

೪೪. ಮತ್ತು ಆತನು ಇಷ್ಟೆಸದವನಾದರೂ ಪೂರ್ವದ ಆ ಅಭ್ಯಾಗದಿಂದಲೇ ಹೊಂದಲ್ಪಡುವನು ಯೋಗದ ವಿಚಾರಣೆಯನ್ನಾ ಮಾಡುವವನು ಶಬ್ದ ಬ್ರಹ್ಮನನ್ನು ಅತಿಕ್ರಮಿಸುವನು.

೪೫. ಪ್ರಯತ್ನದಿಂದ ಬಿಡತಕ್ಕವಗಳನ್ನು ಬಿಟ್ಟು ಪರಿಶುದ್ಧನಾದ ಆ ಯೋಗಿಯು ಅನೇಕ ಜನ್ಮಗಳಿಂದ ಮಾಡಿದ ಯೋಗದ ಸಿದ್ಧಿಯನ್ನು ಪಡದು ಆಮೇಲೆ ಶ್ರೇಷ್ಠವಾದ ಮೋಕ್ಷಗತಿಯನ್ನು ಹೊಂದುವನು.

ENGLISH.

38Doth not the fool who is found not standing in the path of *Brahm*, and is thus, as it were, fallen between good & evil, like a broken cloud, come to nothing? 39Thou, *Krishna*, canst entirely clear up these my doubts; and there is no other person to be found able to remove these difficulties.

KRISHNA.

40His destruction is found neither here nor in the world above. No man who hath done good goeth unto an evil place. 41A man whose devotions have been broken off by death, having enjoyed for an immenaity of years the rewards of his virtues in the regions above, at length is born again in some holy and respectable family; 42or perhaps in the house of some learned *Yōgee*. But such a regeneration into this life is the most difficult to attain. 43Being thus born again, he is endued with the same degree of application and advancement of his understanding that he held in his former body; and here he begins again to labour for perfection in devotion. 44The man who is desirous of learning this devotion, this spiritual application of the soul, exceedeth even the word of *Brahm*.

45The *Yōgee* who, labouring with all his might, is purified of his offences, and, after many births, made perfect, at length goeth to the supreme abode.

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SANSCRIT.

೪೬. ತಪಸ್ವಿಭ್ಯೋಧಿಕೋಯೋಗೀಜ್ಞಾನಿಭ್ಯೋಪಿ ಮತೋಧಿಕಃ। ಕರ್ಮಿಭ್ಯಶ್ಚಾಧಿಕೋಯೋಗೀತಸ್ಮಾದ್ಯೋಗೀಭವಾರ್ಜುನ

೪೭. ಯೋಗಿನಾಮಪಿಸರ್ವೇಷಾಮದ್ಗತೇನಾಂತರಾತ್ಮನಾ। ಶ್ರದ್ಧಾವಾಂಭಜತೇ ಯೋಮಾಂಸಮೇಯುಕ್ತತಮೋಮತಃ॥

CANARESE.

೪೬. ಆದದರಿಂದ ಯೆಲ್ಲೇ ಅರ್ಜುನನೇ ಯೋಗಿಯು ತಪಸ್ವಿಗಳಿಗಿಂತಲೂ ಅಧಿಕನೂ, ಮತ್ತು ಜ್ಞಾನಿಗಳಿಗಿಂತಲೂ ಅಧಿಕನು, ಮತ್ತು ಕರ್ಮಿಗಳಿಗಿಂತಲೂ ಯೋಗಿಯು ಶ್ರೇಷ್ಠನು. ಅದುಕಾರಣ ಯೋಗಿಯಾಗು.

೪೭. ಯೆಲ್ಲಾ ಯೋಗಿಗಳಲ್ಲಿಯೂ ನನ್ನಲ್ಲಿ ಹೊಂದಿದ ಚಿತ್ತದಿಂದ ಯಾವನು ಭಕ್ತಿಯುಳ್ಳವನಾಗಿ ನನ್ನನ್ನು ಭಜಿಸುವನೋ ಅವನು ನನಗೆ ಶ್ರೇಷ್ಠವಾದ ಯೋಗಿಯು ಅವನೇ ನನಗೆ ಸಂಮತನು.

ENGLISH.

46The *Yōgee* is more exalted than *Tapaswees*, those zealots who harrass themselves in performing penances, respected above the learned in science and superior to those who are attached to moral works; wherefore, O *Arjoon*, resolve thou to become a *Yōgee*. 47Of all *Yōgees*, I respect him as the most devout, who hath faith in me, and who serveth me with a soul possessed of my spirit.

LECTURE VII.

OF THE PRINCIPLES OF NATURE, AND THE VITAL SPIRIT.

ಯೇಳನೇ ಅಧ್ಯಾಯ.

ಶ್ರೀಭಗವಾನುವಾಚ.

೧. ಮಯ್ಯಾಸಕ್ತಮನಾಃಪಾರ್ಥಯೋಗಂಯುಂಜನ್ಮದಾಶ್ರಯಃ। ಅಸಂಶಯಂಸಮಗ್ರಂಮಾಂಯಥಾಜ್ಞಾಸ್ಯಸಿತಚ್ಛೃಣು॥

೨. ಜ್ಞಾನಂತೇಹಂಸವಿಜ್ಞಾನಮಿದಂವಕ್ಷ್ಯಾಮ್ಯಶೇಷತಃ। ಯಜ್ಜ್ಞಾತ್ವಾನೇಹಭೂಯೋನ್ಯಜ್ಜ್ಞಾತವ್ಯಮವಶಿಷ್ಯತೇ॥

3. ಮನುಷ್ಯಾಣಾಂಸಹಸ್ರೇಷುಕಶ್ಚಿದ್ಯತತಿಸಿದ್ಧಯೆ। ಯತತಾಮಪಿಸಿದ್ಧಾನಾಂಕಶ್ಚಿನ್ಮಾಂವೇತ್ತಿತತ್ವತಃ॥

ಭಗವದ್ವಾಕ್ಯ.

೧. ಯೆಲೇ ಅರ್ಜುನನೇ ನನ್ನಲ್ಲಿ ಆಸಕ್ತ ಚಿತ್ತನಾಗಿ ಕರ್ಮಯೋಗವನ್ನು ಮಾಡುತ್ತಾ ನನ್ನನ್ನೇ ಅಶ್ರಯಿಸಿಕೊಂಡು ಸಂದೇಹ ವಿಲ್ಲದೆ ಸಂಪೂರ್ಣವಾಗಿ ನನ್ನನ್ನು ಹ್ಯಾಗೆ ತಿಳಿಯುವೆಯೋ ಅದನ್ನು ಕೇಳು.

೨. ವಿಶೇಷ ಜ್ಞಾನದಿಂದ ಕೂಡಿಕೊಂಡಿರುವ ಈ ಜ್ಞಾನವನ್ನು ನಾನು ನಿನಗೆ ಸಂಪೂರ್ಣವಾಗಿ ತಿಳಿಸುತ್ತೇನೆ, ಇದನ್ನು ತಿಳಿದ ಬಳಿಕ ಮೋಕ್ಷ ವಿಷಯವಾಗಿ ಮತ್ತೊಂದು ತಿಳಿಯಬೇಕಾದ್ದಿಲ್ಲ ಹೇಳುವದರಲ್ಲಿಯೂ ಮಿಕ್ಕದ್ದು ಯಿಲ್ಲ.

3. ಸಾವಿರ ಮನುಷ್ಯರೊಳಗೆ ಯಾವನಾದರೂ ಒಬ್ಬನು ಈ ಮೋಕ್ಷ ಯೋಗ ಸಿದ್ಧಿಗೋಸ್ಕರ ಯತ್ನವನ್ನು ಮಾಡುವನು. ಯತ್ನಮಾಡಿಸಿದ್ಧಿ ಹೊಂದಿದವರೊಳಗೆ ಯಾವನಾದರೂ ಒಬ್ಬನು ನನ್ನನ್ನು ನಿಜವಾಗಿ ತಿಳಿಯುವನು.

KRISHNA.

1Hear, O *Arjoon*, how having thy mind attached to me, being in the exercise of devotion, and making me alone thy asylum, thou wilt, at once, and without doubt, become acquainted with me. 2I will instruct thee in this wisdom and learning without reserve; which having learnt, there is not in this life any other that is taught worthy to be known.

3A few amongst ten thousand mortals strive for perfection; and but a few of those who strive and become perfect, know me according to my nature.

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SANSCRIT.

೪. ಭೂಮಿರಾಪೋ ನಲೋಽಕಾಯುಃ ಖಂ ಮನೋಬುದ್ಧಿರೇವಚ। ಅಹಂಕಾರಇತೀಯಂ ಮೇಭಿನ್ನಾಪ್ರಕೃತಿರಷ್ಟಧಾ॥

೫. ಅಪರೇಯಮಿತಿಸ್ತ್ವನ್ಯಾಂಪ್ರಕೃತಿಂ ವಿದ್ಧಿ ಮೇಪರಾಂ। ಜೀವ ಭೂತಾಂ ಮಹಾಬಾ ಹೋಯಯೇದಧಾರ್ಯತೇಜಗತ್॥

೬. ಏತದ್ಯೋನೀನಿಭೂತಾನಿ ಸರ್ವಾ ಣೀತ್ಯುಪಧಾರಯ। ಅಹಂಕೃತ್ಸ್ನಸ್ಯಜಗ ತಃಪ್ರಭವಃಪ್ರಳಯಸ್ತಥಾ॥

೭. ಮತ್ತಃಪರತರಂನಾನ್ಯತ್ಕಿಂಚಿದಸ್ತಿಧ ನಂಜಯ। ಮಯಿಸರ್ವಮಿದಂಪ್ರೋತಂಸೂ ತ್ರೇಮಣಿಗಣಾಇವ॥

೮. ರಸೋಹಮಪ್ಸುಕೌಂತೇಯ ಪ್ರಭಾ ಸ್ಮಿಶಸೂರ್ಯಯೋಃ। ಪ್ರಣವಸ್ಸರ್ವವೇದೇ ಷುಶಬ್ದಃಖೇಪೌರುಷಂನೃಷು॥

೯. ಪುಣ್ಯೋಗಂಧಃಪೃಥಿವ್ಯಾಂಚತೇ ಜಶ್ಚಾಸ್ಮಿವಿಭಾವಸೌ। ಜೀವನಂಸರ್ವಭೂತೇ ಷುತಪಶ್ಚಾಸ್ಮಿತಪಸ್ವಿಷು॥

೧೦. ಬೀಜಂಮಾಂಸರ್ವಭೂತಾನಾಂವಿದ್ಧಿ ಪಾರ್ಥಸನಾತನಂ। ಬುದ್ಧಿರ್ಬುದ್ಧಿಮತಾಮ ಸ್ಮಿತೇಜಸ್ತೇಜಸ್ವಿನಾಮಹಂ॥

೧೧. ಬಲಂಬಲವತಾಂಚಾಹಂಕಾಮರಾಗವಿವ ರ್ಜಿತಂ। ಧರ್ಮಾವಿರುದ್ಧೋಭೂತೇಷುಕಾ ಮೋಸ್ಮಿಭರತರ್ಷಭ॥

೧೨. ಯೇಚೈವ ಸಾತ್ವಿಕಾಭಾವಾ ರಾಜ ಸಾಸ್ತಾಮಸಾಶ್ಚಯೇ। ಮತ್ತ ಏವೇತಿತಾನ್ವಿದ್ಧಿ ನತ್ವಹಂತೇಷುತೇಮಯಿ॥

CANARESE.

೪. ಭೂಮಿಯೂ, ಜಲಗಳು, ತೇಜಸ್ಸು, ವಾಯುವು, ಆಕಾಶವು, ಮನಸ್ಸು, ಬುದ್ಧಿ, ಅಹಂಕಾರವು, ಈಪ್ರಕಾರ ದಲ್ಲಿ ಯೆಂಟು ವಿಧಗಳುಳ್ಳ ಈ ಕ್ಷೀಣೇಂದ್ರಿಯಂಗಳಿಗೆ ಮೂಲಕಾರಣವಾದಂಥಾ ಪ್ರಕೃತಿಯು, ಇದು ನನ್ನಾಧೀನವು.

೫. ಯೆಲೇ ಅರ್ಜುನನೇ, ಯಾವದರಿಂದ ಈ ಜಗತ್ತು ಧರಿಸಲ್ಪಟ್ಟು ಜೀವ ಭೂತವಾಗಿ ಇಧೇಯೋ ಅದು ಬೇರೆ ಯಾದ ನನ್ನ ಶ್ರೇಷ್ಠವಾದ ಪ್ರಕೃತಿಯೆಂದು ತಿಳಿ.

೬. ಈ ಯೆರಡು ವಿಧವಾದ ಪ್ರಕೃತಿಗಳೇ ಜಗತ್ತಿಗೆ ಕಾರಣವಾದದ್ದು, ಮತ್ತು ಇವುಗಳು ನನ್ನ ಅಧೀನವಾಗಿರುವವೆಂದು ನಿಶ್ಚೈಸು. ಆದದರಿಂದ ನಾನೇ ಈಜಗತ್ತಿನ ಉತ್ಪತ್ತಿಗೂ ಹಾಗೆಯೇ ಸಂಹಾರಕ್ಕೂ ಕಾರಣವು.

೭. ನನಿಗಿಂತಲೂ ಶ್ರೇಷ್ಠವಾದದ್ದು ಮತ್ತೊಂದು ಯಾವದೂ ಯಿಲ್ಲ. ನನ್ನಲ್ಲಿ ಈ ಯೆಲ್ಲವೂ ಧಾರದಲ್ಲಿ ಮಣಿಗಳ ಹಾಗೆಯೇ ಪೋಣಿಸಲ್ಪಟ್ಟಿಧೆ, ಯೆಲೇ ಅರ್ಜುನನೇ.

೮. ನೀರಿನಲ್ಲಿ ರಸವು ನಾನು, ಸೂರ್ಯ ಚಂದ್ರರಲ್ಲಿ ಕಾಂತಿಯು, ವೇದಗಳಲ್ಲಿ ಪ್ರಣವವು, ಆಕಾಶದಲ್ಲಿ ಶಬ್ದವು, ಪುರುಷರಲ್ಲಿ ಪುರುಷತ್ವವೂ ನಾನೇ ಆಗಿದ್ದೇನೆ, ಯೆಲೇ ಅರ್ಜುನನೇ.

೯. ಭೂಮಿಯಲ್ಲಿ ವೊಳ್ಳೇ ಪರಿಮಳವೂ, ಅಗ್ನಿಯಲ್ಲಿ ಬೆಳಕು, ಸಮಸ್ತ ಪ್ರಾಣಿಗಳಲ್ಲಿ ಪ್ರಾಣಾಧಾರವು, ತಪಸ್ವಿಗಳಲ್ಲಿ ತಪಸ್ಸೂ ನಾನಾಗಿರುವೆನು.

೧೦. ಯೆಲೇ ಅರ್ಜುನನೇ, ಸಮಸ್ತ ಪ್ರಾಣಿಗಳಿಗೂ ಮೂಲಕಾರಣವಾದಂಥಾ ಅನಾದಿಯಾದಂಥಾ ಬೀಜವು ನಾನೆಂದು ತಿಳಿ. ಬುದ್ಧಿವಂತರೊಳಗೆ ಬುದ್ಧಿಯಾಗಿಯೂ, ತೇಜಸ್ವಿಗಳೊಳಗೆ ತೇಜಸ್ಸು ನಾಗಿಯೂ ನಾನಿರುವೆನು.

೧೧. ಬಲವಂತರೊಳಗೆ ಕಾಮವೂ ಕ್ರೋಧವೂ ಇಲ್ಲದಂಥಾ ಬಲವು ನಾನು. ಮತ್ತು ಯೆಲೇ ಅರ್ಜುನನೇ ಪ್ರಾಣಿಗಳಲ್ಲಿ ಧರ್ಮಕ್ಕೆ ವಿರೋಧವಿಲ್ಲದ ಕಾಮವು ನಾನೇ ಆಗಿರುವೆನು

೧೨. ಮತ್ತು ಯಾವ್ಯಾವವು ಸಾತ್ವಿಕ ವಿಕಾರವಾಗಿಯೂ ರಾಜಸವಿಕಾರವಾಗಿಯೂ ತಾಮಸವಿಕಾರವಾಗಿಯೂ ಇರುವವು ಅವೆಲ್ಲಾ ನನ್ನಿಂದಲೇ ಆಗುವವೆಂದು ತಿಳಿ. ಆದರೆ ಆ ವಸ್ತುಗಳಿಗೆ ನಾನು ಅಧೀನ ನಲ್ಲವು, ಅವುಗಳೇ ನನ್ನ ಅಧೀನವಾಗಿರುವವು.

ENGLISH.

[4]My principle is divided into eight distinctions: earth, water, fire, air, and æther (*Khang*;) together with mind, understanding, and *Ahangkar*, (self-consciousness:)

[5]But besides this, know that I have another principle distinct from this, and superior, which is of a vital nature, and by which this world is supported. [6]Learn that these two are the womb of all nature. I am the creation and the dissolution of the whole universe. [7]There is not any thing greater than I; and all things hang on me, even as precious gems upon a string. [8]I am moisture in the water, light in the sun and moon, invocation in the *Veds*, sound in the firmament, human nature in mankind,

[9]Sweet-smelling savor in the earth, glory in the source of light; in all things I am life, and I am zeal in the zealous, [10]and know, O *Arjoon*, that I am the eternal seed of all nature, I am the understanding of the wise. the glory of the proud, [11]the strength of the strong, free from lust and anger; and in animals I am desire regulated by moral fitness. [12]But know that I am not in those natures which are of the three qualities called *Satwa*, *Raja*, and *Tama*, although they proceed from me: yet they are in me.

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SANSCRIT.

೧೩. ತ್ರಿಭಿರ್ಗುಣಮಯೈರ್ಭಾವೈ ರೇಭಿಸ್ಸರ್ವಮಿದಂಜಗತ್। ಮೋಹಿತಂನಾಭಿಜಾನಾತಿಮಾಮೇಭ್ಯಃಪರಮವ್ಯಯಂ॥

೧೪. ದೈವೀಹ್ಯೇಷಾಗುಣಮಯೀಮಮಮಾಯಾದುರತ್ಯಯಾ। ಮಾಮೇವಯೇಪ್ರಪದ್ಯಂತೇಮಾಯಾಮೇತಾಂತರಂತಿತೇ॥

೧೫. ನಮಾಂದುಷ್ಕೃತಿನೋಮೂಢಾಃ ಪ್ರಪದ್ಯಂತೇನರಾಧಮಾಃ। ಮಾಯಯಾಪಹೃತಜ್ಞಾನಾಆಸುರಂಭಾವಮಾಶ್ರಿತಾಃ॥

೧೬. ಚತುರ್ವಿಧಾ ಭಜಂತೇಮಾಂ ಜನಾಸ್ಸುಕೃತಿನೋರ್ಜುನ। ಆರ್ತೋಜಿಜ್ಞಾಸುರರ್ಥಾರ್ಥೀಜ್ಞಾನೀಚಭರತರ್ಷಭ॥

೧೭. ತೇಷಾಂಜ್ಞಾನೀನಿತ್ಯಯುಕ್ತ್ವಾಏಕಭಕ್ತಿರ್ವಿಶಿಷ್ಯತೇ। ಪ್ರಿಯೋಹಿ ಜ್ಞಾನಿನೋತ್ಯರ್ಥಮಹಂಸಚಮಮಪ್ರಿಯಃ॥

೧೮. ಉದಾರಾಸ್ಸರ್ವ್ವಏವೈತೇ ಜ್ಞಾನೀತ್ವಾತ್ಮೈವಮೇಮತಂ। ಆಸ್ಥಿತಸ್ಸಹಿಯುಕ್ತಾತ್ಮಾಮಾಮೇವಾನುತ್ತಮಾಂಗತಿಂ॥

೧೯. ಬಹೂನಾಂಜನ್ಮನಾಮಂತೇಜ್ಞಾನವಾನ್ಮಾಂಪ್ರಪದ್ಯತೇ। ವಾಸುದೇವಸ್ಸರ್ವಮಿತಿ ಸಮಹಾತ್ಮಾಸುದುರ್ಲಭಃ॥

೨೦. ಕಾಮೈ ಸ್ತೈಸ್ತೈರ್ಹೃತಜ್ಞಾನಾಃ ಪ್ರಪದ್ಯಂತೇನ್ಯದೇವತಾಃ। ತಂತಂನಿಯಮಮಾಸ್ಥಾಯಪ್ರಕೃತ್ಯಾನಿಯತಾಃಸ್ವಯಾ॥

CANARESE.

೧೩. ಈ ಮೂರು ಗುಣ ಸ್ವಭಾವಗಳಿಂದ ಮೋಹಿಸಲ್ಪಟ್ಟಂಥಾ ಈ ಯೆಲ್ಲಾ ಜಗತ್ತು ಯಿವಗಳಿಗಿಂತ ಬೇರೆಯಾದ ನಾಶರಹಿತನಾದ ನನ್ನನ್ನು ತಿಳಿಯಲಾರದು.

೧೪. ಈ ಗುಣ ಮಯವಾದ ನನ್ನ ದೇವ ಮಾಯೆಯು ದಾಟಲು ಅಶಕ್ಯವಾದದ್ದು. ಆದರು ನನ್ನನ್ನೇ ಯಾರು ಸಂಬುತ್ತಾರೋ ಅವರು ಈ ಮಾಯೆಯನ್ನು ದಾಟುವರು.

೧೫. ಪಾಪಿಷ್ಠರಾದ ಮೂಢರು ನನ್ನನ್ನು ನಂಬಿ ಹೊಂದಲ್ಮಾರರು, ಅವರೇ ಮನುಷ್ಯರೊಳಗೆ ಅಧಮರು, ಅವರ ಜ್ಞಾನವು ಮಾಯೆಯಿಂದ ಅಪಹರಿಸಲ್ಪಟ್ಟದಾದ್ದರಿಂದ ಅವರು ಆಸುರ ಪ್ರಕೃತಿಯನ್ನು ಹೊಂದಿದ್ದಾರೆ.

೧೬. ಯೆಲೇ ಅರ್ಜುನನೇ, ನಾಲ್ಕು ವಿಧದ ಪುಣ್ಯಾತ್ಮರಾದ ಜನರು ನನ್ನನ್ನು ಭಜಿಸುತ್ತಾರೆ. ಅವರು ಯಾರಂದರೆ ದುಖ್ಖವನ್ನು ಹೊಂದಿದವನು, ಜ್ಞಾನವನ್ನು ಸಂಪಾದಿಸಬೇಕೆಂಬುವನು, ಐಶ್ವರ್ಯ ಕಾಮನು, ಜ್ಞಾನಿಯಾದವನು, ಯಲೇ ಭರತ ಶ್ರೇಷ್ಠನೇ.

೧೭. ಈ ನಾಲ್ವರೊಳಗೆ ಜ್ಞಾನಿಯು ನನ್ನಲ್ಲಿ ಯೇಕ ಭಕ್ತಿ ಉಳ್ಳವನಾಗಿಯೂ ಚಿತ್ತವುಳ್ಳವನಾಗಿಯೂ ಇರುವದರಿಂದ ಶ್ರೇಷ್ಠನು. ಆದದರಿಂದ ನಾನು ಆ ಜ್ಞಾನಿಗೆ ಅಧಿಕ ಪ್ರಿಯನು, ನನಗೆ ಆತನು ಪ್ರಿಯನು.

೧೮. ಈ ನಾಲ್ವರು ನನ್ನನ್ನೇ ಭಜಿಸುವದರಿಂದ ಶ್ರೇಷ್ಠರೇ. ಆದರೆ ಜ್ಞಾನಿಯು ನಾನಾಗಿದ್ದಾನೆಂಬುವದು ನನ್ನ ಚಿತ್ತವದೆ. ಯಾತಕ್ಕಂದರೆ, ಆ ಜ್ಞಾನಿಯು ನನ್ನಲ್ಲಿಯೇ ಯಾವಾಗಲೂ ಚಿತ್ತವುಳ್ಳವನಾಗಿ ಉತ್ತಮ ಗತಿಯಾದ ನನ್ನನ್ನೇ ಹೊರುವನು.

೧೯. ಜ್ಞಾನಿಯು ಬಹು ಜನ್ಮಗಳ ಕಡೆಯಲ್ಲಿ ನನ್ನನ್ನು ಹೊಂದುವನು. ವಾಸುದೇವನೇ ಸರ್ವವೆಂದು ತಿಳಿಯುವಂಥಾ ಮಹಾತ್ಮನು ಅಪರೂಪವಾದವನು.

೨೦. ಆಯಾ ಆಕೆಗಳಿಂದ ಅಪಹರಿಸಲ್ಪಟ್ಟ ಜ್ಞಾನವುಳ್ಳವರು ತಮ್ಮ ಸ್ವಭಾವದಿಂದ ನಿಶ್ಚಯಿಸಿದ ಆಯಾನಿಯಮಗಳನ್ನು ಕೈಕೊಂಡು ಬೇರೆ ದೇವತೆಗಳನ್ನು ಭಜಿಸುವರು.

ENGLISH.

13The whole of this world being bewildered by the influence of these three-fold qualities, knoweth not that I am distinct from these and without decline. 14This my divine and supernatural power, endued with these principles and properties, is hard to be overcome. They who come unto me get the better of this supernatural influence. 15The wicked, the foolish and the low-minded come not unto me, because their understandings being bewildered by the supernatural power, they trust in the principles of evil spirits.

16I am, O *Arjoon*, served by four kinds of people who are good: the distressed, the inquisitive, the wishers after wealth, and the wise.

17But of all these the wise man, who is constantly engaged in my service, and is a servant but of one, is the most distinguished. I am extremely dear to the wise man, and he is dear unto me. 18All these are exalted; but I esteem the wise man even as myself, because his devout spirit dependeth upon me alone as his ultimate resource. 19The wise man proceedeth not unto me until after many births; for the exalted mind, who believeth that the son of *Vasoodēv* is all, is hard to be found. 20Those whose understandings are drawn away by this and that pursuit, go unto other *Dēvătās*. They depend upon this and that rule of conduct, and are governed by their own principles

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SANSCRIT.

೨೧. ಯೊಯೊಯಾಂಯಾಂತನುಂ ಭಕ್ತಃ ಶ್ರದ್ಧಯಾರ್ಚಿತುಮಿಚ್ಛತಿ। ತಸ್ಯತ ಸ್ಯಾಚಲಾಂಶ್ರದ್ಧಾಂತಾಮೇವವಿದಧಾಮ್ಯಹಂ

೨೨. ಸತಯಾಶ್ರದ್ಧಯಾಯುಕ್ತ ಸ್ತ ಸ್ಯಾರಾಧನಮಿಹತೆ। ಲಭತೇಚತತಃಕಾಮಾ ನ ಮಯೈವವಿಹಿತಾನ್ಹಿತಾನ್॥

೨೩. ಅಂತವತ್ತುಫಲಂತೇಷಾಂತದ್ಭವತ್ಯ ಲ್ಪಮೇತಸಾಂ। ದೇವಾನ್ದೇವಯಜೊಯಾಂ ತಿಮದ್ಭಕ್ತಾಯಾಂತಿಮಾಮಪಿ॥

೨೪. ಅವ್ಯಕ್ತಂ ವ್ಯಕ್ತಿ ಮಾಪನ್ನಂಮಂ ನ್ಯಂತೆಮಾಮಬುದ್ಧಯಃ। ಪರಂಭಾವಮಜಾ ನಂತೋಮಮಾವ್ಯಯಮನುತ್ತಮಂ॥

೨೫. ನಾಹಂಪ್ರಕಾಶಸ್ಸರ್ವಸ್ಯಯೋ ಗಮಾಯಾಸಮಾವೃತಃ। ಮೂಢೋಯಂ ನಾಭಿಜಾನಾತಿಲೋಕೊಮಾಮಜಮವ್ಯಯಂ॥

೨೬. ವೇದಾಹಂಸಮತೀತಾನಿವರ್ತ ಮಾ ನಾನಿ ಚಾರ್ಜುನ। ಭವಿಷ್ಯಾಣಿಚ ಭೂತಾನಿ ಮಾಂತುವೇದನಕಶ್ಚನ॥

೨೭. ಇಚ್ಛಾದ್ವೇಷಸಮುತ್ಥೇನದ್ವಂದ್ವ ಮೋಹೇನಭಾರತ। ಸರ್ವ ಭೂತಾನಿಸಂಮೋ ಹಂಸರ್ಗೆಯಾಂತಿಪರಂತಪ॥

೨೮. ಯೆಷಾಂತ್ವಂತರ್ಗತಂಪಾಪಂಜ ನಾನಾಂಪುಣ್ಯಕರ್ಮಣಾಂ। ತೇದ್ವಂದ್ವಮೋ ಹನಿರ್ಮುಕ್ತಾಭಜಂತೇಮಾಂದೃಢವ್ರತಾಃ॥

CANARESE.

೨೧. ಯಾವ ಯಾವನು ಯಾವ ಯಾವ ದೇವತೆಯ ಮೂರ್ತಿಯನ್ನು ಭಕ್ತಿ ವಿಶ್ವಾಸದಿಂದ ಪೂಜಿಸುವದಕ್ಕೆ ಇಚ್ಛೈಸುವನೋ ಅವನವನಿಗೆ ಆ ನಿಶ್ಚಲವಾದ ವಿಶ್ವಾಸವನ್ನು ನಾನೇ ಹುಟ್ಟಿಸುವೆನು.

೨೨. ಅವನು ಆ ವಿಶ್ವಾಸದಿಂದ ಕೂಡಿದಂಥಾವನಾಗಿ ಆ ದೇವತೆಯ ಪೂಜೆಯನ್ನು ಮಾಡುವನು. ಆಗಲು ತಕ್ಕವ ಗಳಾಗಿಯೂ ಹಿತಗಳಾಗಿಯೂ ಇರುವ ಬಯಕೆಗಳನ್ನು ನ ನ್ನಿಂದಲೇ ಹೊಂದುವನು.

೨೩. ಅದುಕಾರಣ ಆ ಬುದ್ಧಿಹೀನರಿಗೆ ಆ ಫಲವು ನಾಶವಾ ಗುವದು, ದೇವತೆಗಳನ್ನು ಪೂಜಿಸಿದವರು ದೇವತೆಗಳನ್ನೇ ಸೇರುವರು, ನನ್ನ ಭಕ್ತರು ನನ್ನನ್ನೇ ಸೇರುವರು.

೨೪. ಬುದ್ಧಿ ಇಲ್ಲದವರು ಕಾಣಕೂಡದ ನನ್ನನ್ನು ಕಾ ಣಲ್ಪಡುವನೆಂದು ನೆನಸುತ್ತಾರೆ. ನಾಶರಹಿತವೂ, ಪರವೋ ತ್ತಮವೂ ಆಗಿರುವ ನನ್ನ ಶ್ರೇಷ್ಠ ಸ್ವಭಾವವನ್ನು ತಿಳಿಯ ಲಾರರು.

೨೫. ಯೋಗಮಾಯೆಯಿಂದ ಕೂಡಿಕೊಂಡಿರುವ ನಾನು ಯೆಲ್ಲರಿಗೂ ಕಾಣಿಸೆನು, ಮೂಢರಾದ ಈಲೋಕದ ಜನರು ಹುಟ್ಟದೆಯೂ ಲಯವಾಗದೆಯೂ ಇರುವ ನನ್ನ ನ್ನು ತಿಳಿಯಲಾರರು.

೨೬. ಯೆಲೇ ಅರ್ಜುನನೇ, ಭೂತವರ್ತಮಾನ ಭವಿ ಷ್ಯವಾಗಿರುವ ಪ್ರಾಣಿಗಳನ್ನೆಲ್ಲಾ ನಾನು ಬಲ್ಲೆನು, ನನ್ನನ್ನು ಒಬ್ಬನಾದರೂ ಅರಿಯನು.

೨೭. ಯೆಲೇ ಶತ್ರುಗಳನ್ನು ಜಯಿಸುವ ಭಾರತನೇ, ಇಚ್ಛೆ ಹಗೆಗಳಿಂದ ಹುಟ್ಟುವ ಇಕ್ಕಟ್ಟಿನ ಮೋಹದಿಂದ ಸಕಲ ಪ್ರಾಣಿಗಳು ಸೃಷ್ಟಿಯೆಲ್ಲಿ ಭ್ರಮೆಗೊಳ್ಳುತ್ತವೆ.

೨೮. ಯಾವ ಪುಣ್ಯಾತ್ಮರಿಗೆ ಪಾಪಗಳೆಲ್ಲಾ ಪರಿಹರಿಸ ಲ್ಪಟ್ಟಿರುವವೋ ಅವರು ಈ ಇಕ್ಕಟ್ಟಿನ ಮೋಹದಿಂದ ಬಿಡ ಲ್ಪಟ್ಟವರಾಗಿ ನಿಶ್ಚಯವಾದ ಭಕ್ತಿಯುಳ್ಳವರಾಗಿ ನನ್ನನ್ನು ಭಜಿಸುವರು.

ENGLISH.

21 & 22 Whatever image any supplicant is desirous of worshipping in faith, it is I alone who inspire him with that steady faith; with which being endued, he endeavoureth to render that image propitious, and at length he obtaineth the object of his wishes as it is appointed by me.

23 But the reward of such short-sighted men is finite. Those who worship the *Dēvătās* go unto them, and those who worship me alone go unto me. 24 The ignorant, being unacquainted with my supreme nature, which is superior to all things, and exempt from decay, believe me, who am invisible, to exist in the visible form under which they see me.

25 I am not visible to all, because I am concealed by the supernatural power that is in me. The ignorant world do not discover this, that I am not subject to birth or decay.

26 I know, O *Arjoon*, all the beings that have passed, all that are present, and all that shall hereafter be; but there is not one amongst them who knoweth me. 27 All beings in birth find their reason fascinated and perplexed by the wiles of contrary sensations, arising from love and hatred. 28 Those men of regular lives, whose sins are done away, being freed from the fascination arising from those contending passions, enjoy me.

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SANSCRIT.

೨೯. ಜರಾಮರಣಮೋಕ್ಷಾಯಮಾಮಾ
ಶ್ರಿತ್ಯಯತಂತಿಯೇ। ತೇಬ್ರಹ್ಮತದ್ವಿದುಃಕೃ
ತ್ಸ್ನಮಧ್ಯಾತ್ಮಂಕರ್ಮಚಾಖಿಲಂ॥

೩೦. ಸಾಧಿಭೂತಾಧಿದೈವಂಮಾಂಸಾಧಿಯ
ಜ್ಞಂಚಯೇವಿದುಃ। ಪ್ರಯಾಣ ಕಾಲೇಪಚ
ಮಾಂತೇವಿದುರ್ಯುಕ್ತಚೇತಸಃ॥

CANARESE.

೨೯. ಮುಪ್ಪು ಸಾವುಗಳ ವಿಮೋಚನೆಗೋಸ್ಕರ
ಯಾರು ನನ್ನನ್ನು ಹೊಂದಿ ಭಜಿಸುವರೋ ಅವರು ಸಮಸ್ತ
ಬ್ರಹ್ಮವನ್ನೂ ಅಧ್ಯಾತ್ಮವನ್ನೂ ಸಕಲ ಕರ್ಮವನ್ನೂ
ಅರಿತಿರುವರು.

೩೦. ಅಧಿಭೂತವೂ, ಅಧಿದೈವವೂ, ಅಧಿಯಜ್ಞವೂ,
ಇವುಗಳ ಸಹಿತವಾದ ನನ್ನನ್ನು ಯಾರು ತಿಳಿಯುವರೋ
ಅವರು ಪ್ರಾಣ ಪ್ರಯಾಣಸಮಯದಲ್ಲಿಯೂ ಯು
ಕ್ತವಾದ ಚಿತ್ತವುಳ್ಳಂಥಾವರಾಗಿ ನನ್ನನ್ನೇ ಅರಿಯುವರು.

ENGLISH.

29 They who put their trust in me, and labour for a deliverance from decay and death, know *Brahm*, the whole *Adhee-ātma*, and every *Karma*

30 The devout souls who know me to be the *Adhee-bhoot*, the *Adhee-dīva*, and the *Adhee-yagna*, know me also in the time of their departure.

LECTURE VIII.

OF POOROOSH.

ಯೆಂಟನೇ ಅಧ್ಯಾಯ.

ಅರ್ಜುನ ಉವಾಚ.

೧. ಕಿಂತದ್ಬ್ರಹ್ಮಕಿಮಧ್ಯಾತ್ಮಂಕಿಂಕರ್ಮ
ಪುರುಷೋತ್ತಮ। ಅಧಿಭೂತಂಚಕಿಂಪ್ರೋ
ಕ್ತಮಧಿದೈವಂಕಿಮುಚ್ಯತೇ॥

೨. ಅಧಿಯಜ್ಞಃಕಥಂಕೋತ್ರದೇಹೇಸ್ಮಿ
ನ್ಮಧುಸೂದನ। ಪ್ರಯಾಣಕಾಲೇಚಕಥಂಜ್ಞೇ
ಯೋಸಿನಿಯತಾತ್ಮಭಿಃ॥

ಶ್ರೀಭಗವಾನುವಾಚ.

೩. ಅಕ್ಷರಂಬ್ರಹ್ಮಪರಮಂಸ್ವಭಾವೋಧ್ಯಾ
ತ್ಮಮುಚ್ಯತೇ। ಭೂತಭಾವೋದ್ಭವಕರೋವಿ
ಸರ್ಗಃಕರ್ಮಸಂಜ್ಞಿತಃ॥

ಅರ್ಜುನ ವಾಕ್ಯ.

೧. ಯೆಲೇ ಪುರುಷೋತ್ತಮನೇ ಬ್ರಹ್ಮವೇನು, ಅಧ್ಯಾ
ತ್ಮವೇನು, ಕರ್ಮವೇನು, ಅಧಿಭೂತ ಸಹ ಯೇನು, ಆ
ಹೇಳಿದ ಅಧಿದೈವವಂದರೇನು.

೨. ಯೆಲೇಮಧುಸೂದನನೇ, ಈ ದೇಹದಲ್ಲಿ ಅಧಿಯ
ಜ್ಞನೆಂಬುವನು ಹ್ಯಾಗಿರುವನು, ಪ್ರಾಣಪ್ರಯಾಣ ಸಮ
ಯದಲ್ಲಿ ನಿಯತಾತ್ಮರಿಂದ ನೀನು ಹ್ಯಾಗೆ ಅರಿಯಲ್ಪಡುವಿ.

ಭಗವದ್ವಾಕ್ಯ.

೩. ಯೆಂದೆಂದಿಗೂ ನಾಶವಿಲ್ಲದ ಉತ್ಕೃಷ್ಟವಸ್ತುವೆಂ
ದರೆ ಬ್ರಹ್ಮವು, ಸ್ವಭಾವವೆಂದರೆ ಅಧ್ಯಾತ್ಮವು, ಭೂತಗಳ
ಭಾವವನ್ನು ಹುಟ್ಟಿಸಿದ ಸೃಷ್ಟಿಯೆಂದರೆ ಕರ್ಮವು.

ARJOON.

1 What is that *Brahm*? What is *Adhee-ātma*? What is *Karma*, O first of men? What also is *Adhee-bhoot* called? What *Adhee-dīva*?

2 What is *Adhee-yagna*, and who is here in this body? How art thou to be known in the hour of departure by men of subdued minds?

KRISHNA.

3 *Brahm* is that which is supreme and without corruption; *Adhee-ātma* is *Swa-bhav* or particular constitution, disposition, quality, or nature; *Karma* is that emanation from which proceedeth the generation of natural beings:

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SANSCRIT.

೪. ಅಧಿಭೂತಂಕ್ಷರೋಭಾವಃಪುರುಷಶ್ಚಾಧಿದೈವತಂ।ಅಧಿಯಜ್ಞೋಹಮೇವಾತ್ರದೇಹೇದೇಹಭೃತಾಂವರ॥

೫. ಅಂತಕಾಲೇಚಮಾಮೇವಸ್ಮರನ್ಮುಕ್ತ್ವಾಕಳೇಬರಂ। ಯಃಪ್ರಯಾತಿ ಸಮದ್ಭಾವಂಯಾತಿನಾಸ್ತ್ಯತ್ರಸಂಶಯಃ॥

೬. ಯಂಯಂವಾಪಿಸ್ಮರ್ಭಾವಂತ್ಯಜತ್ಯಂತೇ ಕಳೇಬರಂ। ತಂತಮೇವೈತಿಕೌಂತೇಯಸದಾತದ್ಭಾವಭಾವಿತಃ॥

೭. ತಸ್ಮಾತ್ಸರ್ವೇಷು ಕಾಲೇಷು ಮಾಮನುಸ್ಮರಯುಧ್ಯಚ। ಮಯ್ಯರ್ಪಿತಮನೋಬುದ್ಧಿರ್ಮಾಮೇವೈಷ್ಯಸ್ಯಸಂಶಯಃ॥

೮. ಅಭ್ಯಾಸಯೋಗಯುಕ್ತೇನ ಚೇತಸಾನಾನ್ಯಗಾಮಿನಾ।ಪರಮಂಪುರುಷಂದಿವ್ಯಂಯಾತಿಪಾರ್ಥಾನುಚಿಂತಯನ್॥

೯. ಕವಿಂಪುರಾಣಮನುಶಾಸಿತಾರಮಣೋರಣೀಯಾಂಸಮನುಸ್ಮರೇದ್ಯಃ। ಸರ್ವಸ್ಯಧಾತಾರಮಚಿಂತ್ಯರೂಪಮಾದಿತ್ಯವರ್ಣಂತಮಸಃಪರಸ್ತಾತ್॥

೧೦. ಪ್ರಯಾಣಕಾಲೇಮನಸಾಚಲೇನ ಭಕ್ತ್ಯಾಯುಕ್ತೋಯೋಗಬಲೇನಚೈವ। ಭ್ರುವೋರ್ಮಧ್ಯೇಪ್ರಾಣಮಾವೇಶ್ಯ ಸಮ್ಯಕ್ಸತಂಪರಂಪುರುಷಮುಪೈತಿದಿವ್ಯಂ॥

೧೧. ಯದಕ್ಷರಂವೇದವಿದೋವದಂತಿವಿಶಂತಿಯದ್ಯತಯೋವೀತರಾಗಾಃ। ಯದಿಚ್ಛಂತೋಬ್ರಹ್ಮಚರ್ಯಂಚರಂತಿ ತತ್ತೇಪದಂಸಂಗ್ರಹೇಣಪ್ರವಕ್ಷ್ಯೇ॥

CANARESE.

೪. ಅಧಿಭೂತವಂದರೆ ವಿಭಾಗವಾದ ಭಾವವು, ಅಧಿದೈವವಂದರೆ ಪುರುಷನು, ಅಧಿಯಜ್ಞನು ಅಂದರೆ ದೇಹದಲ್ಲಿರುವ ನಾನು ಓ ದೇಹಧಾರಿಗಳ ಶ್ರೇಷ್ಠನೇ.

೫. ಯಾವಾತನು ಮರಣಕಾಲದಲ್ಲಿ ನನ್ನನ್ನೇ ಸ್ಮರಿಸುತ್ತಾ ಶರೀರವನ್ನು ಬಿಟ್ಟು ಹೊರಡುವನೋ ಆತನು ನನ್ನ ಸ್ವಭಾವವನ್ನು ಹೊಂದುವನು ಇದಕ್ಕೆ ಸಂಶಯ ವಿಲ್ಲವು.

೬. ಯೆಲೇ ಕುಂತೀ ಪುತ್ರನೇ, ಯಾವ ಯಾವ ವಸ್ತುವನ್ನು ನೆನಸುತ್ತಾ ಅಂತ್ಯಕಾಲದಲ್ಲಿ ಕಳೇ ಬರುವನ್ನು ಬಿಡುವನೋ ಆಯಾ ವಸ್ತುವಿನ ಭಾವವನ್ನು ಯಾವಾಗಲು ಹೊಂದಿ ಅದರಲ್ಲೇ ಶೇರುವನು.

೭. ಅದುಕಾರಣ ಯೆಲ್ಲಾ ವೇಳೆಯಲ್ಲಿಯೂ ನನ್ನನ್ನೇ ಸ್ಮರಿಸುತ್ತಾ ಯುದ್ಧವನ್ನು ಮಾಡು, ಮನಸ್ಸನ್ನೂ ಬುದ್ಧಿಯನ್ನೂ ನನಗೆ ಒಪ್ಪಿಸಿ ನೀನು ಸಂಶಯವಿಲ್ಲದೆ ನನ್ನನ್ನು ಹೊಂದುವಿ.

೮. ಅಭ್ಯಾಸದಿಂದ ಯೋಗಕ್ಕೆ ಯುಕ್ತವೂ ಮತ್ತೊಲ್ಲಿ ಶಿರುಗಾಡದೆಯೂ ಆಗಿರುವ ಆಲೋಚನೆಯಿಂದ ದಿವ್ಯನಾದ ಪರಮಪುರುಷನನ್ನು ಆಲೋಚಿಸುವವನು ಅವನಲ್ಲಿ ಶೇರುವನು.

೯. ವಿದ್ವಾಂಸನೂ, ಹಳಬನೂ, ಶಿಕ್ಷಕನೂ, ಸೂಕ್ಷ್ಮಕ್ಕಿಂತಲೂ ಸೂಕ್ಷ್ಮನೂ, ಸಕಲದರ ಪಾಲಕನೂ, ನೆನಸಕೂಡದ ರೂಪವುಳ್ಳವನೂ, ಸೂರ್ಯನಂತೆ ವರ್ಣವುಳ್ಳವನೂ, ಕತ್ತಲೆಯಿಂದ ರಹಿತನೂ, ಆಗಿರುವಾತನನ್ನು ಯಾವನು ಸ್ಮರಿಸುವನೊ,

೧೦. ಅಂತ್ಯಕಾಲದಲ್ಲಿ ನಿಶ್ಚಲವಾದ ಮನಸ್ಸಿನಿಂದಲೂ, ಭಕ್ತಿಯಿಂದಲೂ, ಅಭ್ಯಾಸದ ಬಲದಿಂದಲೂ, ಕೂಡಿಕೊಂಡವನಾಗಿ ಹುಬ್ಬುಗಳ ನಡುವೆ ಪ್ರಾಣವಾಯುವನ್ನು ಚನ್ನಾಗಿ ಪ್ರವೇಶ ಮಾಡಿಸುವವನು ಯಾವನೋ ಅವನು ಆ ಉತ್ಕೃಷ್ಟನಾದ ದಿವ್ಯ ಪುರುಷನನ್ನು ಹೊಂದುತ್ತಾನೆ.

೧೧. ಯಾವ ವಸ್ತುವನ್ನು ನಾಶವಿಲ್ಲದ್ದೆಂದು ವೇದಾರ್ಥವನ್ನು ತಿಳಿದ ಜ್ಞಾನಿಗಳು ಹೇಳುವರೋ ಯಾವ ವಸ್ತುವಿನಲ್ಲಿ ಅಪೇಕ್ಷೆಬಿಟ್ಟ ಸನ್ಯಾಸಿಗಳು ಪ್ರವೇಶಿಸುವರೋ ಯಾವದನ್ನು ಇಚ್ಛೈಸುವವರಾಗಿ ಬ್ರಹ್ಮಚರ್ಯವನ್ನು ಆಚರಿಸುವರೊ ಅಂಥಾ ಪರವಸ್ತುವಿನಸ್ಥಾನವನ್ನು ನಿನಗೆಸಂಕ್ಷೇಪವಾಗಿ ಹೇಳುತ್ತೇನೆ

ENGLISH.

[4]*Adhee-bhoot* is the destroying nature; *Adhee diva* is *Pooroosh*; and *Adhee-yagna*, or superintendent of worship, is myself in this body.

[5]At the end of time, he, who having abandoned his mortal frame, departeth thinking only of me, without doubt goeth unto me; [6]or else, whatever other nature he shall call upon, at the end of life, when he shall quit his mortal shape, he shall ever go unto it. [7]Wherefore at all times think of me alone and fight. Let thy mind and understanding be placed in me alone, and thou shalt, without doubt, go unto me. [8]The man who longeth after the Divine and Supreme Being, with his mind intent upon the practice of devotion, goeth unto him

[9 & 10]The man who shall in the last hour call up the ancient Prophet, the prime director, the most minute atom the preserver of all things, whose countenance is like the sun, and who is distinct from darkness, with a steady mind attached to his service, with the force of devotion, and his whole soul fixed between his brows, goeth unto that divine Supreme Being who is called *Param-Pooroosh*.

[11]I will now summarily make thee acquainted with that path which the doctors of the *Veds* call never-failing; which the men of subdued minds and conquered passions enter; and which, desirous of knowing, they live the lives of *Brahma-chārees* or godly pilgrims.

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SANSCRIT.

೧೦. ಸರ್ವದ್ವಾರಾಣಿ ಸಂಯಮ್ಯ ಮನೋಹೃದಿನಿರುಧ್ಯಚ। ಮೂಧ್ನ್ಯಾರ್ಧಾಯಾತ್ಮನಃ ಪ್ರಾಣಮಾಸ್ಥಿತೋಯೋಗಧಾರಣಾಂ॥

೧೩, ಓ ಮಿತ್ಯೇಕಾಕ್ಷರಂಬ್ರಹ್ಮವ್ಯಾಹರನ್ಮಾಮನುಸ್ಮರ। ಯಃಪ್ರಯಾತಿತ್ಯಜ್ಯದೇಹಂ ಸಯಾತಿಪರಮಾಂಗತಿಂ॥

೧೪. ಅನನ್ಯಚೇತಾಸ್ಸತತಂಯೋಮಾಂ ಸ್ಮರತಿನಿತ್ಯಶಃ। ತಸ್ಯಾಹಂಸುಲಭಃಪಾರ್ಥ ನಿತ್ಯಯುಕ್ತಸ್ಯಯೋಗಿನಃ॥

೧೫. ಮಾಮುಪೇತ್ಯಪುನರ್ಜನ್ಮದುಃಖ್ಖಾಲಯಮಶಾಶ್ವತಂ। ನಾಪ್ನುವಂತಿಮಹಾತ್ಮಾನಃ ಸಂಸಿದ್ಧಿಂಪರಮಾಂಗತಾಃ॥

೧೬. ಆಬ್ರಹ್ಮಭುವನಾಲೋಕಾಃ ಪುನರಾವರ್ತಿನೋರ್ಜುನ। ಮಾಮುಪೇತ್ಯತುಕೌಂತೇಯಪುನರ್ಜನ್ಮನವಿದ್ಯತೆ॥

೧೭. ಸಹಸ್ರಯುಗಪರ್ಯಂತಮಹರ್ಯದ್ಬ್ರಹ್ಮಣೋವಿದುಃ। ರಾತ್ರಿಂಯುಗಸಹಸ್ರಾಂತಾಂತೇಹೋರಾತ್ರವಿದೋಜನಾಃ॥

೧೮. ಅವ್ಯಕ್ತಾದ್ವ್ಯಕ್ತಯಸ್ಸರ್ವಾಃ ಪ್ರಭವಂತ್ಯಹರಾಗಮೇ। ರಾತ್ರ್ಯಾಗಮೇಪ್ರಲೀಯಂತೇತತ್ರೈವಾವ್ಯಕ್ತಸಂಜ್ಞಕೆ॥

೧೯. ಭೂತಗ್ರಾಮಸ್ಸಏವಾಯಂ ಭೂತ್ವಾಭೂತ್ವಾಪ್ರಲೀಯತೆ। ರಾತ್ರ್ಯಾಗಮೇವಶಃಪಾರ್ಥ ಪ್ರಭವಂತ್ಯಹರಾಗಮೇ॥

CANARESE.

೧೦. ಯೆಲ್ಲಾ ದ್ವಾರಗಳನ್ನು ಹಿಡುಕೊಂಡು ಮನಸ್ಸನ್ನು ಹೃದಯದಲ್ಲಿ ನಿಲ್ಲಿಸಿ ತನ್ನ ಪ್ರಾಣವನ್ನು ತಲೆಯಲ್ಲಿ ಸ್ಥಿರಪಡಿಸಿ ಯೋಗಧಾರಣವನ್ನು ಹೊಂದಿ,

೧೩. ಒಂದಕ್ಷರವಾದ ಓಂಕಾರ ಬ್ರಹ್ಮವನ್ನು ಉಚ್ಚರಿಸುತ್ತಲೂ ನನ್ನನ್ನೇ ನೆನಸುತ್ತಲೂ ದೇಹವನ್ನು ಬಿಟ್ಟು ಯಾವಾತನು ಹೊರಡುವನೋ ಅವನು ಶ್ರೇಷ್ಠವಾದ ಮೋಕ್ಷವನ್ನು ಹೊಂದುವನು.

೧೪. ಯೆಲೇ ಪಾರ್ಥನೇ, ಯಾವಾತನು ಮತ್ತೊಂದು ವಸ್ತುವಿನಲ್ಲಿ ಮನಸ್ಸಿಡದೇ ನನ್ನನ್ನೇ ಯಾವಾಗಲೂ ಸ್ಮರಿಸುವನೋ ಅಂಥಾ ನಿತ್ಯ ಯೋಗವುಳ್ಳ ಮನುಷ್ಯನಿಗೆ ನಾನು ಸುಲಭನು.

೧೫. ಇಂಥಾ ಶ್ರೇಷ್ಠವಾದ ನಿತ್ಯ ಯೋಗ ಸಿದ್ಧಿಯನ್ನು ಹೊಂದಿದ ಮಹಾತ್ಮರು ನನ್ನನ್ನು ಶೇರಿ ಅಕಾಶ್ವತವಾಗಿಯೂ ದುಃಖ್ಖಕ್ಕೆ ಮನೆಯಾಗಿಯೂ ಇರುವ ಪುನರ್ಜನ್ಮವನ್ನು ಹೊಂದರು.

೧೬. ಯೆಲೇ ಅರ್ಜುನನೇ, ಬ್ರಹ್ಮಲೋಕವೇ ಮುಂತಾದ ಲೋಕಗಳು ಪುನರ್ಜನ್ಮಕ್ಕೆ ಕಾರಣವಾದವುಗಳು. ಯೆಲೇ ಕುಂತೀಕುಮಾರನೇ, ನನ್ನನ್ನು ಹೊಂದಿದಮೇಲೆ ಪುನರ್ಜನ್ಮವು ಬರಲಾರದು.

೧೭. ಸಾವಿರ ಮಹಾಯುಗಗಳಾದರೇ ಬ್ರಹ್ಮದೇವರಿಗೆ ಒಂದು ಹಗಲೆಂದು ಅದೇಮೇರಿಗೆ ಸಾವಿರ ಮಹಾಯುಗಗಳ ಕಾಲವಾದರೇ ರಾತ್ರಿಯೆಂದು ತಿಳಿದವರೇ ಕಾಲಜ್ಞಾನಿಗಳು.

೧೮. ಹಗಲಾಗುವಾಗ್ಯೆ ಅವ್ಯಕ್ತದರ ಜೆತಿಯಿಂದ ವ್ಯಕ್ತವಾದವುಗಳೆಲ್ಲಾ ಹೊರಡುತ್ತವೆ ರಾತ್ರಿಯಾಸುವದರಲ್ಲಿ ಅವೇ ಅವ್ಯಕ್ತವೆಂಬುವದರಲ್ಲಿ ಅಡಗುತ್ತವೆ.

೧೯. ಯೆಲೇ ಪಾರ್ಥನೇ, ಈ ಜೀವರಾಶಿಗಳು ಸಹ ವಶವಿಲ್ಲದೆ ಉಂಟಾಗಿ ಉಂಟಾಗಿ ರಾತ್ರಿಯಲ್ಲಿ ಪ್ರಳಯವನ್ನು ಹೊಂದಿ ಮತ್ತು ಹಗಲಿನಲ್ಲಿ ಹುಟ್ಟುತ್ತಾ ಇರುವವು.

ENGLISH.

[12]He who, having closed up all the doors of his faculties, locked up his mind in his own breast, and fixed his spirit in his head, standing firm in the exercise of devotion, [13]repeating in silence ಓಂ *Om!* the mystic sign of *Brahm*, thence called "*Ekākshar*," shall, on his quitting this mortal frame calling upon me, without doubt go the journey of supreme happiness. [14]He who thinketh constantly of me, his mind undiverted by another object, I will at all times be easily found by that constant adherent to devotion; [15]and those elevated souls, who have thus attained supreme perfection, come unto me, and are no more born in the finite mansion of pain and sorrow. [16]Know O *Arjoon*, that all the regions between this and the abode of *Brahm* afford but a transient residence; but he who findeth me, returneth not again to mortal birth.

[17]They who are acquainted with day and night, know that the day of *Brahma* is as a thousand revolutions of the *Yoogs*, and that his night extendeth for a thousand more.

[18]On the coming of that day, all things proceed from invisibility to visibility; so, on the approach of night, they are all dissolved away in that which is called *invisible*.

[19]The universe, even, having existed, is again dissolved; and now again, on the approach of day, by divine necessity, it is reproduced.

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SANSCRIT.

೨೦. ಪರಸ್ತಸ್ಮಾತ್ತುಭಾವೋನ್ಯೋ ವ್ಯಕ್ತೋವ್ಯಕ್ತಾತ್ಸನಾತನಃ। ಯಸ್ಸಸರ್ವೇಷು ಭೂತೇಷು ನಶ್ಯತ್ಸು ನವಿನಶ್ಯತಿ॥

೨೧. ಅವ್ಯಕ್ತೋಕ್ಷರ ಇತ್ಯುಕ್ತಸ್ತಮಾಹುಃ ಪರಮಾಂಗತಿಂ। ಯಂಪ್ರಾಪ್ಯ ನನಿವರ್ತಂತೇತದ್ಧಾಮಪರಮಂಮಮ॥

೨೨. ಪುರುಷಸ್ಸಪರಃಪಾರ್ಥ ಭಕ್ತ್ಯಾಲಭ್ಯಸ್ತ್ವ ನನ್ಯಯಾ। ಯಸ್ಯಾಂತಸ್ಥಾನಿ ಭೂತಾನಿಯೇನಸರ್ವಮಿದಂತತಂ॥

೨೩. ಯತ್ರಕಾಲೇತ್ವನಾವೃತ್ತಿಮಾವೃತ್ತಿಂಚೈವಯೋಗಿನಃ। ಪ್ರಯಾತಾಯಾಂ ತಿಂತಕಾಲಂವಕ್ಷ್ಯಾಮಿಭರತರ್ಷಭ॥

೨೪. ಅಗ್ನಿರ್ಜ್ಯೋತಿರಹಶ್ಶುಕ್ಲಃ ಷಣ್ಮಾಸಾಉತ್ತರಾಯಣಂ। ತತ್ರ ಪ್ರಯಾತಾಗಚ್ಛಂತಿಬ್ರಹ್ಮ ಬ್ರಹ್ಮವಿದೋಜನಾಃ॥

೨೫. ಧೂಮೋರಾತ್ರಿಸ್ತಥಾಕೃಷ್ಣಃಷಣ್ಮಾಸಾದಕ್ಷಿಣಾಯನಂ। ತತ್ರಚಾಂದ್ರಮಸಂಜ್ಯೋತಿರ್ಯೋಗೀ ಪ್ರಾಪ್ಯನಿವರ್ತತೇ॥

೨೬. ಶುಕ್ಲಕೃಷ್ಣೇಗತೀಹ್ಯೇತೆ ಜಗತಶ್ಶಾಶ್ವತೇಮತೆ। ಏಕಯಾಯಾತ್ಯನಾವೃತ್ತಿ ಮನ್ಯಯಾವರ್ತತೇಪುನಃ॥

೨೭. ನೈತೇ ಸೃತೀ ಪಾರ್ಥ ಜಾನನ್ಯೋಗೀಮುಹ್ಯತಿಕಶ್ಚನ। ತಸ್ಮಾತ್ಸರ್ವೇಷು ಕಾಲೇಷುಯೋಗಯುಕ್ತೋಭವಾರ್ಜುನ

CANARESE.

೨೦. ಆವಾಗ್ಯು ಈ ವ್ಯಕ್ತವಾದದರಿಂದ ವ್ಯಕ್ತವಾಗದೆ ನಿತ್ಯವಾಗಿರುವ ಬೇರೊಂದು ಭಾವವುಂಟು ಸಕಲ ಭೂತಗಳು ನಾಶವಾದರೂ ಅದು ನಾಶವಾಗುವದಿಲ್ಲ.

೨೧. ಅದುವ್ಯಕ್ತವಾಗದೆಯೂ ನಾಶವಾಗದೆಯೂ ಯಿರುತ್ತದೆ ಯಿದಕ್ಕೆ ಪರಮ ಗತಿಯೆಂದು ಹೇಳುತ್ತಾರೆ ಅದನ್ನು ಹೊಂದಿದವರು ಮರಳಿ ಹುಟ್ಟುವದಿಲ್ಲ ಅದೇ ನನ್ನ ಶ್ರೇಷ್ಠವಾದ ಮನೆಯು.

೨೨. ಯೆಲೇ ಪಾರ್ಥನೇ, ಪ್ರಾಣಿಗಳು ಯಾವಾತನಲ್ಲಿ ನೆಲೆಯಾಗಿರುವವು ಮತ್ತು ಯಾವಾತನಿಂದ ಯಿವೆಲ್ಲಾ ವಿಸ್ತರಿಸಲ್ಪಟ್ಟಿತು ಆ ಪುರುಷನೇ ಶ್ರೇಷ್ಠನು ಅನನ್ಯ ಭಕ್ತಿಯಿಂದ ಕೇರಬೇಕಾದಾತನು.

೨೩. ಲೋಕಾಂತರವನ್ನು ಹೊಂದಿದ ಯೋಗಿಗಳು ಯಾವ ಕಾಲದಲ್ಲಿ ಹೋದರೇ ತಿರುಗುವರೋ ಯಾವ ಕಾಲದಲ್ಲಿ ಹೋದರೇ ತಿರುಗದೇ ಇರುವರೋ ಅಂಥಾ ಕಾಲವನ್ನು ಹೇಳುತ್ತೇನೆ ಭರತಶ್ರೇಷ್ಠನೇ.

೨೪. ಅಗ್ನಿಯೂ, ಜ್ಯೋತಿಯೂ, ಹಗಲೂ, ಶುಕ್ಲ ಪಕ್ಷವೂ, ಆರುತಿಂಗಳಾದ ಉತ್ತರಾಯಣವೂ, ಯೆಂಬ ಕಾಲಗಳಲ್ಲಿ ಲೋಕಾಂತರವನ್ನು ಹೊಂದಿದ ಬ್ರಹ್ಮ ವಿದರಾದ ಜನಗಳು ಬ್ರಹ್ಮವನ್ನೇ ಹೊಂದುವರು.

೨೫. ಧೂಮವೂ, ರಾತ್ರಿಯೂ, ಕೃಷ್ಣಪಕ್ಷವೂ, ಆರು ತಿಂಗಳಾದ ದಕ್ಷಿಣಾಯನವೂ, ಯೆಂಬ ಕಾಲಗಳಲ್ಲಿ ಲೋಕಾಂತರವನ್ನು ಹೊಂದಿದರೇ ಆ ಯೋಗಿಯು ಚಂದ್ರ ಪ್ರಮ್ಯುಂಧವಾದ ಜ್ಯೋತಿಸ್ಸನ್ನು ಹೊಂದಿ ಮರಳುವನು.

೨೬. ಈ ಶುಕ್ಲಪಕ್ಷ ಕೃಷ್ಣಪಕ್ಷಗತಿಗಳು ಜಗತ್ತಿಗೆ ಕಾಶ್ವತವಾಗಿ ಪ್ರಸಿದ್ಧಿಯಾಗಿವೆ ವೊಂದರಿಂದ ಬಾರದೇ ಇರುವಿಕೆಯೂ ಮತ್ತೊಂದರಿಂದ ಪುನಃ ಬರುವಿಕೆಯು.

೨೭. ಈ ಯೆರಡು ಮಾರ್ಗಗಳನ್ನು ತಿಳಿದ ಯೋಗೀಶ್ವರನು ಯಾವಾತನಾದರೂ ಮೋಹಿಸಲ್ಪಡನು ಆದದರಿಂದ ಯಲ್ಲಾಕಾಲಗಳಲ್ಲಿಯೂ ನೀನು ಯೋಗದಿಂದ ಕೂಡಿಕೊಂಡಿರುವವನಾಗು, ಅರ್ಜುನನೇ.

ENGLISH.

20That which, upon the dissolution of all things else, is not destroyed, is superior and of another nature from that visibility: it is invisible and eternal. 21He who is thus called invisible and incorruptible, is even he who is called the Supreme Abode; which men having once obtained, they never more return to earth: that is my mansion. 22The Supreme Being is to be obtained by him who worshippeth no other Gods. In him is included all nature; by him all things are spread abroad.

23I will now speak to thee of that time in which, should a devout man die, he will never return; and of that time, in which dying, he shall return again upon the earth.

24Those holy men who are acquainted with *Brahm*, departing this life in the fiery light of day, in the bright season of the moon, within the six months of the sun's northern course, go unto him; 25but those who depart in the gloomy night of the moon's dark season, and whilst the sun is yet within the southern path of his journey, ascend for a while into the regions of the moon, and again return to mortal birth 26These two, *light* and *darkness*, are esteemed the world's eternal ways: he who walketh in the former path returneth not; whilst he who walketh in the latter cometh back again upon the earth. 27A *Yōgee*, who is acquainted with these two paths of action, will never be perplexed; wherefore, O *Arjoon*, be thou at all times employed in devotion.

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SANSCRIT.

೫೮. ವೇದೇಷು ಯಜ್ಞೇಷು ತಪಸ್ಸು ಚೈವದಾನೇಷುಯತ್ಪುಣ್ಯಫಲಂಪ್ರದಿಷ್ಟಂ। ಅತ್ಯೇತಿತತ್ಸರ್ವಮಿದಂವಿದಿತ್ವಾ ಯೋಗೀ ಪರಂಸ್ಥಾನಮುಪೈತಿಚಾದ್ಯಂ॥

CANARESE.

೫೮. ವೇದದಲ್ಲಿಯೂ, ಯಜ್ಞದಲ್ಲಿಯೂ, ತಪಸ್ಸಿನಲ್ಲಿಯೂ, ದಾನದಲ್ಲಿಯೂ, ಯಾವ ಪುಣ್ಯಫಲವು ಉಪದೇಶಿಸಲ್ಪಡುವದೋ ಅದನ್ನೆಲ್ಲಾ ಶಿಳ್ಳಿದು ಅತಿಕ್ರಮಿಸಿದ ಯೋಗಿಯು ಪರಮಸ್ಥಾನವನ್ನೂ ಆದಿಯನ್ನೂ ಸೇರುವನು.

ENGLISH.

58The fruit of this surpasseth all the rewards of virtue pointed out in the *Vēds*, in worshippings, in mortifications, and even in the gifts of charity. The devout *Yōgee*, who knoweth all this, shall obtain a supreme and prior place.

LECTURE IX.

OF THE CHIEF OF SECRETS AND PRINCE OF SCIENCE.

ಒಂಭತ್ತನೇ ಅಧ್ಯಾಯ.

ಶ್ರೀಭಗವಾನುವಾಚ.

೧. ಇದಂತುತೇಗುಹ್ಯತಮಂ ಪ್ರವಕ್ಷ್ಯಾಮ್ಯನಸೂಯವೇ। ಜ್ಞಾನಂವಿಜ್ಞಾನಸಹಿತಂ ಯಜ್ಜ್ಞಾತ್ವಾಮೋಕ್ಷ್ಯಸೇಶುಭಾತ್॥

೨. ರಾಜವಿದ್ಯಾರಾಜಗುಹ್ಯಂಪವಿತ್ರಮಿದಮುತ್ತಮಂ। ಪ್ರತ್ಯಕ್ಷಾವಗಮಂಧರ್ಮ್ಯಂ ಸುಸುಖಂಕರ್ತುಮವ್ಯಯಂ॥

3. ಅಶ್ರದ್ಧಧಾನಾಃಪುರುಷಾಧರ್ಮಸ್ಯಾಸ್ಯಪರಂತಪ। ಅಪ್ರಾಪ್ಯಮಾನಿವರ್ತಂತೇ ಮೃತ್ಯುಸಂಸಾರವರ್ತ್ಮನಿ॥

೪. ಮಯಾತತಮಿದಂಸರ್ವಂಜಗದವ್ಯಕ್ತಮೂರ್ತಿನಾ। ಮತ್ಸ್ಥಾನಿಸರ್ವಭೂತಾನಿ ನಚಾಹಂತೇಷ್ವವಸ್ಥಿತಃ॥

ಭಗವದ್ವಾಕ್ಯ.

೧. ಯಾವ ಜ್ಞಾನವನ್ನು ಅರಿತು ಕೇಡಿನಿಂದ ಬಿಡಲ್ಪಡುವಿಯೋ ಅಂಥಾ ಜ್ಞಾನವನ್ನು ವಿಶೇಷ ಜ್ಞಾನದೊಡನೆ ಕೂಡಿರುವದಾಗಿ ಅಸೂಯೆ ಇಲ್ಲದ ನಿನಗೆ ಈ ಪರಮ ರಹಸ್ಯವನ್ನು ಹೇಳ್ವೆನು.

೨. ಇದೇ ರಾಜವಿದ್ಯವೂ, ರಾಜಮರ್ಮವೂ, ಪವಿತ್ರವೂ, ಉತ್ತಮವೂ, ವಿಹಿತವಾಗಿ ಸೇರುವಂಥಾದ್ದೂ, ಧರ್ಮವುಳ್ಳದ್ದೂ, ಮಾಡಲಿಕ್ಕೆ ಅತಿ ಸುಖವುಳ್ಳದ್ದೂ, ನಿತ್ಯವಾದದ್ದೂ.

3. ಯೆಲೇ ವೈರಿಗಳ್ಳ ಪೀಡಿಸುವಾತನೇ, ಈ ಧರ್ಮದಲ್ಲಿ ವಿಶ್ವಾಸವಿಡದ ಮನುಷ್ಯರು ನನ್ನನ್ನು ಹೊಂದದೇ ಮೃತ್ಯುರೂಪವಾದ ಸಂಸಾರ ಮಾರ್ಗದಲ್ಲಿ ತಿರುಗುವರು.

೪. ವ್ಯಕ್ತಮೂರ್ತಿಯಿಲ್ಲದವನಾದ ನನ್ನಿಂದ ಈ ಜಗತ್ತೆಲ್ಲಾ ವಿಸ್ತರಿಸಲ್ಪಟ್ಟಿತು. ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳ್ಳೂ ನನ್ನಲ್ಲಿ ಇವೆ. ನಾನವಗಳ್ಳಲ್ಲಿ ಇರತಕ್ಕವನಲ್ಲ.

KRISHNA.

1I will now make known unto thee, who findest no fault, a most mysterious secret, accompanied by profound learning, which having studied thou shalt be delivered from misfortune.

2It is a sovereign art, a sovereign mystery, sublime and immaculate; clear unto the sight, virtuous, inexhaustible, and easy to be performed.

3Those who are infidels to this faith, not finding me, return again into this world, the mansion of death.

4This whole world was spread abroad by me in my invisible form. All things are dependent on me, and I am not dependent on them;

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SANSCRIT.

೫. ನಚಮತ್ಸ್ಥಾನಿ ಭೂತಾನಿ ಪಶ್ಯಮೇ
ಯೋಗಮೈಶ್ವರಂ। ಭೂತಭೃನ್ನಚಭೂ
ತಸ್ಥೋಮಮಾತ್ಮಭೂತಭಾವನಃ॥

೬. ಯಥಾಕಾಶಸ್ಥಿತೋ ನಿತ್ಯಂವಾಯು
ಸ್ಸರ್ವತ್ರಗೋಮಹಾ। ತಥಾಸರ್ವಾಣಿ
ಭೂತಾನಿಮತ್ಸ್ಥಾನೀತ್ಯುಪಧಾರಯ॥

3. ಸರ್ವಭೂತಾನಿಕೌಂತೇಯ ಪ್ರಕೃತಿ
ಯಾಂತಿಮಾಮಿಕಾಂ। ಕಲ್ಪಕ್ಷಯೇಪುನ
ಸ್ತಾನಿಕಲ್ಪಾದೌವಿಸೃಜಾಮ್ಯಹಂ॥

೮. ಪ್ರಕೃತಿಂಸ್ವಾಮವಷ್ಟಭ್ಯವಿಸೃಜಾ
ಮಿಪುನಃಪುನಃ। ಭೂತಗ್ರಾಮಮಿಮಂಕೃ
ತ್ಸ್ನಮವಶಂಪ್ರಕೃತೇರ್ವಶಾತ್॥

೯. ನಚಮಾಂತಾನಿಕರ್ಮಾಣಿನಿಬಧ್ನಂತಿ
ಧನಂಜಯ। ಉದಾಸೀನವದಾಸೀನಮಸಕ್ತಂ
ತೇಷುಕರ್ಮಸು॥

೧೦. ಮಯಾಧ್ಯಕ್ಷೇಣಪ್ರಕೃತಿಸ್ಸೂಯ
ತೇಸಚರಾಚರಂ। ಹೇತುನಾನೇನಕೌಂತೇ
ಯಜಗದ್ವಿಪರಿವರ್ತತೇ॥

೧೧. ಅವಜಾನಂತಿಮಾಂಮೂಢಾ ಮಾನು
ಷೀಂತನುಮಾಶ್ರಿತಂ। ಪರಂಭಾವಮಜಾನಂ
ತೋಮಮಭೂತಮಹೇಶ್ವರಂ॥

೧೨. ಮೋಘಾಶಾಮೋಘಕರ್ಮಾಣೋ
ಮೋಘಜ್ಞಾನಾವಿಚೇತಸಃ। ರಾಕ್ಷಸೀಮಾಸು
ರೀಂಚೈವಪ್ರಕೃತಿಂಮೋಹಿನೀಂಶ್ರಿತಾಃ

೧೩. ಮಹಾತ್ಮಾನಸ್ತುಮಾಂಪಾರ್ಥ ದೈ
ವೀಂಪ್ರಕೃತಿಮಾಶ್ರಿತಾಃ। ಭಜಂತ್ಯನನ್ಯ
ಮನಸೋಜ್ಞಾತ್ವಾಭೂತಾದಿಮವ್ಯಯಂ॥

CANARESE.

೫. ಭೂತಗಳು ನನ್ನಲ್ಲಿ ಇರುವವಗಳಲ್ಲ ಲಿದಾಸ್ಯ ನನ್ನ
ಯೋಗದ ಸಾಮರ್ಥ್ಯವನ್ನು ನೋಡು ನನ್ನ ಆತ್ಮವು
ಭೂತಗಳನ್ನು ಧರಿಸಿರುವದು ನಾನು ಭೂತಗಳಲ್ಲಿಲ್ಲ ಲಿದಾ
ಸ್ಯ ಭೂತಭಾವನನಾಗಿದ್ದೇನೆ.

೬. ಆಕಾಶದಲ್ಲಿರುವ ದೊಡ್ಡ ಗಾಳಿಯು ಯಾವಾಗಲೂ
ಯೆಲ್ಲಾಕಡೆಗೂ ಹ್ಯಾಗೆ ಹೋಗುವದೋ ಹಾಗೆಯೇ ಯೆ
ಲ್ಲಾ ಭೂತಗಳೂ ನನ್ನಲ್ಲಿ ಇವೆಯೆಂದು ನಿಶ್ಚಯಿಸು.

೭. ಯೆಲೇ ಕುಂತೀ ಪುತ್ರನೇ ಕೇಳು, ಕಲ್ಪಾಂತದಲ್ಲಿ
ಯೆಲ್ಲಾ ಭೂತಗಳು ನನ್ನ ಪ್ರಕೃತಿಯಲ್ಲಿ ಕೇರುತ್ತವೆ ಕ
ಲ್ಪಾದಿಯಲ್ಲಿ ಅವಗಳನ್ನೆಲ್ಲಾ ತಿರಿಗಿ ನಾನು ಸೃಷ್ಟಿಸುವೆನು.

೮. ನಾನು ಅವಶವಾಗಿ ಪ್ರಕೃತಿಯ ವಶದಿಂದಲೇ
ನನ್ನ ಪ್ರಕೃತಿಯನ್ನು ಆವಿಂಗಿಸಿ ಈ ಜೀವರಾಶಿಗಳನ್ನು
ತಿರುಗಿ ತಿರುಗಿ ಹುಟ್ಟಿಸುತ್ತೇನೆ.

೯. ಯೆಲೇ ಧನಂಜಯನೇ, ಆ ಸೃಷ್ಟಿ ಸಂಹಾರಾದಿ
ಕರ್ಮಗಳಲ್ಲಿ ಆಸಕ್ತಿ ಯಿಲ್ಲದೆ ಉದಾಸೀನನಹಾಗೆ ಇರು
ವಂಥಾ ನನ್ನನ್ನು ಆ ಕರ್ಮಗಳು ಕಟ್ಟಲಾರಿಯವು.

೧೦. ಯೆಲೇ ಕುಂತೀಪುತ್ರನೇ, ಸ್ವಾಮಿಯಾದ ನನ್ನಿಂ
ದ ಈ ಪ್ರಕೃತಿಯು ಚರಾಚರಗಳಿಂದ ಕೂಡಿಕೊಂಡಿರುವ
ಈ ಜಗತ್ತನ್ನು ಹೇರುವದು ಈಕಾರಣದಿಂದಲೇ ಈ ಜಗತ್ತು
ತಿರುಗುತ್ತಾ ಇರುವದು.

೧೧. ಮೂಢರು ಭೂತಗಳ ಯಜಮಾನತ್ವವೆಂಬ ನನ್ನ
ಪರಮ ಭಾವವನ್ನು ತಿಳಿಯದೆ ಮನುಷ್ಯ ಶರೀರದಲ್ಲಿ ಪ್ರ
ವೇಶಿಸಿದ ನನ್ನನ್ನು ತಿರಸ್ಕರಿಸುತ್ತಾರೆ.

೧೨. ವ್ಯರ್ಥವಾದ ಆಶೆಯೂ, ವ್ಯರ್ಥವಾದ ಕರ್ಮ
ವೂ, ವ್ಯರ್ಥವಾದ ಜ್ಞಾನವೂ, ಮನಸ್ಸಾ ವುಳ್ಳ ಆ ಮೂ
ಢರು ರಾಕ್ಷಸರಿಗೂ ಅಸುರರಿಗೂ ಸಂಬಂಧವಾದ ಮೋಹ
ಗೊಳಿಸುವ ಪ್ರಕೃತಿಯನ್ನು ಹೊಂದಿದವರು.

೧೩. ಯೆಲೇ ಅರ್ಜುನನೇ, ಮಹಾತ್ಮರು ದೇವಸಂಬಂಧ
ವಾದ ಸ್ವಭಾವವನ್ನು ಹೊಂದಿದವರಾಗಿ ಸಮಸ್ತ ಭೂತಗಳಿ
ಗು ಆದಿಯಾಗಿಯೂ ನಾಶರಹಿತನಾಗಿಯೂ ಇರುವ ನನ್ನ
ನ್ನು ತಿಳಿದು ನಿಶ್ಚಲವಾದ ಮನಸ್ಸಿನಿಂದ ಭಜಿಸುವರು.

ENGLISH.

[5]and all things are not dependent on me. Behold my divine connection! My creative spirit is the keeper of all things, not the dependent.

[6]Understand that all things rest in me, as the mighty air, which passeth every where, resteth for ever in the ætherial space. [7]At the end of the period *Kălp*, all things, O son of *Kŏŏntee*, return into my primordial source, and at the beginning of another *Kălp*, I create them all again.

[8]I plant myself on my own nature, and create, again and again, this assemblage of beings, the whole, from the power of *nature*, without power.

[9]Those works confine not me, because I am like one who sitteth aloof uninterested in those works.

[10]By my supervision *nature* produceth both the moveable and the immoveable. It is from this source, O *Arjoon*, that the universe resolveth.

[11]The foolish, being unacquainted with my supreme and divine nature, as lord of all things, despise me in this human form, [12]trusting to the evil, diabolic, and deceitful principle within them. They are of vain hope, of vain endeavours, of vain wisdom, and void of reason; [13]whilst men of great minds, trusting to their divine natures, discover that I am before all things and incorruptible, and serve me with their hearts undiverted by other Gods.

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SANSCRIT.

೧೪. ಸತತಂಕೀರ್ತಯಂತೋಮಾಂಯತಂತಶ್ಚದೃಢವ್ರತಾಃ। ನಮಸ್ಯಂತಶ್ಚಮಾಂ ಭಕ್ತ್ಯಾನಿತ್ಯಯುಕ್ತಾಉಪಾಸತೇ॥

೧೫. ಜ್ಞಾನಯಜ್ಞೇನ ಚಾಪ್ಯನ್ಯೇ ಯಜಂತೋಮಾಮುಪಾಸತೇ। ಏಕತ್ವೇನಪೃಥಕ್ತ್ವೇನಬಹುಧಾವಿಶ್ವತೋಮುಖಂ॥

೧೬. ಅಹಂಕ್ರತುರಹಂಯಜ್ಞಃಸ್ವಧಾಹಮಹಮೌಷಧಂ। ಮಂತ್ರೋಹಮಹಮೇವಾಜ್ಯಮಹಮಗ್ನಿರಹಂಹುತಂ॥

೧೭. ಪಿತಾಹಮಸ್ಯಜಗತೋಮಾತಾಧಾತಾಪಿತಾಮಹಃ। ವೇದ್ಯಂಪವಿತ್ರಮೋಂಕಾರಋಕ್ಸಾಮಯಜುರೇವಚ॥

೧೮. ಗತಿರ್ಭರ್ತಾ ಪ್ರಭುಸಾಕ್ಷೀ ನಿವಾಸಃಶರಣಂಸುಹೃತ್। ಪ್ರಭವಃಪ್ರಳಯಃ ಸ್ಥಾನಂನಿಧಾನಂಬೀಜಮವ್ಯಯಂ॥

೧೯. ತಪಾಮ್ಯಹಮಹಂವರ್ಷಂ ನಿಗೃಹ್ಣಾಮ್ಯುತ್ಸೃಜಾಮಿಚ। ಅಮೃತಂ ಚೈವ ಮೃತ್ಯುಶ್ಚಸದಸಚ್ಚಾಹಮರ್ಜುನ॥

೨೦. ತ್ರೈವಿದ್ಯಾಮಾಂ ಸೋಮಪಾಃ ಪೂತಪಾಪಾಯಜ್ಞೈರಿಷ್ಟ್ವಾಸ್ವರ್ಗತಿಂಪ್ರಾರ್ಥಯಂತೇ। ತೇಪುಣ್ಯಮಾಸಾದ್ಯಸುರೇಂದ್ರಲೋಕಮಶ್ನಂತಿದಿವ್ಯಾ ದಿವಿದೇವಭೋಗಾ॥

೨೧. ತೇತಂಭುಕ್ತ್ವಾ ಸ್ವರ್ಗಲೋಕಂವಿಶಾಲಂಕ್ಷೀಣೇಪುಣ್ಯೇಮರ್ತ್ಯಲೋಕಂ ವಿಶಂತಿ। ಏವಂತ್ರಯೀಧರ್ಮಮನುಪ್ರಪನ್ನಾಗತಾಗತಂಕಾಮಕಾಮಾಲಭಂತೇ॥

CANARESE.

೧೪. ಮತ್ತು ದೃಢವಾದ ವ್ರತಾಚರಣೆಗಳುಳ್ಳ ಕೆಲಬರು ಯಾವಾಗಲೂ ನನ್ನನ್ನು ಕೀರ್ತಿಸುವರು, ನನ್ನನ್ನು ಧ್ಯಾನಿಸುವರು, ನನ್ನನ್ನು ಕುರಿತು ನಮಸ್ಕರಿಸುವರು, ಭಕ್ತಿಯಿಂದ ನಿತ್ಯವೂ ಯುಕ್ತರಾಗಿ ಸೇವಿಸುವರು.

೧೫. ಮತ್ತು ಕೆಲಬರು ಪರಮಾತ್ಮನೋಬ್ಬನೇಯೆಂಬ ಜ್ಞಾನಯಜ್ಞದಿಂದ ವೊಬ್ಬನಾಗಿಯೂ, ಬೇರೆ ಬೇರೆಯಾಗಿಯೂ, ಅನೇಕ ಪ್ರಕಾರವಾಗಿಯೂ, ಯೆಲ್ಲೆಲ್ಲಿ ನೋಡಿದಾಸ್ಯ ಇರುವ ನನ್ನನ್ನು ಆರಾಧಿಸುತ್ತಾರೆ.

೧೬. ಬಲಿ ಅಂದರೆ ನಾನು, ಮತ್ತು ಯಜ್ಞವೂ, ಸ್ವಧೆಯೂ, ಔಷಧವೂ, ಮಂತ್ರವೂ, ಆಜ್ಯವೂ, ಅಗ್ನಿಯೂ, ಧೂಪವೂ ನಾನೇ.

೧೭. ಈ ಜಗತ್ತಿಗೆ ತಂದೆಯೂ, ತಾಯಿಯೂ, ಸಾಕುವವನೂ, ಮುತ್ತೈಯನೂ ನಾನೇ. ಮತ್ತು ತಿಳಿಯತಕ್ಕದ್ದೂ, ಪವಿತ್ರವಾದದ್ದೂ ನಾನೇ. ಮತ್ತು ಪ್ರಣವವೂ, ಋಗ್ವೇದವೂ, ಸಾಮವೇದವೂ, ಯಜುರ್ವೇದವು ನಾನೇ.

೧೮. ಗತಿಯೂ, ಪೋಷಕನೂ, ಸಮರ್ಥನೂ, ಸಾಕ್ಷಿಯೂ, ಮನೆಯೂ, ರಕ್ಷಕನೂ, ಸ್ನೇಹಿತನೂ, ಉತ್ಪತ್ತಿಯೂ, ಲಯವೂ, ಸ್ಥಾನವೂ, ನಿಧಿಯೂ, ನಾಶವಿಲ್ಲದ ಬೀಜವೂ ನಾನೇ.

೧೯. ಯೆಲೇ ಅರ್ಜುನನೇ, ಬಿಸಲು ಕೊಡುವವನೂ, ಮಳೆಯನ್ನು ಹೀರುವವನೂ, ಸುರಿಸುವವನೂ, ನಾನೆ. ಅಮೃತವೂ, ಮೃತ್ಯುವೂ, ವೊಳ್ಳೇದೂ, ಅಲ್ಲದ್ದೂ ನಾನೇ.

೨೦. ವೇದ ವಿದ್ಯಾವಂತರು ಪಾಪದಿಂದ ಪರಿಶುದ್ಧರಾದ ಸೋಮಯಾಜಿಗಳು ನನ್ನನ್ನು ಯಜ್ಞದಿಂದ ಸಂತುಷ್ಟಿಗೊಳಿಸಿ ಸ್ವರ್ಗಲೋಕ ಪ್ರಾಪ್ತಿಯನ್ನು ನಂನಿಂದ ಬೇಡಿಕೊಳ್ಳುತ್ತಾರೆ ಅವರು ಪವಿತ್ರವಾದ ಇಂದ್ರಲೋಕವನ್ನು ಹೊಂದಿ ಸ್ವರ್ಗದಲ್ಲಿ ದಿವ್ಯವಾದ ದೇವ ಭೋಗಗಳನ್ನು ಅನುಭವಿಸುವರು.

೨೧. ಇವರು ವಿಸ್ತಾರವಾದಂಥಾ ಆ ಸ್ವರ್ಗಲೋಕವನ್ನು ಅನುಭವಿಸಿ ಪುಣ್ಯವು ಕ್ಷೀಣವಾಗಲು ಭೂಲೋಕವನ್ನು ಪ್ರವೇಶಿಸುವರು, ಈ ಪ್ರಕಾರ ವೇದ ಧರ್ಮವನ್ನು ಅನುಸರಿಸಿ ಭೋಗಗಳನ್ನು ಆಶಿಸುವವರು ಹೋಗೋಣಬರೋಣವನ್ನು ಹೊಂದುವರು.

ENGLISH.

[14]Men of rigid and laborious lives come before me humbly bowing down for ever glorifying my name; and they are constantly employed in my service; [15]but others serve me, worshipping me, whose face is turned on all sides, with the worship of wisdom, unitedly, separately, in various shapes.

[16]I am the sacrifice; I am the worship; I am the spices; I am the invocation; I am the ceremony to the manes of the ancestors; I am the provisions; I am the fire, and I am the victim: [17]I am the father and the mother of this world, the grandsire, and the preserver. I am the holy one worthy to be known; the mystic figure *Om;* the *Rĕĕk*, the *Sām*, and *Vājoor Vēds*. [18]I am the journey of the good; the comforter; the creator; the witness; the resting place; the asylum, and the friend. I am generation and dissolution; the place where all things are reposited, and the inexhaustible seed of all nature. [19]I am sunshine, and I am rain; I now draw in, and now let forth. I am death and immortality: I am entity and non-entity.

[20]The followers of the three *Vēds*, who drink of the juice of the *Sām*, being purified of their offences, address me in sacrifices, and petition for heaven. These obtain the regions of *Ĕĕndra*, the prince of celestial beings, in which heaven they feast upon celestial food and divine enjoyments; [21]and when they have partaken of that spacious heaven for a while, in proportion to their virtues, they sink again into this mortal life, as soon as their stock of virtue is expended. In this manner those, who, longing for the accomplishment of their wishes, follow the religion pointed out by the three *Vēds*, obtain a transient reward.

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SANSCRIT.

೨೨. ಅನನ್ಯಾಶ್ಚಿಂತಯಂತೋಮಾಂ ಯೇಜನಾಃಪರ್ಯುಪಾಸತೇ। ತೇಷಾಂನಿತ್ಯಾಭಿಮುಕ್ತಾನಾಂಯೋಗಕ್ಷೇಮಂವಹಾಮ್ಯಹಂ॥

೨೩. ಯೇಪ್ಯನ್ಯದೇವತಾಭಕ್ತಾಯಜಂತೇ ಶ್ರದ್ಧಯಾನ್ವಿತಾಃ। ತೇಪಿ ಮಾಮೇವ ಕೌಂತೇಯಯಜಂತ್ಯವಿಧಿಪೂರ್ವಕಂ॥

೨೪. ಅಹಂಹಿಸರ್ವಯಜ್ಞಾನಾಂ ಭೋಕ್ತಾಚಪ್ರಭುರೇವಚ। ನತುಮಾಮಭಿಜಾನಂತಿತತ್ತ್ವೇನಾತಶ್ಚ್ಯವಂತಿತೇ॥

೨೫. ಯಾಂತಿದೇವವ್ರತಾದೇವಾ ಪಿತೃನ್ಯಾಂತಿ ಪಿತೃವ್ರತಾಃ। ಭೂತಾನಿ ಯಾಂತಿಭೂತೇಜ್ಯಾಯಾಂತಿಮದ್ಯಾಜಿನೋಪಿಮಾಂ॥

೨೬. ಪತ್ರಂಪುಷ್ಪಂಫಲಂತೋಯಂ ಯೋಮೇಭಕ್ತ್ಯಾಪ್ರಯಚ್ಛತಿ। ತದಹಂಭಕ್ತ್ಯುಪಹೃತಮಶ್ನಾಮಿಪ್ರಯತಾತ್ಮನಃ॥

೨೭. ಯತ್ಕರೋಷಿಯದಶ್ನಾಸಿ ಯಜ್ಜುಹೋಷಿ ದದಾಸಿಯತ್। ಯತ್ತಪಸ್ಯಸಿ ಕೌಂತೇಯತತ್ಕುರುಷ್ವಮದರ್ಪಣಂ॥

೨೮. ಶುಭಾಶುಭಫಲೈರೇವಂಮೋಕ್ಷ್ಯಸೇಕರ್ಮಬಂಧನೈಃ। ಸಂನ್ಯಾಸಯೋಗಯುಕ್ತಾತ್ಮಾವಿಮುಕ್ತೋಮಾಮುಪೈಷ್ಯಸಿ॥

೨೯. ಸಮೋಹಂಸರ್ವಭೂತೇಷು ನ ಮೇದ್ವೇಷ್ಯೋಸ್ತಿನಪ್ರಿಯಃ। ಯೇಭಜಂತಿತುಮಾಂಭಕ್ತ್ಯಾನಮಯಿತೇತೇಷುಚಾಪ್ಯಹಂ॥

೩೦. ಅಪಿಚೇತ್ಸುದುರಾಚಾರೋ ಭಜತೇ ಮಾಮನನ್ಯಭಾಕ್। ಸಾಧುರೇವ ಸಮಂತವ್ಯಃಸಮ್ಯಗ್ವ್ಯವಸಿತೋಹಿಸಃ॥

CANARESE.

೨೨. ಚಿಂತಿಸತಕ್ಕ ವಸ್ತುವು ಮತ್ತೊಂದಿಲ್ಲವೆಂದು ನನ್ನನ್ನೇ ಯಾರು ಧ್ಯಾನಿಸುತ್ತಾರೆಯೋ ಅಂಥಾ ವಿವೇಕಾಲಿಗಳಿಗೆ ಯುಕ್ತವಾದ ಕ್ಷೇಮವೆಂಬ ಮೋಕ್ಷವನ್ನು ನಾನೇ ವಹಿಸಿರುವೆನು.

೨೩. ಯೆಲೇ ಅರ್ಜುನನೇ, ಇತರ ದೇವತೆಗಳನ್ನು ವಿಶ್ವಾದಿಂದ ಭಜಿಸಿ ಪೂಜಿಸುವವರ್ಯಾರೋ ಅವರು ನನ್ನನ್ನೇ ಕ್ರಮವಿಲ್ಲದೆ ಪೂಜಿಸುತ್ತಾರೆ.

೨೪. ನಾನು ಸಕಲವಿಧವಾದ ಯೆಜ್ಞವನ್ನು ಅಂಗೀಕರಿಸುವಾತನು, ಮತ್ತು ಸ್ವಾಮಿಯೊದಾತನು, ಇಂಥಾ ನನ್ನನ್ನು ನಿಶ್ಚಯವಾಗಿ ತಿಳಿಯಲಾರರು ಅದುಕಾರಣದಿಂದ ಜಾರುತ್ತಾರೆ.

೨೫. ದೇವತೆಗಳ ಭಜಿಸುವವರು ದೇವತೆಗಳನ್ನು ಹೊಂದುವರು, ಪಿತೃಗಳ ಪೂಜಿಸುವವರು ಪಿತೃಗಳನ್ನು ಹೊಂದುವರು, ಭೂತಗಳ ಪೂಜಿಸುವವರು ಭೂತಗಳನ್ನು ಸೇರುವರು, ನನ್ನನ್ನು ಭಜಿಸುವವರು ನನ್ನನ್ನೇ ಸೇರುವರು.

೨೬. ಯೆಲೆ, ಹೂವು, ಹಣ್ಣು, ನೀರಗಳನ್ನು, ಯಾವಾತನು ನನಗೆ ಭಕ್ತಿಯಿಂದ ಕೊಡುವನೋ ಆತ್ಮದಿಂದ ನಂನನ್ನು ನಿರೀಕ್ಷಿಸುವವನು ಭಕ್ತಿಯಾಗಿ ಕೊಡುವದನ್ನು ನಾನು ತಿನ್ನುತ್ತೇನೆ.

೨೭. ಯೆಲೇ ಕುಂತೀ ಕುಮಾರನೇ, ನೀನು ಮಾಡುವದನ್ನಾ, ಉಣ್ಣುವದನ್ನಾ, ಪೂಜಿಸುವದನ್ನಾ, ಕೊಡುವದನ್ನಾ, ತಪಸ್ಸುಮಾಡುವದನ್ನಾ, ನನಗೆ ಅರ್ಪಿಸು.

೨೮. ಈಮೇರಿಗೆ ಮೇಲು ಕೀಳುಗಳೆಂಬ ಬಂಧನಗಳಿಂದ ನೀನು ಬಿಡಲ್ಪಡುವಿ ಸನ್ಯಾಸ ಯೋಗದಿಂದ ಕೂಡಿದ ಮನಸ್ಸು ಉಳ್ಳಂಥಾ ಮುಕ್ತನಾಗಿ ನನ್ನನ್ನು ಹೊಂದುವಿ.

೨೯. ನಾನು ಸರ್ವ ಭೂತಗಳಲ್ಲಿಯೂ ಸಮವಾಗಿ ಇರುವವನು ನನಗೆ ದ್ವೇಷಿಯೂ ಪ್ರಿಯನೂ ಇಲ್ಲ. ಯಾರು ನನ್ನನ್ನು ಭಕ್ತಿಯಿಂದ ಭಜಿಸುವರೋ ಅವರಲ್ಲಿ ನಾನು ನನ್ನಲ್ಲಿ ಅವರು.

೩೦. ಬೇರೆ ಯೊಂದು ವಸ್ತುವಿನಲ್ಲಿ ಮನಸ್ಸಿಲ್ಲದವನಾಗಿ ನನ್ನನ್ನು ಯಾವನು ಭಜಿಸುವನೋ ಅವನು ಯೆಂಥಾ ದುರ್ಮನಾದರೂ ಪೊಳ್ಳಿಯವನೇಯೆಂದು ಯೆಣಿಸತಕ್ಕವನು ಮತ್ತು ಅವನೇ ಚನ್ನಾಗಿ ನಿಂತವನೇ.

ENGLISH.

[22]But those who thinking of no other, serve me alone, I bear the burthen of the devotion of those who are thus constantly engaged in my service. [23]They also who serve other Gods with a firm belief, in doing so, involuntarily worship even me.

[24]I am he who partaketh of all worship, and I am their reward. Because mankind are unacquainted with my nature, they fall again from heaven.

[25]Those who worship the *Dēvătas* go unto the *Dēvătas;* the worshippers of the *Peetrees,* or patriarchs, go unto the *Peetrees;* the servants of the *Bhŏŏts,* or spirits, go unto the *Bhŏŏts;* and they who worship me go unto me.

[26]I accept and enjoy the holy offerings of the humble soul, who in his worship presenteth leaves and flowers, and fruit and water unto me.

[27]Whatever thou doest, O *Arjoon,* whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever thou shalt be zealous about, make each an offering unto me.

[28]Thou shalt thus be delivered with good and evil fruits, and with the bonds of works. Thy mind being joined in the practice of a *Sănnyāsēē,* thou shalt come unto me. [29]I am the same to all mankind: there is not one who is worthy of my love or hatred. They who serve me with adoration, I am in them, and they in me. [30]If one, whose ways are ever so evil, serve me alone, he is as respectable as the just man; he is altogether well employed;

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SANSCRIT.

೩೧. ಕ್ಷಿಪ್ರಂಭವತಿಧರ್ಮಾತ್ಮಾ ಶಶ್ವ
ಚ್ಛಾಂತಿಂನಿಗಚ್ಛತಿ। ಕೌಂತೇಯಪ್ರತಿಜಾನೀಹಿ
ನಮೇಭಕ್ತಃಪ್ರಣಶ್ಯತಿ॥

೩೨. ಮಾಂಹಿಪಾರ್ಥವ್ಯ ಪಾಶ್ರಿತ್ಯ
ಯೇಪಿಸ್ಯುಃಪಾಪಯೋನಯಃ। ಸ್ತ್ರಿ
ಯೋವೈಶ್ಯಾಸ್ತಥಾ ಶೂದ್ರಾಸ್ತೇಪಿಯಾಂತಿ
ಪರಾಂಗತಿಂ॥

೩೩. ಕಿಂಪುನರ್ಬ್ರಾಹ್ಮಣಾಃ ಪುಣ್ಯಾ ಭ
ಕ್ತಾ ರಾಜರ್ಷಯಸ್ತಥಾ। ಅನಿತ್ಯಮಸುಖಂ
ಲೋಕಮಿಮಂಪ್ರಾಪ್ಯಭಜಸ್ವಮಾಂ॥

೩೪. ಮನ್ಮನಾಭವಮದ್ಭಕ್ತೋಮದ್ಯಾಜೀ
ಮಾಂನಮಸ್ಕುರು। ಮಾಮೇವೈಷ್ಯಸಿಯು
ಕ್ತ್ವೈವಮಾತ್ಮಾನಂಮತ್ಪರಾಯಣಃ॥

CANARESE.

೩೧. ಅವನು ಶೀಘ್ರವಾಗಿ ಧರ್ಮನಿಷ್ಠನಾಸುವನು
ಯಾವಾಗಲು ಕಾಂತಿಯನ್ನು ಹೊಂದುವನು. ಯೆಲೇ ಕುಂತೀ
ಕುಮಾರನೇ ನನ್ನ ಭಕ್ತನು ಕೆಡನೆಂದು ತಿಳುಕೋ.

೩೨. ಯೆಲೇ ಪಾರ್ಥನೇ, ಸ್ತ್ರೀ, ವೈಶ್ಯ, ಶೂದ್ರ
ರು ಮೊದಲಾದ ಹುಟ್ಟುಪಾಪಿಗಳು ಸಹ ನನ್ನನ್ನು ಆಶ್ರ
ಯಿಸಿ ಶ್ರೇಷ್ಠವಾದ ಗತಿಯನ್ನು ಹೊಂದುವರು.

೩೩. ಪುಣ್ಯವಂತರಾದ ಬ್ರಾಹ್ಮರಿಗೂ ಭಕ್ತರಾದ ರಾಜ
ಋಷಿಗಳಿಗೂ ಮತ್ತೇನು ಅನಿತ್ಯವೂ ಸುಖವಿಲ್ಲದೆಯೂ
ಆಗಿರುವ ಈ ಲೋಕವನ್ನು ಹೊಂದಿ ನನ್ನನ್ನು ಭಜಿಸು.

೩೪. ನನ್ನಲ್ಲಿ ಮನಸ್ಸುಳ್ಳವನೂ ನನ್ನ ಪೂಜಿಸುವನೂ
ನನ್ನ ಭಕ್ತನೂ ಆಗಿ ನನ್ನನ್ನು ಯೋಚಿಸುತ್ತಲೂ ನನ್ನ
ನ್ನು ಅಭ್ಯಾಸಮಾಡುತ್ತಲೂ ನಮಸ್ಕರಿಸು ಹೀಗೆ ನನ್ನನ್ನೇ
ಹೊಂದುವಿ.

ENGLISH.

[31]he soon becometh of a virtuous spirit, and obtaineth eternal happiness. Recollect, O son of *Koontēē*, that my servant doth not perish.

[32]Those even who may be of the womb of sin; women; the tribes of *Vīsyă* and *Sōōdră;* shall go the supreme journey, if they take sanctuary with me; [33]how much more my holy servants the *Brāhmăns* and the *Rājărshĕĕs*! Consider this world as a finite and joyless place, and serve me. [34]Be of my mind, my servant, my adorer, and bow down before me. Unite thy soul, as it were, unto me, make me thy asylum, and thou shalt go unto me.

LECTURE X.

OF THE DIVERSITY OF THE DIVINE NATURE.

ಹತ್ತನೇ ಅಧ್ಯಾಯ.

ಶ್ರೀಭಗವಾನುವಾಚ.

೧. ಭೂಯಏವಮಹಾಬಾಹೋ ಶೃಣು
ಮೇಪರಮಂವಚಃ। ಯತ್ತೇಹಂಪ್ರಿಯಮಾ
ಣಾಯವಕ್ಷ್ಯಾಮಿಹಿತಕಾಮ್ಯಯಾ॥

೨. ನಮೇವಿದುಸ್ಸುರಗಣಾಃಪ್ರಭವಂನ
ಮಹರ್ಷಯಃ। ಅಹಮಾದಿರ್ಹಿದೇವಾನಾಂ
ಮಹರ್ಷೀಣಾಂಚಸರ್ವಶಃ॥

ಭಗವದ್ವಾಕ್ಯ.

೧. ಯೆಲೇ ಮಹಾ ಭುಜನಾದ ಅರ್ಜುನನೇ, ಮತ್ತು ನನ್ನ
ಶ್ರೇಷ್ಠವಾದ ವಚನವನ್ನು ಕೇಳು ಇದನ್ನು ಕೇಳಿ ಸಂತೋ
ಷಪಡುವ ನಿನಗೆ ಹಿತವಾಗಬೇಕೆಂದು ಹೇಳುತ್ತೇನೆ.

೨. ಯೆಲ್ಲಾ ದೇವಗಣಗಳು ಮಹಾ ಋಷಿಗಳು ನನ್ನ
ಹುಟ್ಟನ್ನು ಅರಿಯರು ನಾನು ದೇವತೆಗಳಿಗೂ ಮಹರ್ಷಿಗ
ಳಿಗೂ ಸರ್ವ ಪ್ರಕಾರದಲ್ಲಿಯೂ ಆದಿಕಾರಣನು.

KRISHNA.

[1]Hear again, O valiant youth, my supreme words, which I will speak unto thee, who art well pleased, because I am anxious for thy welfare.

[2]Neither the hosts of *Sōōrs*, nor the *Măhărshĕĕs*, know of my birth; because I am before all the *Dēvătās* and *Măhărshĕĕs*.

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SANSCRIT.

3. ಯೋಮಾಮಜಮನಾದಿಂಚ ವೇತ್ತಿ
ಲೋಕ ಮಹೇಶ್ವರಂ। ಅಸಂಮೂಢಸ್ಸಮ
ರ್ತ್ಯೇಷುಸರ್ವ ಪಾಪೈಃಪ್ರಮುಚ್ಯತೇ॥

೪. ಬುದ್ಧಿರ್ಜ್ಞಾನಮಸಂಮೋಹಃ ಕ್ಷಮಾ
ಸತ್ಯಂದಮಃಶಮಃ। ಸುಖಂದುಃಖಂಭವೋ
ಭಾವೋಭಯಂಚಾಭಯಮೇವಚ॥

೫. ಅಹಿಂಸಾಸಮತಾತುಷ್ಟಿಸ್ತಪೋದಾನಂ
ಯಶೋಯಶಃ। ಭವಂತಿಭಾವಾಭೂತಾನಾಂ
ಮತ್ತ ಏವಪೃಥಗ್ವಿಧಾಃ॥

೬. ಮಹರ್ಷ ಯಸ್ಸಪ್ತ ಪೂರ್ವೆ ಚ
ತ್ವಾರೋಮನವಸ್ತಥಾ। ಮದ್ಭಾವಾಮಾನಸಾ
ಜಾತಾವ್ಯಾಂಲೋಕಇಮಾಃಪ್ರಜಾಃ॥

೭. ಏತಾಂವಿಭೂತಿಂಯೋಗಂಚ ಮಮ
ಯೋವೇತ್ತಿತತ್ವತಃ। ಸೋವಿಕಂಪೇನಯೋ
ಗೇನಯುಜ್ಯತೇನಾತ್ರಸಂಶಯಃ॥

೮. ಅಹಂಸರ್ವಸ್ಯಪ್ರಭವೋಮತ್ತಃ
ಸರ್ವಂಪ್ರವರ್ತತೇ। ಇತಿಮತ್ವಾಭಜಂತೇ
ಮಾಂಬುಧಾಭಾವಸಮನ್ವಿತಾಃ॥

೯. ಮಚ್ಚಿತ್ತಾಮದ್ಗತಪ್ರಾಣಾ ಭೋಧ
ಯಂತಃ ಪರಸ್ಪರಂ। ಕಥಯಂತಶ್ಚ ಮಾಂನಿ
ತ್ಯಂತುಷ್ಯಂತಿಚರಮಂತಿಚ॥

೧೦. ತೇಷಾಂಸತತಯುಕ್ತಾನಾಂಭಜತಾಂ
ಪ್ರೀತಿಪೂರ್ವಕಂ। ದದಾಮಿಬುದ್ಧಿಯೋ
ಗಂತಂಯೇನಮಾಮುಪಯಾಂತಿತೇ॥

೧೧. ತೇಷಾಮೇವಾನುಕಂಪಾರ್ಥಮ
ಮಜ್ಞಾನಜಂತಮಃ। ನಾಶಯಾಮ್ಯಾತ್ಮಭಾವ
ಸ್ಥೋಜ್ಞಾನದೀಪೇನಭಾಸ್ವತಾ॥

CANARESE.

3. ನನ್ನನ್ನು ಹುಟ್ಟು ಆದಿ ಇಲ್ಲದ ಲೋಕ ಕರ್ತನೆಂದು
ಯಾವನು ತಿಳಿಯುವನೊ ಅವನು ಮನುಷ್ಯರೊಳಗೆ ಮೂ
ಢನಾಗದೆ ಯೆಲ್ಲಾ ಪಾಪಗಳಿಂದ ಬಿಡಲ್ಪಡುವನು.

೪. ಬುದ್ಧಿಯೂ, ಜ್ಞಾನವೂ, ನಿರ್ಮೋಹವೂ, ಕ್ಷಾಂತಿಯೂ
ಯೂ, ಸತ್ಯವೂ, ಇಂದ್ರಿಯ ನಿಗ್ರಹವೂ, ಕಾಂತಿಯೂ,
ಸುಖವೂ, ದುಃಖವೂ, ಭಾವವೂ, ಅಭಾವವೂ, ಭಯವೂ,
ಅಭಯವೂ,

೫. ಹಿಂಸೆ ಇಲ್ಲದ್ದೂ, ಸಮತ್ವವೂ, ಸಂತೋಷವೂ,
ತಪಸ್ಸೂ, ದಾನವೂ, ಕೀರ್ತಿಯೂ, ಅಪಕೀರ್ತಿಯೂ,
ಮೊದಲಾದ ಭಾವಗಳೆಲ್ಲಾ ನನ್ನಿಂದಲೇ ಪ್ರಾಣಿಗಳಿಗೆ ಬೇರೆ
ಬೇರೆ ಆಗುತ್ತವೆ.

೬. ಪೂರ್ವದಲ್ಲಿ ಮಹರ್ಷಿಗಳು ಯೇಳು ಮಂದಿ ಹಾಗೆ
ಯೇ ಮನುಗಳು ನಾಲ್ಕುಮಂದಿ ನನ್ನ ಭಾವಕ್ಕೂ ಮನ
ಸ್ಸಿಗೂ ಸಂಬಂಧಿಗಳಾಗಿ ಹುಟ್ಟಿದವರು. ಈ ಪ್ರಜೆಗಳು ಇವ
ರ ಲೋಕವೇ.

೭. ಇಂಥಾ ನನ್ನ ಮಹದೈಶ್ವರ್ಯವನ್ನು ಯೋಗವನ್ನು
ಯಾವಾತನು ಚನ್ನಾಗಿ ತಿಳಿಯುವನೋ ಅವನು ಚಲನವಿಲ್ಲ
ದ ಯೋಗದಿಂದ ಕೂಡಿಸಲ್ಪಡುವನು ಈ ವಿಷಯದಲ್ಲಿ
ಸಂದೇಹವಿಲ್ಲ.

೮. ನಾನು ಯೆಲ್ಲಕ್ಕೂ ಸೃಷ್ಟಿಕರ್ತನು ನನ್ನಿಂದಲೇ
ಯೆಲ್ಲವು ನಡಿಯುವದು ಹೀಗೆಂದು ತಿಳಿದು ವಿದ್ವಾಂಸರು
ಸ್ವಭಾವದಿಂದ ಕೂಡಿಕೊಂಡವರಾಗಿ ನನ್ನನ್ನು ಭಜಿಸುವರು.

೯. ನನ್ನಲ್ಲಿ ಚಿತ್ತವನ್ನಿಟ್ಟವರು ಮತ್ತು ನನ್ನಲ್ಲಿ ಸಮರ್ಪಿ
ಸಿದ ಪ್ರಾಣಗಳುಳ್ಳವರು ನನ್ನನ್ನು ಕುರಿತು ನಿತ್ಯವೂ ಪೊ
ಬ್ಬರಿಗೊಬ್ಬರು ಬೋಧಿಸುತ್ತಲೂ, ಕಥೆಯಾಗಿ ಹೇಳುತ್ತಲೂ,
ಸಂತೃಪ್ತಿಯನ್ನು ಹೊಂದುತ್ತಲೂ, ಸಂತೋಷಿಸುತ್ತಲೂ
ಇರುವರು.

೧೦. ಈಮೇರಿಗೆ ನಿತ್ಯವೂ ಪ್ರೀತಿ ಪೂರ್ವಕವಾಗಿ ನನ್ನ
ನ್ನು ಭಜಿಸುವವರಿಗೆ ಯಾವ ಯೋಗದಿಂದ ನನ್ನನ್ನು ಅವ
ರು ಹೊಂದುವರೋ ಅಂಥಾ ಜ್ಞಾನಯೋಗವನ್ನು ಕೊಡು
ವೆನು.

೧೧. ನಾನು ಮತ್ತು ಅವರನ್ನು ಅನುಗ್ರಹಿಸುವದಕ್ಕೋ
ಸ್ಕರ ಅವರ ಆತ್ಮದಲ್ಲಿಯೇ ನಿಂತವನಾಗಿ ಪ್ರಕಾಶವಾದ
ಜ್ಞಾನವೆಂಬ ದೀಪದಿಂದ ಅಜ್ಞಾನಾಂಧಕಾರವನ್ನು ಹೋಗಲಾ
ಡಿಸುವೆನು.

ENGLISH.

3Whoso, free from folly, knoweth me to be without birth, before all things, and the mighty ruler of the universe, he shall, amongst mortals, be saved with all his transgressions. 4&5The various qualities incident to natural beings, such as reason, knowledge, unembarrassed judgment, patience, truth, humility, meekness, pleasure and pain; birth and death, fear and courage; mercy, equality, gladness, charity, zeal, renown and infamy, all distinctly come from me. 6So in former days the seven *Mahārshĕĕs* and the four *Manŏŏs* who are of my nature, were born of my mind, of whom are descended all the inhabitants of the earth. 7He who knoweth this my distinction and my connection, according to their principles, is without doubt endued with an unerring devotion. 8I am the creator of all things, and all things proceed from me. Those who are endued with spiritual wisdom, believe this and worship me: 9their very hearts and minds are in me; they rejoice amongst themselves, and delight in speaking of my name and teaching one another my doctrine. 10I gladly inspire those who are constantly employed in my service, with that use of reason, by which they come unto me; 11and, in compassion, I stand in my own nature, and dissipate the darkness of their ignorance with the light of the lamp of wisdom.

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SANSCRIT.

ಅರ್ಜುನ ಉವಾಚ.

೧೨. ಪರಂಬ್ರಹ್ಮಪರಂಧಾಮಪವಿತ್ರಂ ಪರಮಂಭವಾ। ಪುರುಷಂಶಾಶ್ವತಂ ದಿವ್ಯ ಮಾದಿದೇವಮಜಂವಿಭುಂ॥

೧೩. ಆಹುಸ್ತ್ವಾಮೃಷಯಸ್ಸರ್ವೇದೇ ವರ್ಷಿರ್ನಾರದಸ್ತಥಾ। ಅಸಿತೋದೇವಲೋ ವ್ಯಾಸಃಸ್ವಯಂಚೈವಬ್ರವೀಷಿಮೇ॥

೧೪. ಸರ್ವಮೇತದೃತಂಮನ್ಯೇ ಯನ್ಮಾಂವದಸಿಕೇಶವ। ನಹಿತೇಭಗವಂನ್ವ್ಯಕ್ತಿಂವಿದುರ್ದೇವಾನದಾನವಾಃ॥

೧೫. ಸ್ವಯಮೇವಾತ್ಮನಾತ್ಮಾನಂ ವೇತ್ಥ ತ್ವಂಪುರುಷೋತ್ತಮ। ಭೂತಭಾವನಭೂತೇಶ ದೇವದೇವಜಗತ್ಪತೇ॥

೧೬. ವಕ್ತುಮರ್ಹಸ್ಯಶೇಷೇಣ ದಿವ್ಯಾ ಹ್ಯಾತ್ಮವಿಭೂತಯಃ। ಯಾಭಿರ್ವಿಭೂತಿಭಿರ್ಲೋಕಾನಿಮಾಂಸ್ತ್ವಂವ್ಯಾಪ್ಯತಿಷ್ಠಸಿ॥

೧೭. ಕಥಂವಿದ್ಯಾಮಹಂಯೋಗಿಂಸ್ತ್ವಾಂ ಸದಾಪರಿಚಿಂತಯನ್। ಕೇಷು ಕೇಷು ಚಭಾವೇಷುಚಿಂತ್ಯೋಸಿಭಗವನ್ಮಯಾ॥

೧೮. ವಿಸ್ತರೇಣಾತ್ಮನೋಯೋಗಂ ವಿಭೂತಿಂಚ ಜನಾರ್ದನ। ಭೂಯಃಕಥಯ ತೃಪ್ತಿರ್ಹಿ ಶೃಣ್ವತೋನಾಸ್ತಿಮೇಮೃತಂ॥

ಶ್ರೀಭಗವಾನುವಾಚ.

೧೯. ಹಂತತೇಕಥಯಿಷ್ಯಾಮಿದಿವ್ಯಾಹ್ಯಾತ್ಮವಿಭೂತಯಃ। ಪ್ರಾಧಾನ್ಯತಃಕುರುಶ್ರೇಷ್ಠನಾಸ್ತ್ಯಂತೋವಿಸ್ತರಸ್ಯಮೇ॥

CANARESE.

ಅರ್ಜುನ ವಾಕ್ಯ.

೧೨. ಪರಬ್ರಹ್ಮನೂ, ಶ್ರೇಷ್ಠವಾದಬೆಳಕೂ, ಪರಮ ಪವಿತ್ರನೂ, ಯಾವಾಗಲೂ ಇರುವ ದಿವ್ಯ ಪುರುಷನೂ, ಆದಿ ದೇವನೂ, ಹುಟ್ಟುಯಿಲ್ಲದ ಸ್ವಾಮಿಯೂ ನೀನೇ ಯೆಂದು

೧೩. ದೇವಋಷಿಯಾದ ನಾರದನೂ, ಅಸಿತನೂ, ದೇವಲನೂ, ವೇದವ್ಯಾಸನೂ, ಮುಂತಾದ ಯೆಲ್ಲಾ ಋಷಿಗಳು ಹೇಳುತ್ತಿದ್ದಾರೆ ಈಗ ನೀನೆ ನನಗೆ ಹೇಳುತ್ತಿದ್ದಿ.

೧೪. ಯೆಲೇ ಕೇಶವನೇ ನೀನು ನನಗೆ ಯೇನೇನು ಹೇಳುವಿಯೋ ಅದೆಲ್ಲಾ ನಿಶ್ಚಯವೆಂದು ತಿಳಿಯುತ್ತೇನೆ ಯೆಲೇಭಗವಂತನೇ ದೇವತೆಗಳಾ ದಾನವರೂ ನಿನ್ನನ್ನು ಪ್ರಕಟವಾಗಿ ತಿಳಿಯೆಲಾರರು.

೧೫. ಮನುಷ್ಯರಲ್ಲಿ ಉತ್ತಮನೂ, ಜೀವಿಗಳ ಹೃದಯವೂ, ಭೂತಗಳ ಸ್ವಾಮಿಯೂ, ದೇವರುಗಳ ದೇವರೂ, ಲೋಕದೊಡೆಯನೂ, ಆಗಿರುವಾತನೇ ನಿನ್ನಿಂದಲೇ ನೀನು ನಿನ್ನನ್ನು ತಿಳಿಯುತ್ತಿದ್ದಿ.

೧೬. ನೀನು ಯಾವ ಆಶ್ಚರ್ಯವಾದ ಶಕ್ತಿಗಳಿಂದ ಈಲೋಕವನ್ನು ವ್ಯಾಪಿಸಿ ನಿಂತಿದ್ದೀಯೋ ಆ ನಿನ್ನ ದಿವ್ಯವಾದ ಮಂತ್ರಶಕ್ತಿಗಳನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಹೇಳ ಶಕ್ತನಾಗಿರುತ್ತಿ.

೧೭. ಯೋಗದಿಂದಲಾ, ಆಲೋಚನೆಯಿಂದಲಾ, ನಾನು ನಿನ್ನನ್ನು ಹ್ಯಾಗೆ ತಿಳಿದುಕೊಳ್ಳಲಿ. ಭಗವಂತನೇ, ನೀನು ಯಾವ ಯಾವ ಭಾವಗಳಲ್ಲಿ ನನಗೆ ಗ್ರಹಿಸತಕ್ಕವನಾಗಿದ್ದೀಯೋ.

೧೮. ನಿನ್ನ ಐಶ್ವರ್ಯವನ್ನು, ಯೋಗವನ್ನು, ವಿಸ್ತಾರವಾಗಿ ಪುನಹಾ ಹೇಳು. ಯೆಲೇ ಜನಾರ್ದನನೇ, ಅಮೃತವನ್ನು ಕೇಳುವಂಥಾ ನನಗೆ ತೃಪ್ತಿ ಇಲ್ಲವೇಯಿಲ್ಲ.

ಭಗವದ್ವಾಕ್ಯ.

೧೯. ಯೆಲೇ ಅರ್ಜುನನೇ, ನಿನಗೆ ಆಶ್ಚರ್ಯವೇ ಸರಿ. ದಿವ್ಯವಾದ ನನ್ನ ಮಹಿಮೆಗಳನ್ನು ಮುಖ್ಯವಾಗಿ ಹೇಳುವೆನು ನನ್ನ ಮಹಿಮೆಯ ವಿಸ್ತಾರಕ್ಕೆ ಅಂತ್ಯವಿಲ್ಲವು.

ENGLISH.

Arjoon.

12&13All the *Rĕĕshĕĕs*, the *Devarshĕĕs*, and the prophet *Nārad*, call thee the supreme *Brahm*; the supreme abode; the most holy; the most high God: the eternal *Pŏŏroosh*, the divine being before all other Gods, without birth, the mighty Lord! Thus say *Asĕĕta*, *Devăla*, *Vyās*, and thou thyself hast told me so; 14and I firmly believe, O *Kēsava*, all thou tellest me. Neither the *Dews* nor the *Dānoos* are acquainted, O Lord, with thy appearance. 15Thou alone, O first of men! knowest thy own spirit; thou, who art the production of all nature, the ruler of all things, the God of Gods, and the universal Lord! 16Thou art now able to make me acquainted with those divine portions of thyself, by which thou possessest and dwellest in this world.

17How shall I, although I constantly think of thee, be able to know thee? In what particular natures art thou to be found? 18Tell me again in full what is thy connection, and what thy distinction; for I am not yet satisfied with drinking of the living water of thy words.

Krishna.

19Blessings be upon thee! I will make thee acquainted with the chief of my divine distinctions, as the extent of my nature is infinite.

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SANSCRIT.

—೨೦. ಅಹಮಾತ್ಮಾಗುಡಾಕೇಶಸರ್ವ-ಭೂತಾಶಯಸ್ಥಿತಃ। ಅಹಮಾದಿಶ್ಚ ಮಧ್ಯಂಚಭೂತಾನಾಮಂತ್ಯವಚ॥

—೨೧. ಆದಿತ್ಯಾನಾಮಹಂವಿಷ್ಣುರ್ಜ್ಯೋತಿಷಾಂರವಿರಂಶುಮಾ। ಮರೀಚಿರ್ಮರುತಾಮಸ್ಮಿ ನಕ್ಷತ್ರಾಣಾಮಹಂಶಶೀ॥

—೨೨. ವೇದಾನಾಂಸಾಮ ವೇದೋಸ್ಮಿದೇವಾನಾಮಸ್ಮಿವಾಸವಃ। ಇಂದ್ರಿಯಾಣಾಂಮನಶ್ಚಾಸ್ಮಿಭೂತಾನಾಮಸ್ಮಿಚೇತನಾ॥

—೨೩. ರುದ್ರಾಣಾಂಶಂಕರಶ್ಚಾಸ್ಮಿವಿತ್ತೇಶೋಯಕ್ಷರಕ್ಷಸಾಂ। ವಸೂನಾಂ ಪಾವಕಶ್ಚಾಸ್ಮಿ ಮೇರುಃಶಿಖರಿಣಾಮಹಂ॥

—೨೪. ಪುರೋಧಸಾಂಚ ಮುಖ್ಯಂ ಮಾಂ ವಿದ್ಧಿ ಪಾರ್ಥ-ಬೃಹಸ್ಪತಿಂ। ಸೇನಾನೀನಾಮಹಂಸ್ಕಂದಃಸ್ಸರಸಾಮಸ್ಮಿಸಾಗರಃ॥

—೨೫. ಮಹರ್ಷೀಣಾಂಭೃಗುರಹಂಗಿರಾಮಸ್ಯೈಕಮಕ್ಷರಂ। ಯಜ್ಞಾನಾಂ ಜಪಯಜ್ಞೋಸ್ಮಿಸ್ಥಾವರಾಣಾಂಹಿಮಾಲಯಃ॥

—೨೬. ಅಶ್ವತ್ಥಸ್ಸರ್ವ-ವೃಕ್ಷಾಣಾಂ ದೇವರ್ಷೀಣಾಂಚನಾರದಃ। ಗಂಧರ್ವಾಣಾಂಚಿತ್ರರಥಸ್ಸಿದ್ಧಾನಾಂಕಪಿಲೋಮುನಿಃ॥

—೨೭. ಉಚ್ಚೈಃಶ್ರವಸಮಶ್ವಾನಾಂ ವಿದ್ಧಿ ಮಾಮಮೃತೋದ್ಭವಂ। ಐರಾವತಂಗಜೇಂದ್ರಾಣಾಂನರಾಣಾಂಚನರಾಧಿಪಂ॥

—೨೮. ಆಯುಧಾನಾಮಹಂವಜ್ರಂಧೇನೂನಾಮಸ್ಮಿಕಾಮಧುಕ್। ಪ್ರಜನಶ್ಚಾಸ್ಮಿಕಂದರ್ಪಃಸರ್ಪಾಣಾಮಸ್ಮಿವಾಸುಕಿಃ॥

—೨೯. ಅನಂತಶ್ಚಾಸ್ಮಿನಾಗಾನಾಂ ವರುಣೋಯಾದಸಾಮಹಂ। ಪಿತೃಣಾಮರ್ಯಮಾಚಾಸ್ಮಿಯಮಸ್ಸಂಯಮತಾಮಹಂ॥

CANARESE.

—೨೦. ಯೆಲೇ ಜನಾರ್ದನನೇ, ನಾನು ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳ ಹೃದಯದಲ್ಲಿ ಇರುವ ಆತ್ಮನಾಗಿದ್ದೇನೆ. ಮತ್ತು ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳಿಗೂ ಆದಿಯೂ, ಮಧ್ಯವೂ, ಅಂತವೂ, ನಾನೇ.

—೨೧. ಆದಿತ್ಯರಲ್ಲಿ ವಿಷ್ಣುವು ನಾನೇ, ಬೆಳಕು ಉಳ್ಳವರಲ್ಲಿ ಕಿರಣಗಳುಳ್ಳ ಸೂರ್ಯನು ನಾನೇ, ಮರುತ್ತುಗಳೊಳಗೆ ಮರೀಚಿಯೂ, ನಕ್ಷತ್ರಗಳಲ್ಲಿ ಚಂದ್ರನೂ ನಾನೇ.

—೨೨. ವೇದಗಳಲ್ಲಿ ಸಾಮವೇದವಾಗಿದ್ದೇನೆ, ದೇವತೆಗಳೊಳಗೆ ಇಂದ್ರನಾಗಿದ್ದೇನೆ. ಇಂದ್ರಿಯಗಳೊಳಗೆ ಮನಸ್ಸಾಗಿದ್ದೇನೆ, ಪ್ರಾಣಿಗಳೊಳಗೆ ಜ್ಞೆತನ್ಯವು ನಾನೇ.

—೨೩. ರುದ್ರರೊಳಗೆ ಶಂಕರನಾಗಿದ್ದೇನೆ, ಯಕ್ಷರಾಕ್ಷಸರೊಳಗೆ ಕುಬೇರನೂ, ವಸುಗಳೊಳಗೆ ಪಾವಕನೂ, ಪರ್ವತಗಳೊಳಗೆ ಮೇರುಪರ್ವತವೂ ನಾನೇ.

—೨೪. ಯೆಲೇ ಪಾರ್ಥನೇ, ಪುರೋಹಿತರಲ್ಲಿ ಮುಖ್ಯನಾದ ಬೃಹಸ್ಪತಿಯೆಂದು ನನ್ನನ್ನು ತಿಳಿ. ಸೇನಾಧಿಪತಿಗಳೊಳಗೆ ಸ್ಕಂದನೂ, ಸರೋವರಗಳೊಳಗೆ ಸಮುದ್ರವೂ ನಾನೇ.

—೨೫. ಮಹಾ ಋಷಿಗಳೊಳಗೆ ನಾನು ಭೃಗು ಋಷಿಯೂ, ವಾಕ್ಕುಗಳಲ್ಲಿ ಒಂದಕ್ಷರವಾದ ಓಂಕಾರವೂ ಆಗಿದ್ದೇನೆ. ಯಜ್ಞಗಳಲ್ಲಿ ಜಪಯಜ್ಞವೂ, ಸ್ಥಾವರಗಳಲ್ಲಿ ಹಿಮಾಲಯವೂ ನಾನೇ.

—೨೬. ಯೆಲ್ಲಾ ವೃಕ್ಷಗಳೊಳಗೆ ಅಶ್ವತ್ಥವೂ, ದೇವಋಷಿಗಳೊಳಗೆ ನಾರದನೂ, ಗಂಧರ್ವರೊಳಗೆ ಚಿತ್ರರಥನೂ, ಸಿದ್ಧರೊಳಗೆ ಕಪಿಲಮುನಿಯೂ ನಾನೇ.

—೨೭. ಕುದರೆಗಳೊಳಗೆ ಅಮೃತಹುಟ್ಟುವಾಗ ಹುಟ್ಟಿದ ಉಚ್ಚೈಶ್ರವಸ್ಸುಯೆಂಬ ಕುದರೆಯೂ, ಶ್ರೇಷ್ಠವಾದ ಆನೆಗಳೊಳಗೆ ಐರಾವತವೆಂಬ ಆನೆಯೂ, ಮನುಷ್ಯರೊಳಗೆ ಅರಸು ನಾನೆಂದು ತಿಳಿ.

—೨೮. ಆಯುಧಗಳೊಳಗೆ ವಜ್ರಾಯುಧವು ನಾನೇ, ಆಕಳುಗಳಲ್ಲಿ ಕಾಮಧೇನುವು ನಾನೇ, ಹುಟ್ಟಿಸುವವನಾದ ಮನ್ಮಥನು ನಾನೇ, ಸರ್ಪಗಳೊಳಗೆ ವಾಸುಕಿಯು ನಾನೇ.

—೨೯. ನಾಗಗಳೊಳಗೆ ಅನಂತನು ನಾನೇ, ಜಲಪ್ರಾಣಿಗಳೊಳಗೆ ವರುಣನು ನಾನೇ, ಪಿತೃದೇವತೆಗಳೊಳಗೆ ಅರ್ಯಮನು ನಾನೇ, ಸಂಹಾರಕರ್ತರೊಳಗೆ ಯಮನು ನಾನಾಗಿದ್ದೇನೆ.

ENGLISH.

[20]I am the soul which standeth in the bodies of all beings. I am the beginning, the middle, and the end of all things. [21]Amongst the *Adēētyăs* I am *Vishnoo*, and the radiant *Răvee* amongst the stars; I am *Marēēchee* amongst the *Mărŏŏts*, and *Săsēē* amongst the *Nakshatrăs*; [22]amongst the *Veds* I am the *Sām*, and I am *Vāsavă* amongst the *Dews*. Amongst the faculties I am the mind, and amongst animals I am reason.

[23]I am *Sănkăr* amongst the *Rŏŏdras*, and *Vēēttēsa* amongst the *Yăkshăs* and the *Rakshas*. I am *Pavak* amongst the *Vasoos* and *Meroo* amongst the aspiring mountains.

[24]Amongst teachers know that I am their chief *Vrēēkaspatēē*; amongst warriors I am *Skănda*; and amongst floods I am the ocean.

[25]I am *Bhrēēqoo* amongst the *Mahărshĕes*, and I am the monosyllable amongst words. I am amongst worships the *Yap* or silent worship, and amongst immoveables the mountain *Hĕēmălay*.

[26]Of all the trees of the forest I am the *Aswattha*, and of all the *Dēvarshees* I am *Nărad*. I am *Chĕetra-răth* amongst *Gandharvs* and the *Moonee Kapeel* amongst the saints. [27]Know that amongst horses I am *Oochishrava*, who arose with the *Amreeta* from out the ocean. Amongst elephants I am *Irāvat*. and the sovereign amongst men.

[28]Amongst weapons I am the *Vdjra*, or thunderbolt, and amongst cattle the cow *Kāma-dhook*. I am the prolific *Kandarp* the God of love: and amongst serpents I am *Vāsookee* their chief. [29]I am *Ananta* amongst the *Nāgs*, and *Varoon* amongst the inhabitants of waters. I am *Aryamā* amongst the *Pēētrees*, and I am *Yam* amongst all those who rule.

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SANSCRIT.

೩೦. ಪ್ರಹ್ಲಾದಶ್ಚಾಸ್ಮಿದೈತ್ಯಾನಾಂ ಕಾಲಃ ಕಲಯತಾಮಹಂ। ಮೃಗಾಣಾಂಚಮೃಗೇಂ ದ್ರೋಽಹಂವೈನತೇಯಶ್ಚ ಪಕ್ಷಿಣಾಂ॥

೩೧. ಪವನಃ ಪವತಾಮಸ್ಮಿ ರಾಮಃಶಸ್ತ್ರ ಭೃತಾ ಮಹಂ। ಝಷಾಣಾಂ ಮಕರಶ್ಚಾಸ್ಮಿ ಸ್ರೋತಸಾಮಸ್ಮಿಜಾಹ್ನವೀ॥

೩೨. ಸರ್ಗಾಣಾಮಾದಿರಂತಶ್ಚ ಮಧ್ಯಂ ಚೈವಾಹಮರ್ಜುನ। ಅಧ್ಯಾತ್ಮವಿದ್ಯಾವಿದ್ಯಾ ನಾಂವಾದಃಪ್ರವದತಾಮಹಂ॥

೩೩. ಅಕ್ಷರಾಣಾ ಮಕಾರೋಸ್ಮಿ ದ್ವಂದ್ವ ಸ್ಸಾಮಾಸಿಕಸ್ಯಚ। ಅಹಮೇವಾಕ್ಷ ಯಃಕಾ ಲೋಧಾತಾಹಂವಿಶ್ವತೋಮುಖಃ॥

೩೪. ಮೃತ್ಯುಸ್ಸರ್ವಹರಶ್ಚಾಹ ಮುದ್ಭ ವಶ್ಚಭವಿಷ್ಯತಾಂ। ಕೀರ್ತಿಶ್ರೀರ್ವಾಕ್ಚನಾ ರೀಣಾಂಸ್ಮೃತಿರ್ಮೇಧಾಧೃತಿಃಕ್ಷಮಾ॥

೩೫. ವೃಹತ್ಸಾಮಾ ತಥಾಸಾಮ್ನಾಂಗಾ ಯತ್ರೀಚ್ಛಂದ ಸಾಮಹಂ। ಮಾ ಸಾನಾಂ ಮಾರ್ಗಶೀರ್ಷೋಹಮೃತೂನಾಂಕುಸುಮಾ ಕರಃ॥

೩೬. ದ್ಯೂತಂಛಲಯತಾಮಸ್ಮಿ ತೇಜ ಸ್ತೇಜಸ್ವಿನಾಮಹಂ। ಜಯೋಸ್ಮಿವ್ಯವಸಾ ಯೋಸ್ಮಿಸತ್ತ್ವಂಸತ್ತ್ವವತಾಮಹಂ॥

೩೭. ವೃಷ್ಣೀನಾಂವಾಸುದೇವೋಸ್ಮಿಪಾಂಡ ವಾನಾಂಧನಂಜಯಃ। ಮುನೀನಾ ಮಪ್ಯಹಂ ವ್ಯಾಸಃಕವೀನಾಮುಶನಾಕವಿಃ॥

೩೮. ದಂಡೋದಮಯತಾಮಸ್ಮಿನೀತಿ ರಸ್ಮಿಜಿಗೀಷತಾಂ। ಮೌನಂಚೈವಾಸ್ಮಿ ಗುಹ್ಯಾ ನಾಂಜ್ಞಾನಂಜ್ಞಾನವತಾಮಹಂ॥

CANARESE.

೩೦. ದೈತ್ಯರೊಳಗೆ ಪ್ರಹ್ಲಾದನಾಗಿದ್ದೇನೆ, ಕಾಳಜ್ಞ ರೊಳಗೆ ಕಾಲವು ನಾನೇ, ಮೃಗಗಳೊಳಗೆ ಸಿಂಹವೂ, ಪಕ್ಷಿಗ ಳೊಳಗೆ ಗರುಡನೂ ನಾನಾಗಿದ್ದೇನೆ.

೩೧. ಶೋಧಕರೊಳಗೆ ವಾಯುವು ನಾನೇ, ಆಯುಧವ ನ್ನು ಪಿಡಿದವರೊಳಗೆ ರಾಮನು ನಾನೇ, ಮೀನುಗಳೊಳಗೆ ಮೊಸಳೆ ನಾನೇ, ಪ್ರವಾಹಗಳೊಳಗೆ ಗಂಗಾ ಪ್ರವಾಹವು ನಾನಾಗಿದ್ದೇನೆ.

೩೨. ಸೃಷ್ಟಿಗಳಿಗೆ ಆದಿಯೂ, ಅಂತವೂ, ಮಧ್ಯವೂ ನಾನೇ. ಯೆಲೇ ಅರ್ಜುನನೇ, ವಿದ್ಯೆಗಳೊಳಗೆ ಅಧ್ಯಾತ್ಮ ವಿದ್ಯೆಯೂ ನಾನೇ, ಪ್ರಸಂಗ ಮಾಡುವವರೊಳಗೆ ಪ್ರಸಂ ಗವೂ ನಾನೇ.

೩೩. ಅಕ್ಷರಗಳೊಳಗೆ ಅಕಾರವು ನಾನಾಗಿದ್ದೇನೆ, ಸಮಾಸ ಸಮೂಹದಲ್ಲಿ ದ್ವಂದ್ವ ಸಮಾಸವು ನಾನಾಗುವೆನು, ನಾಶ ವಿಲ್ಲದ ಕಾಲನು ನಾನೇ, ಯೆಲ್ಲಾಕಡೆಯಲ್ಲಿಯೂ ಮುಖವು ಳ್ಳ ಬ್ರಹ್ಮನು ನಾನೇ.

೩೪. ಸರ್ವಸಂಹಾರಕನಾದ ಮೃತ್ಯುವೂ, ಮುಂದೇ ಹು ಟ್ಟುವ ವಸ್ತುಗಳ ಉತ್ಪತ್ತಿಯೂ, ಸ್ತ್ರೀಯ್ಯರೊಳಗೆ ಕೀ ರ್ತಿಯೂ, ಸಂಪತ್ತೂ, ವಾಕ್ಯೂ, ಸ್ಮೃತಿಯೂ, ಮೇ ಧೆಯೂ, ಧೃತಿಯೂ, ಕ್ಷಮೆಯೂ, ನಾನೇ.

೩೫. ಹಾಡೆಯೇ ಸಾಮಗಳೊಳಗೆ ಬೃಹತ್ಸಾಮವು ನಾ ನೇ, ಛಂದಸ್ಸುಗಳಲ್ಲಿ ಗಾಯತ್ರಿ ನಾನೇ, ಮಾಸಗಳೊಳಗೆ ಮಾರ್ಗಶಿರ ಮಾಸವು ನಾನೇ, ಋತುಗಳಲ್ಲಿ ವಸಂತರುತುವು ನಾನೇ.

೩೬. ಮೋಸವನ್ನು ನಡಿಸುವವರ ಜೂಜವು ನಾನೇ, ಪ್ರ ಕಾಶವಾದ ವಸ್ತುಗಳೊಳಗಿನ ಪ್ರಕಾಶವು ನಾನೇ, ಉದ್ಯೋ ಗಗಳಲ್ಲಿ ಜಯಿಸುವ ಉದ್ಯೋಗವು ನಾನೇ, ಸತ್ತ್ವಗುಣದ ವರಲ್ಲಿ ಸತ್ತ್ವವು ನಾನೇ.

೩೭. ಯಾದವರೊಳಗೆ ವಸುದೇವ ಕುಮಾರನಾದ ಕೃಷ್ಣ ನು ನಾನೇ, ಪಾಂಡವರೊಳಗೆ ಅರ್ಜುನನು ನಾನೇ, ಮುನಿಗ ಳೊಳಗೆ ವ್ಯಾಸನು ನಾನೇ, ಕವಿಗಳೊಳಗೆ ಶುಕ್ರನು ನಾನೇ.

೩೮. ಶಪಸ್ಸುಮಾಡುವವರ ದಂಡವೂ, ಗೆಲವುಳ್ಳವರ ನೀತಿಯೂ ನಾನೇ, ಅಡಗಿದವರಲ್ಲಿ ಮೌನವೂ, ಜ್ಞಾನಿಗಳ ಲ್ಲಿ ಜ್ಞಾನವೂ ನಾನಾಗಿದ್ದೇನೆ.

ENGLISH.

30Amongst the *Dityas* (evil spirits) I am *Prahlad*, and *Kal* (time) amongst computations. Amongst beasts I am the king of beasts, and *Vinateya* amongst the feathered tribe

31Amongst purifiers I am *Pavan* the air, and *Rām* amongst those who carry arms. Amongst fishes I am the *Makar*, and amongst rivers I am *Ganga* the daughter of *Fahnoo*.

32Of things transient I am the beginning. the middle, and the end. Of all science I am the knowledge of the ruling spirit, and of all speaking I am the oration. 33Amongst letters I am the vowel *a*, and of all compound words I am the *Dwändwä*. I am also never-failing time; the preserver, whose face is turned on all sides. 34I am all-grasping death; and I am the resurrection of those who are about to be. Amongst fœminines I am fame, fortune, eloquence, memory, understanding, fortitude, patience. 35Amongst harmonious measures I am the *Gāyatree*, and amongst *Sams* I am the *Vreehat Sam*. Amongst the months I am the month *Marga-sēērsha*, and amongst seasons the season *Koosoomakara*, (spring.) 36Amongst frauds I am gaming; and of all things glorious I am the glory. I am victory, I am industry, and I am the essence of all qualities. 37Of the race of *Vreeshnee* I am the son of *Väsöödēv*, and amongst the *Pandoos Arjoon-Dhananjay*. I am *Vyas* amongst the *Mooncs*, and amongst the *Bards* I am the prophet *Oosonā*. 38Amongst rulers I am the rod, and amongst those who seek for conquest I am policy. Amongst the secret I am silence, and amongst the wise I am wisdom.

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SANSCRIT.

೩೯. ಯದ್ಯಪ್ಯಹಮಪಿಸರ್ವಭೂತಾನಾಂಬೀಜಂ
ತದಹಮರ್ಜುನ। ನತದಸ್ತಿವಿನಾಯತ್ಸ್ಯಾ
ನ್ಮಯಾಭೂತಂಚರಾಚರಂ॥

೪೦. ನಾಂತೋಸ್ತಿಮಮದಿವ್ಯಾನಾಂವಿಭೂ
ತೀನಾಂಪರಂತಪ। ಏಷತೂದ್ದೇಶತಃಪ್ರೋ
ಕ್ತೋವಿಭೂತೇರ್ವಿಸ್ತರೋಮಯಾ॥

೪೧. ಯದ್ಯದ್ವಿಭೂತಿಮತ್ಸತ್ತ್ವಂಶ್ರೀ
ಮದ್ಭರ್ಜಿತಮೇವವಾ। ತತ್ತದೇವಾವಗಚ್ಛ
ತ್ವಂಮಮತೇಜೋಂಶಸಂಭವಂ॥

೪೨. ಅಥವಾಬಹುನೈತೇನಕಿಂಜ್ಞಾನೇನತ
ವಾರ್ಜುನ। ವಿಷ್ಟಭ್ಯಾಹಮಿದಂಕೃತ್ಸ್ನಮೇ
ಕಾಂಶೇನಸ್ಥಿತೋಜಗತ್॥

CANARESE.

೩೯. ಯೆಲೇ ಅರ್ಜುನನೇ, ಸಮಸ್ತ ಪ್ರಾಣಿಗಳನ್ನುಂಟು
ಮಾಡುವ ಬೀಜವು ನಾನೇ, ನನ್ನಿಂದಹೊರ್ತು ಈಸ್ಥಾವರ
ಜಂಗಮವಾದ ಜಗತ್ತಿನಲ್ಲಿ ಯಾವ ಕೆಲಸವೂ ನಡಿಯಲಾರದು.

೪೦. ಯೆಲೇ ಶತ್ರುತಾಪಕನೇ ನನ್ನ ದಿವ್ಯವಾದ ವಿಭೂತಿ
ಗೆ ಅಂತ್ಯವಿಲ್ಲವು. ಆ ವಿಭೂತಿಯ ವಿಸ್ತಾರವನ್ನು ನಾನು ಈ
ಗಲೇ ವಿಸ್ತಾರವಾಗಿ ಹೇಳಿಕೊಟ್ಟಿದ್ದೇನೆ.

೪೧. ಯಾವ್ಯಾವ ವಸ್ತು ವಿಶೇಷಗಳು ಸಾಮರ್ಥ್ಯವೂ,
ಅತಿಶಯವೂ, ಜ್ಞಾನವೂ, ಧೈರ್ಯವೂ, ಸಂಪತ್ತೂ, ಉ
ಳ್ಳವುಗಳೋ ಆಯಾವಸ್ತು ವಿಶೇಷಗಳನ್ನು ನನ್ನ ತೇಜಸ್ಸಿನ
ಅಂಶದಿಂದ ಹುಟ್ಟಿದವೆಂದು ತಿಳಿ.

೪೨. ಯೆಲೇ ಅರ್ಜುನನೇ, ಈ ಅನೇಕವಿಧವಾದ ಜ್ಞಾ
ನದಿಂದ ನಿನಗೇನು. ನಾನು ಈ ಜಗತ್ತನ್ನೆಲ್ಲಾ ನನ್ನ ಸ್ವಭಾ
ವದ ಒಂದೇಭಾಗದಿಂದ ಸ್ಥಾಪಿಸಿನಿಂತಿದ್ದೇನೆ.

ENGLISH.

39I am, in like manner, O *Arjoon* that which is the seed of all things in nature; and there is not any thing whether animate or inanimate, that is without me. 40My divine distinctions are without end, and the many which I have mentioned are by way of example.

41And learn, O *Arjoon*, that every being which is worthy of distinction and pre-eminence, is the produce of the portion of my glory. 42But what O *Arjoon*, hast thou to do with this manifold wisdom? I planted this whole universe with a single portion and stood still.

LECTURE XI.

DISPLAY OF THE DIVINE NATURE IN THE FORM OF THE UNIVERSE.

ಹನ್ನೊಂದನೇ ಅಧ್ಯಾಯ.

ಅರ್ಜುನ ಉವಾಚ.

೧. ಮದನುಗ್ರಹಾಯಪರಮಂಗುಹ್ಯಮ
ಧ್ಯಾತ್ಮಸಂಜ್ಞಿತಂ। ಯತ್ತ್ವಯೋಕ್ತಂವಚ
ಸ್ತೇನಮೋಹೋಯಂವಿಗತೋಮಮ॥

೨. ಭವವ್ಯಯೌಹಿಭೂತಾನಾಂಶ್ರುತೌ
ವಿಸ್ತರಶೋಮಯಾ। ತ್ವತ್ತಃಕಮಲಪತ್ರಾಕ್ಷ
ಮಾಹಾತ್ಮ್ಯಮಪಿಚಾವ್ಯಯಂ॥

ಅರ್ಜುನ ವಾಕ್ಯ.

೧. ನನ್ನ ಮೇಲಣ ಅನುಗ್ರಹಕ್ಕೋಸ್ಕರ ಅಧ್ಯಾತ್ಮ
ವೆಂಬ ಈ ಶ್ರೇಷ್ಠವಾದ ರಹಸ್ಯವನ್ನು ನೀನು ಹೇಳಿಕೊಟ್ಟೆ
ಈ ನಿನ್ನ ವಚನದಿಂದ ನನ್ನ ಮೋಹವು ಹೋಯಿತು.

೨. ಯೆಲೇ ಕಮಲಾಕ್ಷನೇ, ಪ್ರಾಣಿಗಳ ಉತ್ಪತ್ತಿನಾಶಗ
ಳನ್ನು ಸ್ಪಷ್ಟವಾಗಿ ನಾನು ಕೇಳಿದ್ದೇನೆ ನಾಶವಿಲ್ಲದಮಹಿಮೆ
ಯನ್ನು ಸಹ ಕೇಳಿದ್ದೇನೆ.

ARJOON.

1This supreme mystery, distinguished by the name of the *Adheeātma* or ruling spirit, which, out of loving-kindness, thou hast made known unto me, hath dissipated my my ignorance and perplexity.

2I have heard from thee a full account of the creation and destruction of all things, and also of the mightiness of thy inexhaustible spirit.

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SANSCRIT.

3. ಏವಮೇತದ್ಯಥಾರ್ಥ ತ್ವಮಾತ್ಮಾನಂ ಪರಮೇಶ್ವರ। ದ್ರಷ್ಟುಮಿಚ್ಛಾಮಿತೇರೂಪ ಮೈಶ್ವರಂಪುರುಷೋತ್ತಮ॥

೪. ಮನ್ಯ ಸೇಯದಿ ತಚ್ಛಕ್ಯಂ ಮಯಾ ದ್ರಷ್ಟುಮಿತಿಪ್ರಭೋ। ಯೋಗೇಶ್ವರ ತತೋಮೇತ್ವಂದರ್ಶ ಯಾತ್ಮಾನಮವ್ಯಯಂ

ಶ್ರೀಭಗವಾನುವಾಚ.

೫. ಪಶ್ಯಮೇಪಾರ್ಥ ರೂಪಾಣಿಶತಶೋ ಥಸಹಸ್ರಶಃ। ನಾನಾವಿಧಾನಿದಿವ್ಯಾನಿನಾನಾವ ರ್ಣಾಕೃತೀನಿಚ॥

೬. ಪಶ್ಯಾದಿತ್ಯಾನ್ವಸೂನ್ರುದ್ರಾನಶ್ವಿ ನೌ ಮರುತಸ್ತಥಾ। ಬಹೂನ್ಯ ದೃಷ್ಟಪೂ ರ್ವಾಣಿಪಶ್ಯಾಶ್ಚರ್ಯಾಣಿಭಾರತ॥

೭. ಇಹೈಕಸ್ಥಂಜಗತ್ಕೃತ್ಸ್ನಂಪಶ್ಯಾದ್ಯ ಸಚರಾಚರಂ। ಮಮದೇಹೇಗುಡಾಕೇಶ ಯಚ್ಚಾನ್ಯ ದ್ದ್ರಷ್ಟುಮಿಚ್ಛಸಿ॥

೮. ನತುಮಾಂಶಕ್ಯಸೇದ್ರಷ್ಟುಮನೇನೈ ವಸ್ವಚಕ್ಷುಷಾ। ದಿವ್ಯಂದದಾಮಿತೇಚಕ್ಷುಃಪ ಶ್ಯಮೇಯೋಗಮೈಶ್ವರಂ॥

ಸಂಜಯ ಉವಾಚ.

೯. ಏವಮುಕ್ತ್ವಾ ತತೋರಾಜ ಮಹಾ ಯೋಗೇಶ್ವರೋಹರಿಃ। ದರ್ಶ ಯಾಮಾಸ ಪಾರ್ಥಾಯಪರಮಂರೂಪಮೈಶ್ವರಂ॥

೧೦. ಅನೇಕವಕ್ತ್ರ ನಯನಮನೇಕಾದ್ಭು ತದರ್ಶ ನಂ। ಅನೇಕದಿವ್ಯಾಭರಣಂದಿವ್ಯಾನೇ ಕೋದ್ಯತಾಯುಧಂ॥

CANARESE.

3. ಯೆಲೇ ಪರಮೇಶ್ವರನೇ, ಮನುಷ್ಯರೊಳಗೆ ಶ್ರೇ ಷ್ಠನೇ ನೀನು ಹೇಳಿದಪ್ರಕಾರವೇ ನಿನ್ನ ಸ್ವರೂಪವನ್ನು ನೋಡಲಿಚ್ಛೈಸುತ್ತೇನೆ,

೪. ಯೆಲೇ ಯೋಗೀಶ್ವರನೇ, ಆ ನಿನ್ನ ರೂಪವನ್ನು ನನ್ನಿಂದ ನೋಡಲ್ಪಡಕೂಡುವದೆಂದು ನೀನು ತಿಳಿದವನಾದ ಕೆ ಯೆಲೇ ಸ್ವಾಮಿಯೇ ಹಾಗೆಯೇ ನಿನ್ನ ನಾಶವಿಲ್ಲದ ರೂ ಪವನ್ನು ನನಗೆ ತೋರಿಸು.

ಭಗವದ್ವಾಕ್ಯ.

೫. ಯೆಲೇ ಪಾರ್ಥನೇ, ನೂರುಪ್ರಕಾರವಾಗಿಯೂ, ಸಾವಿರಪ್ರಕಾರವಾಗಿಯೂ, ನಾನಾವಿಧಗಳಾಗಿಯೂ, ಮ ತ್ತು ನಾನಾವರ್ಣಗಳೂ ಆಕಾರಗಳೂವುಳ್ಳ ನನ್ನ ದಿವ್ಯವಾ ದ ರೂಪಗಳನ್ನು ನೋಡು.

೬. ಆದಿತ್ಯರನ್ನು, ವಸುಗಳನ್ನು, ರುದ್ರರನ್ನು, ಅಶ್ವಿ ನೀ ದೇವತೆಗಳನ್ನು, ಮರುತ್ತುಗಳನ್ನು, ನೋಡು. ಹಾಗೆಯೇ ಯೆಂದೂ ನೋಡದ ಆಶ್ಚರ್ಯಗಳನ್ನು ನೋಡು ಭಾರತನೇ.

೭. ಯೆಲೇ ಅರ್ಜುನನೇ, ಈ ನನ್ನ ದೇಹದಲ್ಲಿ ಸ್ಥಾವರ ಜಂಗಮಾತ್ಮಕವಾದ ಜಗತ್ತೆಲ್ಲಾ ವೊಂದೇ ಕಡೆಯಲ್ಲಿ ಈಗ ಇರುವದನ್ನು ನೋಡು, ಇನ್ನು ಬೇಕೆ ಯಾವದನ್ನು ನೋ ಡಲಿಚ್ಛೈಸುತ್ತಿಯೋ [ಅವಗಳನ್ನೆಲ್ಲಾ ನೋಡು.]

೮. ಈನಿನ್ನ ಕಣ್ಣಿನಿಂದ ನನ್ನನ್ನು ನೋಡುವದಕ್ಕೆ ನೀ ನು ಶಕ್ತನಲ್ಲ [ಆದದರಿಂದ] ದಿವ್ಯ ದೃಷ್ಟಿಯನ್ನು ನಿನಗೆ ಕೊಡುವೆನು, ಮಹಿಮೆಯುಳ್ಳ ನನ್ನ ಮಹಾ ಸಾಮರ್ಥ್ಯವ ನ್ನು ನೋಡು.

ಸಂಜಯವಾಕ್ಯ.

೯. ಯೆಲೇ ಧೃತರಾಷ್ಟ್ರಾಯನೇ, ಯೋಗಿಗಳಿಗೆ ಲ್ಲಾ ಗುರುವಾದಂಥಾ ಹರಿಯು ಈಪ್ರಕಾರ ಹೇಳಿ ಪಾರ್ಥ ನಿಗೆ ಶ್ರೇಷ್ಠವಾದ ಮಹಿಮೆಯುಳ್ಳ ರೂಪವನ್ನು ತೋರಿಸಿ ದನು.

೧೦. ಅನೇಕ ಬಾಯಿ, ಕಣ್ಣುಗಳೂ, ಅನೇಕ ಅದ್ಭುತಗಳು ಳ್ಳ ಸೌಂದರ್ಯವೂ, ದಿವ್ಯವಾದ ಅನೇಕಾಭರಣಂಗಳೂ, ಅನೇ ಕವಾದ ದಿವ್ಯಾಯುಧಗಳೂ [ಉಳ್ಳಂಥಾವನನ್ನು,]

ENGLISH.

3& 4It is even as thou hast described thyself, O mighty Lord! I am now, O most elevated of men, anxious to behold thy divine countenance; wherefore, if thou thinkest it may be beheld by me, shew me thy never-failing spirit.

KRISHNA.

5Behold, O *Arjoon*, my million forms divine, of various species, and diverse shapes and colours.

6Behold the *Adēētyas*, and the *Vasŏŏs*, and the *Rŏŏdras*, and the twins *Aswēen* and *Kŏŏmar*. Behold things wonderful, never seen before.

7Behold, in this my body, the whole world animate and inanimate, and all things else thou hast a mind to see. 8But as thou art unable to see with these thy natural eyes, I will give thee a heavenly eye, with which behold my divine connection.

SANJAY.

9The mighty compound and divine being *Häree*, having, O *Rāja*, thus spoken, made evident unto *Arjoon* his supreme and heavenly form; 10of many a mouth and eye; many a wondrous sight; many a heavenly ornament; many an up-raised weapon; adorned with celestial robes and chaplets:

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SANSCRIT.

೧೧. ದಿವ್ಯಮಾಲ್ಯಾಂಬರಧರಂ ದಿವ್ಯಗಂಧಾನುಲೇಪನಂ। ಸರ್ವಾಶ್ಚರ್ಯಮಯಂದೇವಂ ಮನಂತಂವಿಶ್ವತೋಮುಖಂ॥

೧೨. ದಿವಿಸೂರ್ಯಸಹಸ್ರಸ್ಯಭವೇದ್ಯುಗಪದುತ್ಥಿತಾ। ಯದಿಭಾಸದೃಕಿನಾಸ್ಯಾದ್ಭಾಸಸ್ತಸ್ಯಮಹಾತ್ಮನಃ॥

೧೩. ತತ್ರೈಕಸ್ಥಂಜಗತ್ಕೃತ್ಸ್ನಂಪ್ರವಿಭಕ್ತಮನೇಕಧಾ। ಅಪಶ್ಯದ್ದೇವದೇವಸ್ಯಶರೀರೆ ಪಾಂಡವಸ್ತದಾ॥

೧೪. ತತಸ್ಸವಿಸ್ಮಯಾವಿಷ್ಟೋ ಹೃಷ್ಟರೋಮಾಧನಂಜಯಃ। ಪ್ರಣಮ್ಯ ಶಿರಸಾದೇವಂಕೃತಾಂಜಲಿರಭಾಷತ॥

ಅರ್ಜುನ ಉವಾಚ.

೧೫. ಪಶ್ಯಾಮಿದೇವಾಂಸ್ತವದೇವದೇಹೆ ಸರ್ವಾಂಸ್ತಥಾಭೂತವಿಶೇಷಸಂಘಾನ್। ಬ್ರಹ್ಮಾಣಮೀಶಂ ಕಮಲಾಸನಸ್ಥ ಮೃಷೀಂಶ್ಚ ಸರ್ವಾನುರಗಾಂಶ್ಚ ದಿವ್ಯಾನ್॥

೧೬. ಅನೇಕಬಾಹೂದರವಕ್ತ್ರನೇತ್ರಂ ಪಶ್ಯಾಮಿತ್ವಾಂಸರ್ವತೋನಂತರೂಪಂ। ನಾಂತಂನಮಧ್ಯಂನಪುನಸ್ತವಾದಿಂಪಶ್ಯಾಮಿ ವಿಶ್ವೇಶ್ವರವಿಶ್ವರೂಪ॥

೧೭. ಕಿರೀಟಿನಂಗದಿನಂಚಕ್ರಿಣಂಚ ತೇಜೋರಾಶಿಂಸರ್ವತೋದೀಪ್ತಿಮಂತಂ। ಪಶ್ಯಾಮಿತ್ವಾಂದುರ್ನಿರೀಕ್ಷ್ಯಂ ಸಮಂತಾದ್ದೀಪ್ತಾನಲಾರ್ಕದ್ಯುತಿಮಪ್ರಮೇಯಂ॥

೧೮. ತ್ವಮಕ್ಷರಂಪರಮಂವೇದಿತವ್ಯಂತ್ವಮಸ್ಯವಿಶ್ವಸ್ಯಪರಂನಿಧಾನಂ। ತ್ವಮವ್ಯಯಃ ಶಾಶ್ವತಧರ್ಮಗೋಪ್ತಾ ಸನಾತನಸ್ತ್ವಂಪುರುಷೋಮತೋಮೇ॥

CANARESE.

೧೧. ದಿವ್ಯವಾದ ಹುವ್ವಿನ ಮಾಲೆಕೆಗಳನ್ನು, ವಸ್ತ್ರಗಳನ್ನು, ಭೂಸಿದಂಥಾವನು, ದಿವ್ಯವಾದ ಗಂಧಪರಿಮಳಗಳ ಶೇಷವುಳ್ಳವನು, ಮಹಾ ಅದ್ಭುತಗಳಿಂದ ಕುಂಬಿ ಇರುವನು, ಮತ್ತು ಪಾರವಿಲ್ಲದವನು, ಯೆಲ್ಲಾಕಡೆಯೂ ನೋಡುತ್ತಿರುವ ಅನೇಕಮುಖಗಳುಳ್ಳ ದೇವನನ್ನು,

೧೨. ಸಾವಿರಾರು ಸೂರ್ಯರು ಒಂದೇಸಾರಿ ಆಕಾಶದಲ್ಲಿ ಹುಟ್ಟಿದರೇ ಯೆಂಥಾ ಪ್ರಕಾಶವೋ ಅಂಥಾ ಪ್ರಕಾಶವು ಆಕಾಲದಲ್ಲಿ ಆ ಮಹಾತ್ಮನಿಗೆ ಉಂಟಾಗಿ ಯಿತ್ತು.

೧೩. ಆ ಪಾಂಡವನು ಅನೇಕಪ್ರಕಾರದಲ್ಲಿ ವಿಭಾಗಿಸಲ್ಪಟ್ಟ ಯೆಲ್ಲಾ ಜಗತ್ತನ್ನು ಆ ದೇವದೇವನ ಶರೀರದಲ್ಲಿ ಒಂದೇ ಕಡೆಯಲ್ಲಿ ಹಾಗೆಯೇ ಕಂಡಂಥಾವನಾದನು.

೧೪. ಅನಂತರದಲ್ಲಿ ಬೆರಗಾಗಿ ನಿಲುವು ಕೂದಲುಳ್ಳಂಥಾ ಅರ್ಜುನನು ಆದೇವನಿಗೆ ಶಿರಸಾಷ್ಟಾಂಗಮಾಡಿ ಕೈಜೋಡಿಸಿ ಕೊಂಡು ಇಂತೆಂದನು.

ಅರ್ಜುನ ವಾಕ್ಯ.

೧೫. ಯೆಲೇ ದೇವನೇ, ನಿನ್ನ ದೇಹದಲ್ಲಿ ಸಮಸ್ತ ದೇವತೆಗಳನ್ನು, ಹಾಗೆಯೇ ಸಮಸ್ತ ಭೂತವಿಶೇಷ ಸಮೂಹವನ್ನು, ಮತ್ತು ಕಮಲಾಸನದಲ್ಲಿ ಕುಳಿತಿರುವ ಬ್ರಹ್ಮನನ್ನು, ಈಶನನ್ನು, ಸಮಸ್ತ ಋಷಿಗಳನ್ನು, ದಿವ್ಯವಾದ ಪುರಗಗಳನ್ನು ನೋಡುವೆನು.

೧೬. ಯೆಲೇ ಜಗದೊಡೆಯನಾದ ವಿಶ್ವರೂಪನೇ, ನಿನ್ನನ್ನು ಅನೇಕ ಭುಜಗಳು, ಹೊಟ್ಟೆಗಳು, ಮುಖಗಳು, ಕಣ್ಣುಗಳು, ಉಳ್ಳಂಥಾವನಾಗಿಯೂ, ಮತ್ತು ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಅನಂತರೂಪನಾಗಿಯೂ ಕಾಣುವೆನು. ನಿನ್ನ ರೂಪಕ್ಕೆ ಆದಿಯೂ, ಮಧ್ಯವೂ, ಅಂತವೂ ಕಾಣೆನು.

೧೭. ಕಿರೀಟವುಳ್ಳವನೂ, ಗದೆವುಳ್ಳವನೂ, ಚಕ್ರವುಳ್ಳವನು, ತೇಜಸ್ಸುಗಳಗುಂಪು ಯೆಲ್ಲಾಕಡೆಯಲ್ಲಿಯು ಪ್ರಕಾಶಿಸುವ ನೋಡಕೂಡದಂಥಾವನೂ, ಸುತ್ತಿಕೊಂಡು ಉರಿಯುವಂಥಾ ಅಗ್ನಿಯ ಹಾಗೆಯೂ, ಸೂರ್ಯನಹಾಗೆಯೂ, ಬೆಳಗುವವ ಯೆಣಿಸಕೂಡದಂಥಾ ನಿನ್ನನ್ನು ನೋಡುತ್ತೇನೆ.

೧೮. ನೀನು ನಾಶವಿಲ್ಲದ ಶ್ರೇಷ್ಠನೂ, ಅರಿಯತಕ್ಕವನೂ, ಈ ಜಗತ್ತಿಗೆ ಶ್ರೇಷ್ಠವಾದ ಆದಿಕಾರಣನು ನೀನೇ, ನೀನು ನಾಶವಿಲ್ಲದವನೂ, ಸತ್ಯಧರ್ಮಗಳ ರಕ್ಷಕನು, ಆದಿಯಿಂದಾ ಇರುವಂಥಾ ಪುರುಷನು ನೀನೇ, ನನಗೆ ಸಂಮತನು

ENGLISH.

11anointed with heavenly essence; covered with every marvellous thing; the eternal God, whose countenance is turned on every side!

12The glory and amazing splendour of this mighty being may be likened to the sun rising at once into the heavens, with a thousand times more than usual brightness. 13The son of *Pāndoo* then beheld within the body of the God of Gods, standing together, the whole universe divided forth into its vast variety. 14He was overwhelmed with wonder, and every hair was raised an end. He bowed down his head before the God, and thus addressed him with joined hands.

ARJOON.

15I behold, O God! within thy breast, the *Dews* assembled, and every specific tribe of beings. I see *Brahma*, that Deity sitting on his lotus-throne; all the *Rĕĕshees* and heavenly *Oŏrăgăs*. 16I see thyself, on all sides, of infinite shape, formed with abundant arms, and bellies, and mouths, and eyes; but I can neither discover thy beginning, thy middle, nor again thy end, O universal Lord, form of the universe. 17I see thee with a crown, and armed with club and *Chăkra*, a mass of glory, darting refulgent beams around. I see thee, difficult to be seen, shining on all sides with light immeasurable, like the ardent fire or glorious sun.

18Thou art the Supreme Being, incorruptible, worthy to be known! Thou art prime supporter of the universal orb! Thou art the neverfailing and eternal guardian of religion! Thou art from all beginning, and I esteem thee *Pooroosh*.

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SANSCRIT.

೧೯. ಅನಾದಿಮಧ್ಯಾಂತಮನಂತ ವೀರ್ಯ
ಮನಂತಬಾಹುಂಶಸೂರ್ಯನೇತ್ರಂ। ಪಶ್ಯಾ
ಮಿತ್ವಾದೀಪ್ತಹುತಾಶವಕ್ತ್ರಂ ಸ್ವತೇಜಸಾವಿ
ಶ್ವಮಿದಂತಪಂತಂ॥

೨೦. ದ್ಯಾವಾಪೃಥಿವ್ಯೋರಿದಮಂತರಂ
ಹಿವ್ಯಾಪ್ತಂತ್ವಯೈಕೇನದಿಶಶ್ಚಸರ್ವಾಃ। ದೃ
ಷ್ಟ್ವಾದ್ಭುತಂರೂಪಮುಗ್ರಂತವೇದಂಲೋ
ಕತ್ರಯಂಪ್ರವ್ಯಥಿತಂಮಹಾತ್ಮನ್॥

೨೧. ಅಮೀಹಿತ್ವಾಸುರಸಂಘಾವಿಶಂತಿಕೇ
ಚಿದ್ಭೀತಾಃಪ್ರಾಂಜಲಯಂಗೃಣಂತಿ। ಸ್ವ
ಸ್ತೀತ್ಯುಕ್ತ್ವಾಮಹರ್ಷಿಸಿದ್ಧಸಂಘಾಃ ಸ್ತುವಂ
ತಿತ್ವಾಂಸ್ತುತಿಭಿಃಪುಷ್ಕಲಾಭಿಃ॥

೨೨. ರುದ್ರಾದಿತ್ಯಾವ ಸವೋಯೇಚ
ಸಾಧ್ಯಾವಿಶ್ವೇಶ್ವಿನೌಮರುತಶ್ಚೋಷ್ಮಪಾಶ್ಚ।
ಗಂಧರ್ವಯಕ್ಷಾಸುರಸಿದ್ಧ ಸಂಘಾವೀಕ್ಷಂತೇ
ತ್ವಾಂವಿಸ್ಮಿತಾಶ್ಚೈವಸರ್ವೇ॥

೨೩. ರೂಪಂ ಮಹತ್ತೇ ಬಹುವಕ್ತ್ರನೇ
ತ್ರಂಮಹಾಬಾಹೋ ಬಹುಬಾಹೂರುಪಾದಂ।
ಬಹೂದರಂಬಹುದಂಷ್ಟ್ರಾಕರಾಳಂದೃಷ್ಟ್ವಾಲೋ
ಕಾಃಪ್ರವ್ಯಥಿತಾಸ್ತಥಾಹಂ॥

೨೪. ನಭಸ್ಪೃಶಂದೀಪ್ತಮನೇಕವರ್ಣಂ
ವ್ಯಾತ್ತಾನನಂದೀಪ್ತ ವಿಶಾಲನೇತ್ರಂದೃಷ್ಟ್ವಾ
ಹಿತ್ವಾಂ ಪ್ರವ್ಯಥಿತಾಂತರಾತ್ಮಾ ಧೃತಿಂನವಿಂ
ದಾಮಿಶಮಂಚವಿಷ್ಣೋ॥

CANARESE.

೧೯. ಮತ್ತು ಆದಿಮಧ್ಯಾಂತರಹಿತನಾಗಿಯೂ, ಪಾರ
ವಿಲ್ಲದಪರಾಕ್ರಮವೂ, ಲೆಕ್ಕವಿಲ್ಲದ ಭುಜಗಳೂ, ಚಂದ್ರ
ಸೂರ್ಯರೇ ಕಣ್ಣುಗಳಾಗಿ ವುಳ್ಳಂಥಾವನು, ಉರಿಯುವ ಬೆಂಕಿ
ಯಹಾಗೆ ಬಾಯಿವುಳ್ಳವನು, ಸ್ವಂತವಾದ ತೇಜಸ್ಸಿನಿಂದ
ಈ ಜಗತ್ತನ್ನು ಪ್ರಕಾಶಿಸಮಾಡುವಂಥಾ ನಿನ್ನನ್ನು ನೋ
ಡುತ್ತೇನೆ.

೨೦. ಯೆಲೇ ಮಹಾತ್ಮನೆ, ಭೂಮ್ಯಾಕಾಶಗಳಿಗೆ ನಡುವೆ
ಇರುವ ಈ ಅಂತರಿಕ್ಷವು ಸಮಸ್ತವಾದ ದಿಕ್ಕುಗಳೂ ನಿನ್ನೊ
ಬ್ಬನಿಂದಲೇ ತುಂಬಲ್ಪಟ್ಟಿತಲ್ಲಾ. ಯಿಂಥಾ ಅದ್ಭುತವಾಗಿ
ಯೂ, ಉಗ್ರವಾಗಿಯೂ, ಇರುವ ಈ ನಿನ್ನ ರೂಪವನ್ನು
ನೋಡಿ ಮೂರು ಲೋಕಗಳೂ ಭಯಪಡುತ್ತವೆ.

೨೧. ಇಗೋ ದೇವತೆಗಳ ಗುಂಪುಗಳು ನಿನ್ನನ್ನು ಪ್ರ
ವೇಶಿಸುತ್ತವೆ, ಕೆಲವರು ಭಯಪಟ್ಟವರಾಗಿ ನಿನ್ನ ನಾಮವನ್ನು
ಪಠಿಸುತ್ತಾರೆ. ಮಹರ್ಷಿಗಳು, ಮತ್ತು ಸಿದ್ಧಸಮೂಹಗಳು,
ಲೇಸಾಗಲೆಂದು ನುಡಿದು ಪೂರ್ಣವಾದ ಸ್ತುತಿಗಳಿಂದ ನಿನ್ನ
ನ್ನು ಸ್ತುತಿಸುತ್ತಿದ್ದಾರೆ.

೨೨. ರುದ್ರಗಣಗಳು, ಆದಿತ್ಯರು, ವಸುಗಳು, ಮ
ತ್ತು ಸಾಧ್ಯರು, ವಿಶ್ವೇದೇವತೆಗಳು, ಅಶ್ವಿನಿದೇವತೆಗಳು, ಮ
ರುದ್ದೇವತೆಗಳು, ಪಿತೃದೇವತೆಗಳು, ಗಂಧರ್ವರು, ಯಕ್ಷರು,
ಅಸುರರು, ಸಿದ್ಧಸಮೂಹಗಳು, ಇವರೆಲ್ಲಾ ಲೆಕ್ಕಿಸ್ಯಹೊಂ
ದಿ ನಿನ್ನನ್ನು ನೋಡುತ್ತಿದ್ದಾರೆ.

೨೩. ಯೆಲೇ ಮಹಾ ಭುಜನೇ, ಅನೇಕ ಬಾಯಿ ಕಣ್ಣು
ಗಳು, ಅನೇಕ ಭುಜಗಳು, ತೊಡೆಗಳು, ಪಾದಗಳು, ಅನೇ
ಕ ಹೊಟ್ಟೆಗಳು, ಅನೇಕ ಕೋರೆಗಳಿಂದ ಭಯಂಕರವಾದಂ
ಥಾ, ನಿನ್ನ ಮಹಾ ರೂಪವನ್ನು ನೋಡಿ ಸಮಸ್ತವಾದ
ಲೋಕಗಳು ಕಳವಳಗೊಳ್ಳುತ್ತಿವೆ, ನಾನೂ ಹಾಗೆಯೇ [ವ್ಯ
ಥೆಪಡುತ್ತೇನೆ.]

೨೪. ಯೆಲೇ ಸರ್ವವ್ಯಾಪಕನಾದ ವಿಷ್ಣುದೇವನೇ, ಆಕಾ
ಶವನ್ನು ಮುಟ್ಟುವಂಥಾ ತೇಜವು, ನಾನಾವಿಧವಾದ ವರ್ಣವು,
ತೆರದಿರುವ ಬಾಯಿಯು, ವಿಶಾಲವಾಗಿ ಉರಿಯುವ ನೇತ್ರಗ
ಳೂ ಉಳ್ಳಂಥಾ ನಿನ್ನನ್ನು ನೋಡಿ ಭಯಪಟ್ಟ ಚಿತ್ತವುಳ್ಳ
ನಾನು ಧೈರ್ಯವನ್ನಾದರೂ, ಕಾಂತಿಯನ್ನಾದರೂ, ಹೊಂ
ದಲಾರೆನಲ್ಲ.

ENGLISH.

19I see thee without beginning, without middle, and without end; of valour infinite; of arms innumerable; the sun and moon thy eyes; thy mouth a flaming fire, and the whole world shining with thy reflected glory! 20The space between the heavens and the earth is possessed by thee aloue, and every point around: the three regions of the universe, O mighty spirit! behold the wonders of thy awful countenance with troubled minds. 21Of the celestial bands, some I see fly to thee for refuge; whilst some, afraid, with joined hands sing forth thy praise. The *Măhărshees*, holy bands, hail thee, and glorify thy name with adorating praises. 22The *Rŭdras*, the *Adĕĕtyas*, the *Văsoos*, and all those beings the world esteemeth good; *Aswĕĕn* and *Koomar*, the *Măroots* and the *Ooshmapās*; the *Gandharvs* and the *Yakshas*, with the holy tribes of *Soors*, all stand gazing on thee, and all alike amazed! 23&24The worlds, alike with me, are terrified to behold thy wondrous form gigantic; with many mouths and eyes; with many arms, and legs, and breasts; with many bellies, and with rows of dreadful teeth! Thus as I see thee, touching the heavens, and shining with such glory; of such various hues, with widely-opened mouths, and bright expanded eyes, I am disturbed within me; my resolution faileth me, O *Vishnoo!* and I find no rest!

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SANSCRIT.

—೫೫. ದಂಷ್ಟ್ರಾಕರಾಳಾನಿಚತೇಮುಖಾ
ನಿದೃಷ್ಟ್ವೈವಕಾಲಾನಲಸನ್ನಿಭಾನಿ। ದಿಶೋನ
ಜಾನೇನಲಭೇಚಶರ್ಮ ಪ್ರಸೀದ ದೇವೇಶಜಗ
ನ್ನಿವಾಸ॥

—೫೬. ಅಮೀಚತ್ವಾಂ ಧೃತರಾಷ್ಟ್ರ
ಸ್ಯ ಪುತ್ರಾಃ ಸರ್ವೇಸಹೈವಾವನಿಪಾಲಸಂ
ಘೈಃ। ಭೀಷ್ಮದ್ರೋಣೌ ಸೂತಪುತ್ರಸ್ತ
ಥಾಸಾಸಹಾಸ್ಮದೀಯೈರಪಿಯೋಧಮು
ಖ್ಯೈಃ॥

—೫೭. ವಕ್ತ್ರಾಣಿತೇತ್ವರಮಾಣಾವಿಶಂತಿ
ದಂಷ್ಟ್ರಾಕರಾಳಾನಿಭಯಾನಕಾನಿ। ಕೇಚಿದ್ವಿ
ಲಗ್ನಾದಶನಾಂತರೇಷುಸಂದೃಶ್ಯಂತೇಚೂರ್
ಣೈರುತ್ತಮಾಂಗೈಃ॥

—೫೮. ಯಥಾನದೀನಾಂ ಬಹವೋಂಬು
ವೇಗಾಸ್ಸಮುದ್ರಮೇವಾಭಿಮುಖಾದ್ರವಂತಿ।
ತಥಾತವಾಮೀನರಲೋಕವೀರಾವಿಶಂತಿವಕ್ತ್ರಾ
ಣ್ಯಭಿವಿಜ್ವಲಂತೀ॥

—೫೯. ಯಥಾಪ್ರದೀಪ್ತಂಜ್ವಲನಂಪತಂ
ಗಾವಿಶಂತಿನಾಶಾಯಸಮೃದ್ಧವೇಗಾಃ। ತಥೈ
ವನಾಶಾಯವಿಶಂತಿಲೋಕಾ ಸ್ತವಾಪಿವಕ್ತ್ರಾಣಿ
ಸಮೃದ್ಧವೇಗಾಃ॥

೩೦. ಲೇಲಿಹ್ಯಸೇಗ್ರಸಮಾನಸ್ಸಮಂತಾ
ಲ್ಲೋಕಾಂತ್ಸಮಗ್ರಾನ್ವದನೈರ್ಜ್ವಲದ್ಭಿಃ। ತೇ
ಜೋಭಿರಾಪೂರ್ಯಜಗತ್ಸಮಗ್ರಂಭಾಸಸ್ತ
ವೋಗ್ರಾಃಪ್ರತಪಂತಿವಿಷ್ಣೋ॥

೩೧. ಆಖ್ಯಾಹಿಮೇಕೋಭವಾನುಗ್ರರೂ
ಪೋನಮೋಸ್ತುತೇದೇವವರಪ್ರಸೀದ। ವಿಜ್ಞಾ
ತುಮಿಚ್ಛಾಮಿಭವಂತಮಾದ್ಯಂ ನಹಿಪ್ರಜಾನಾ
ಮಿತವಪ್ರವೃತ್ತಿಂ॥

CANARESE.

—೫೫. ಕೋರೆ ಹಲ್ಲುಗಳಿಂದ ಭಯಂಕರಗಳಾಗಿಯೂ,
ಪ್ರಳಯಕಾಲದ ಅಗ್ನಿಗೆ ಸಮಾನಗಳಾಗಿಯೂ ಇರುವ ನಿ
ನ್ನ ಮುಖಗಳನ್ನು ನಾನು ನೋಡಿ ದಿಕ್ಕುಗಾಣದೆ ಸುಖವನ್ನು
ಹೊಂದದೆ ಇದ್ದೇನೆ, ದೇವದೇವನೇ, ಪ್ರಸನ್ನನಾಗು ಜಗನ್ನಿ
ವಾಸನೇ.

—೫೬. ಈ ಧೃತರಾಷ್ಟ್ರನ ಮಕ್ಕಳು ಅರಸುಗಳ ಸುಂ
ಪುಗಳೊಡನೆ ಕೂಡಿಕೊಂಡವರಾಗಿಯೂ, ಮತ್ತು ಭೀಷ್ಮನೂ,
ದ್ರೋಣನೂ, ಈ ಕರ್ಣನೂ, ನಮ್ಮ ಸಮ್ಮಂಧಿಗಳಾದ ಮುಖ್ಯನಾಯಕರೊಡನೆ ನಿನ್ನನ್ನು

—೫೭. ತ್ವರೆವಡುವವರಾಗಿ ಕೋರೆಹಲ್ಲುಗಳಿಂದ ಕ್ರೂರಗ
ಳಾಗಿಯೂ, ಭಯಂಕರಗಳಾಗಿಯೂ ಇರುವ ನಿನ್ನ ಬಾಯಿ
ಗಳನ್ನು ಪ್ರವೇಶಿಸುತ್ತಾರೆ. ಅವರು ಕೆಲಬರು ಹಲ್ಲುಸಂದುಗ
ಳಲ್ಲಿ ಸಿಕ್ಕಿದವರಾಗಿ ಚೂರ್ಣವಾಗಲ್ಪಟ್ಟ ಶಿರಸ್ಸುಗಳಿಂದ
ಕಾಣಲ್ಪಡುತ್ತಾರೆ.

—೫೮. ನದಿಗಳ ಬಹಳವಾದ ನೀರಿನ ಪ್ರವಾಹಗಳು ಸ
ಮುದ್ರವನ್ನೇ ಕುರಿತು ಯೆದುರಾಗಿ ಹ್ಯಾಗೆ ಪೋಡುವವೋ
ಹಾಗೆಯೇ ಈ ವೀರರಾದ ಅರಸುಗಳೆಲ್ಲರೂ ಉರಿಯುತ್ತಿರು
ವ ನಿನ್ನ ಬಾಯಿಗಳನ್ನು ಪ್ರವೇಶಿಸುತ್ತಿದ್ದಾರೆ.

—೫೯. ವೇಗವುಳ್ಳ ಪತಂಗದ ಹುಳಗಳು ಉರಿಯುವ ಬೆಂ
ಕಿಯಲ್ಲಿ ನಾಶಕ್ಕೋಸ್ಕರ ಹ್ಯಾಗೆ ಬೀಳುವವೋ ಹಾಗೆಯೇ
ಈ ಜನಗಳು ಅತಿವೇಗವುಳ್ಳವರಾಗಿ ನಾಶಕ್ಕೋಸ್ಕರ ನಿನ್ನ
ಬಾಯಿಗಳನ್ನು ಹೊಸುತ್ತಾರೆ.

೩೦. ಸುತ್ತಲಾ ಉರಿಯುವಂಥಾ ಬಾಯಿಗಳಿಂದ ಯೆಲ್ಲಾ
ಲೋಕಗಳನ್ನು ನುಂಗುವವನಾಗಿ ಮತ್ತು ನಾಲಿಗೆಗಳಿಂದ ಸವ
ರಿಕೊಳ್ಳುತ್ತಿ. ಯೆಲೇ ವಿಷ್ಣುದೇವನೇ, ನಿನ್ನ ಉಗ್ರವಾದ
ಪ್ರಭೆಗಳ ತೇಜಸ್ಸುಗಳಿಂದ ಯೆಲ್ಲಾ ಜಗತ್ತು ತುಂಬಿ ತಪಿ
ಸುತ್ತಲಿವೆ.

೩೧. ಯೆಲೇ ಸರ್ವೋತ್ತಮನೇ, ನಿನಗೆ ನಮಸ್ಕಾರವಾಗ
ಲಿ, ಪ್ರಸನ್ನನಾಗು. ಉಗ್ರರೂಪವಾದಂಥಾ ನೀನು ಯಾ
ವಾತನು. ಆದಿಪುರುಷನಾದ ನಿನ್ನನ್ನು ತಿಳಿಯಲಿಚ್ಛೈಸುತ್ತೇ
ನೆ. ನಿನ್ನ ವರ್ತಮಾನವನ್ನು ತಿಳಿಯದವನಾಗಿದ್ದೇನೆ, [ಆದ
ದರಿಂದ] ನನಗೆ ಹೇಳು.

ENGLISH.

25Having beholden thy dreadful teeth, and gazed on thy countenance, emblem of Time's last fire, I know not which way I turn! I find no peace! Have mercy then, O God of Gods! thou mansion of the universe!

26 &27The sons of *Darĕtărāshtra*, now, with all those rulers of the land, *Bhēēshma*, *Drōn*, the son of *Soot*, and even the fronts of our army, seem to be precipitating themselves hastily into thy mouths, discovering such frightful rows of teeth! whilst some appear to stick between thy teeth with their bodies sorely mangled.

28As the rapid streams of full-flowing rivers roll on to meet the ocean's bed; even so these heroes of the human race rush on towards thy flaming mouths. 29As troops of insects, with increasing speed, seek their own destruction in the flaming fire; even so these people, with swelling fury, seek their own destruction. 30Thou involvest and swallowest them altogether, even unto the last, with thy flaming mouths; whilst the whole world is filled with thy glory, as thy awful beams, O *Vishnoo*, shine forth on all sides!

31Reverence be unto thee, thou most exalted! Deign to make known unto me who is this God of awful figure! I am anxious to learn thy source, and ignorant of what thy presence here portendeth.

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SANSCRIT.

శ్రీభగవానువాచ.

3౨. కాలోస్మిలోకక్షయకృత్ప్ర
వృద్ధోలోకాంత్సమాహర్తుమిహప్ర
వృత్తః। ఋతేపిత్వాం నభవ్యంతి సర్వే
యేవస్థితాఃప్రత్యనీకేషు యోధాః॥

33. తస్మాత్త్వముత్తిష్ఠ యశోలభస్వ
జిత్వా శత్రూ ర్భుంక్ష్వ రాజ్యం సమృ
ద్ధం। మయైవైతేనిహతాఃపూర్వమేవ
నిమిత్తమాత్రంభవసవ్యసాచిన్॥

3౪. ద్రోణంచ భీష్మంచ జయద్ర
థంచ కర్ణంతథాన్యా నపి యోధ
ముఖ్యాన్। మయాహతాం స్త్వం జహిమావ్య
థిష్ఠాయుధ్యస్వజేతా సిరణేసపత్నాన్॥

సంజయ ఉవాచ.

3౫. ఏతచ్ఛ్రుత్వావచనంకేశవస్యకృ
తాంజలిర్వేపమానఃకిరీటీ। నమస్కృ
త్వాభూయఏవాహకృష్ణంసగద్గదంభీత
భీతఃప్రణమ్య॥

అర్జున ఉవాచ.

3౬. స్థానేహృషీకేశతవప్రకీర్త్యా
జగత్ప్రహృష్యత్యనురజ్యతేచ। రక్షాం
సిభీతానిదిశోద్రవంతిసర్వేనమస్యంతి
చసిద్ధసంఘాః॥

3౭. కస్మాచ్చతేనన్నమేరన్మహాత్మ
న్గరీయసేబ్రహ్మణోప్యాదికర్త్రే। అ
నంతదేవేశజగన్నివాసత్వమక్షరంసదస
త్తత్పరంయత్॥

CANARESE.

భగవద్వాక్య.

3౦. [నాను] కాలను, లోకవన్ను నష్టమాడువ
వను, బహళ వృద్ధను, జనగళన్ను అరహరిసువదక్కే
ప్రారంభిసిద్దేనే, నిన్నహొరతు పడిసిసైన్యగళల్లి యా
రు నింతిరువ వీరరెల్లరు ఇరలారరు.

33. అదుకారణ నీను యేద్దు నిందిరు, కీర్తియ
న్ను సంపాదిసు, శత్రుగళన్ను జయిసి తుంబిద రాజ్య
వన్ను అనుభవిసు, ఇవరెల్లరూ మొదలే నిన్నింద కొల్ల
ల్పట్టిద్దారే. యేలే సవ్యసాచియే, నెవక్కేమాత్ర
వాసు.

3౪. నిన్నిందలే కొల్లల్పట్టిరువ ఈ ద్రోణ, భీ
ష్మ, సైంధవ, కర్ణ, మొదలాద యెల్ల వీరరన్ను
నీను జయిసు. వ్యథెపడబేడ, యుద్ధ మాడు. యుద్ధ
దల్లి యేదురాళిగళన్ను జయిసిదవనాగువి.

సంజయవాక్య.

3౫. కేశవన ఇంథా మాతన్ను అర్జునను కేళి
కైజోడిసికొండు నడుగుత్తా నమస్కరిసి మత్తు అంజి
అంజి నమస్కరిసి దీనస్వరదింద కృష్ణనిగే ఇంతేం
దను.

అర్జున వాక్య.

3౬. యేలే హృషీకేశనే, నిన్న కీర్తనేయిందా
జగత్తెల్ల సంతోషపడువదు, భక్తివిశేషవన్ను, హొం
దువదు, రాక్షసరు భయవట్టవరాగి దిక్కాపాలాగి వో
డిహోగువరు, సిద్ధపురుషర సమూహగళు యెల్లా స్వం
త స్థళదల్లియే నమస్కారమాడువరు.

3౭. యేలే మహాత్మనే, బ్రహ్మదేవరిగే ఆదికారణ
నూ, హిరియనూ, ఆద నినగే యాతకే నమస్కార
మాడదే ఇద్దారు. అంథా పారవిల్లదవను, దేవదేవను,
జగన్నివాసను, నాశవిల్లదవను, సత్తిగూ, అసత్తిగూ, పర
వస్తువు యావదో, అదు నీనే.

ENGLISH.

KRISHNA.

32I am Time, the destroyer of mankind, matured, come hither to seize at once all these who stand before us. Except thyself, not one of all these warriors destined against us, in these numerous ranks, shall live.

33Wherefore, arise! seek honor and renown! defeat the foe, and enjoy the full-grown kingdom! They are already, as it were, destroyed by me. Be thou alone the immediate agent. 34Be not disturbed! Kill *Drōn*, and *Bhēēshma*, and *Jăyădrăth*, and *Kărna*, and all the other heroes of the war already killed by me. Fight! and thou shalt defeat thy rivals in the field.

SANJAY.

35When the trembling *Arjoon* heard these words from the mouth of *Krishna*, he saluted him with joined hands; and addressed him in broken accents, and bowed down terrified before him.

ARJOON.

36*Ottrēēshēēkes*! the universe rejoiceth because of thy renown, and is filled with zeal for thy service. The evil spirits are terrified and flee on all sides; whilst the holy tribes bow down in adoration before thee.

37And wherefore should they not, O mighty Being! bow down before thee, who, greater than *Brăhmā*, art the prime Creator! eternal God of Gods! the world's mansion! Thou art the incorruptible Being, distinct from all things transient!

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SANSCRIT.

೩೮. ತ್ವಮಾದಿದೇವಃಪುರುಷಃ ಪುರಾಣ
ಸ್ತ್ವಮಸ್ಯವಿಶ್ವಸ್ಯಪರಂನಿಧಾನಂ। ವೇತ್ತಾಸಿವೇ
ದ್ಯಂಚ ಪರಂಚಧಾಮತ್ವಯಾತತಂ ವಿಶ್ವಮ
ನಂತರೂಪ.

೩೯. ವಾಯುರ್ಯಮೋಗ್ನಿರ್ವರುಣಶ್ಶ
ಶಾಂಕಪ್ರಜಾಪತಿಸ್ತ್ವಂಪ್ರಪಿತಾಮಹಶ್ಚ। ನ
ಮೋನಮಸ್ತೇಸ್ತುಸಹಸ್ರಕೃತ್ವಃಪುನಶ್ಚ
ಭೂಯೋಪಿನಮೋನಮಸ್ತೇ॥

೪೦. ನಮಃಪುರಸ್ತಾದಥಪೃಷ್ಠತಸ್ತೇನಮೋ
ಸ್ತುತೇ ಸರ್ವತ್ವವಸರ್ವ। ಅನಂತವೀರ್ಯಾ
ಮಿತವಿಕ್ರಮಸ್ತ್ವಂಸರ್ವಂಸಮಾಪ್ನೋಷಿತ
ತೋಸಿಸರ್ವಃ॥

೪೧. ಸಖೇತಿಮತ್ವಾಪ್ರಸಭಂಯದುಕ್ತಂ
ಹೇಕೃಷ್ಣಹೇಯಾದವಹೇಸಖೇತಿ। ಅಜಾನ
ತಾಮಹಿಮಾನಂತವೇದಂಮಯಾಪ್ರಮಾದಾ
ತ್ಪ್ರಣಯೇನವಾಪಿ॥

೪೨. ಯಚ್ಚಾವಹಾಸಾರ್ಥಮಸತ್ಕೃತೋ
ಸೋಸಿವಿಹಾರಶಯ್ಯಾಸನಭೋಜನೇಷು। ೨
ಕೋಧವಾಪ್ಯಚ್ಯುತತತ್ಸಮಕ್ಷಂತತ್ಕ್ಷಾಮಯೆ
ತ್ವಾಮಹಮಪ್ರಮೇಯಂ॥

೪೩. ಪಿತಾಸಿಲೋಕಸ್ಯಚರಾಚರಸ್ಯ ತ್ವ
ಮಸ್ಯಪೂಜ್ಯಶ್ಚಗುರುರ್ಗರೀಯಾ। ನತ್ವ
ತ್ಸಮೋಸ್ತ್ಯಭ್ಯಧಿಕಃ ಕುತೋನ್ಯೋಲೋಕ
ತ್ರಯೇಪ್ಯಪ್ರತಿಮಪ್ರಭಾವ॥

೪೪. ತಸ್ಮಾತ್ಪ್ರಣಮ್ಯಪ್ರಣಿಧಾಯ
ಕಾಯಂಪ್ರಸಾದಯೇತ್ವಾ ಮಹಮೀಶಮೀ
ಡ್ಯಂ। ಪಿತೇವಪುತ್ರಸ್ಯ ಸಖೇವಸಖ್ಯುಃಪ್ರಿ
ಯಃಪ್ರಿಯಾಯಾರ್ಹಸಿದೇವಸೋಢುಂ॥

CANARESE.

೩೮. ನೀನೇ ಆದಿದೇವನು, ಪುರಾಣಪುರುಷನು, ಈ ಜಗ
ತ್ತಿಗೆ ಶ್ರೇಷ್ಠವಾದ ಬೊಕ್ಕಸ ನೀನೇ, ಯೆಲ್ಲಾ ಅರಿತವನು,
ಅರಿಯತಕ್ಕ ವಸ್ತುವು, ಶ್ರೇಷ್ಠವಾದ ಸ್ಥಾನ ನೀನೇ ಆಗುವಿ,
ಯೆಲೇ ಅನಂತರೂಪನೇ, ನಿನ್ನಿಂದಲೇ ಈಜಗತ್ತು ವಿಸ್ತರಿಸ
ಲ್ಪಟ್ಟಿತು.

೩೯. ವಾಯುವು, ಅಗ್ನಿಯು, ಯಮನು, ವರುಣನು,
ಚಂದ್ರನು, ಪ್ರಜಾಪತಿಯು, ಬ್ರಹ್ಮದೇವನು, ನೀನೇ.
ಅಂಥಾ ನಿನಗೆ ನಮಸ್ಕಾರ ನಾವಿರನಮಸ್ಕಾರ, ಮತ್ತು ಮ
ತ್ತು ನಿನಗೆ ನನುಷ್ಕಾರ ನಮಸ್ಕಾರ.

೪೦. ಯೆಲೇ ಸರ್ವನೇ, ಮುಂದುಗಡೆಯಲ್ಲಿಯೂ, ಹಿಂ
ದುಗಡೆಯಲ್ಲಿಯೂ, ಮತ್ತು ಯೆಲ್ಲಾಕಡೆಯಲ್ಲಿಯೂ, ನಿನ
ಗೆ ನಮಸ್ಕಾರ, ನಿನಗೆ ನಮಸ್ಕಾರ. ಅಪಾರವಾದ ಶಕ್ತಿಯು,
ಅಪಾರವಾದ ಪರಾಕ್ರಮವೂ ಉಳ್ಳವಥಾ ನೀನು, ಸರ್ವವ
ನ್ನು ವ್ಯಾಪಿಸಿಕೊಂಡು ಇದ್ದಿಯ್ಯಾದಕಾರಣ ಸರ್ವನಾಗಿದ್ದಿ.

೪೧. ಸ್ನೇಹಿತನೆಂದು ತಿಳಿದು ಬಲಾತ್ಕಾರವಾಗಿ ಯೆಲೇಕೃ
ಷ್ಣನೇ, ಯೆಲೇ ಯಾದವನೇ, ಯೆಲೇ ಸ್ನೇಹಿತನೇ ಯೆಂ
ದು ನಿನ್ನ ಮಹಾಮಹಿಮೆಯನ್ನು ಅರಿಯದ ನನ್ನಿಂದ ಮರ
ತಾದರೂ ಸಲಿಗೆಯಿಂದಲಾದರೂ ಯಾವದು ನುಡಿಯಲ್ಪ
ಟ್ಟಿತೋ.

೪೨. ಮತ್ತು ಹಾಸ್ಯಕ್ಕಾಗಿ ಅವಮಾನ ಹೊಂದಿರುವಿ,
ಆಟದಲ್ಲಿ, ಮಲಗುವಲ್ಲಿ, ಕುಳಿತಿರುವಲ್ಲಿ, ಭೋಜನದಲ್ಲಿಯೂ
ಅಥವಾ ಯೇಕವಾಗಿ ಕಣ್ಣೆದುರಿಗೆ [ನನ್ನಿಂದ ಮಾಡಲ್ಪಟ್ಟ
ದ್ದು] ಯಾವದೂ ಆ ಯೆಣಿಸಕೂಡದ ತಪ್ಪನ್ನು ಯೆಲೇ
ಅಚ್ಯುತನೇ, ಕ್ಷಮಿಸಬೇಕೆಂದು ನಾನು ನಿನ್ನನ್ನು [ಬೇಡಿ
ಕೊಳ್ಳುತ್ತೇನೆ.]

೪೩. ಸ್ಥಾವರ ಜಂಗಮಾತ್ಮಕವಾದ ಈಜಗತ್ತಿಗೆ ನೀನು ತಂ
ದೆಯಾಗಿದ್ದೀ, ಮತ್ತು ಈಲೋಕಕ್ಕೆ ನೀನೇ ಪೂಜ್ಯನು,
ದೊಡ್ಡಗುರುವು, ಈ ಮೂರು ಲೋಕದಲ್ಲಿಯೂ ನಿನಗೆ ಸರ
ಯಾದವನು ಬೇಕೊಬ್ಬನು ಇಲ್ಲದೆ ಇರುವಲ್ಲಿ ಹೆಚ್ಚಾದವನು
ಯೆಲ್ಲಿರುವನು ಯೆಲೇ ಸಮಾನವಿಲ್ಲದ ಮಹಿಮೆಯುಳ್ಳವನೇ

೪೪. ಆದದರಿಂದ ನಾನು ನನ್ನ ಶರೀರವನ್ನು [ನೆಲದಮೇ
ಲೆ] ಜಾಚಿ ನಮಸ್ಕರಿಸಿ, ಸ್ತೋತ್ರಕ್ಕೆ ತಕ್ಕಕರ್ತನಾದ ನಿ
ನ್ನನ್ನು ಪ್ರಸನ್ನನಾಗ ಬೇಡಿಕೊಳ್ಳುತ್ತೇನೆ, ಯೆಲೇ ದೇವಾ,
ಮಗನಿಗೆ ತಂದೆಯಹಾಗೆ, ಸ್ನೇಹಿತನಿಗೆ ಸ್ನೇಹಿತನಹಾಗೆ, ಪ್ರಿ
ಯನಿಗೆ ಪ್ರಿಯನಹಾಗೆ ತಾಳ್ಮತಕ್ಕವನಾಗುವಿ.

ENGLISH.

38Thou art before all Gods, the ancient *Pŏŏrŏŏsh*, and the supreme supporter of the universe! Thou knowest all things, and art worthy to be known; thou art the supreme mansion, and by thee, O infinite form! the universe was spread abroad. 39Thou art *Vāyoo* the God of wind, *Agnee* the God of fire, *Văroon* the God of oceans, *Sasanka* the moon, *Prājāpatee* the God of nations, and *Prăpĕētāmaha* the mighty ancestor. Reverence! Reverence be unto thee a thousand times repeated! Again and again Reverence! Reverence be unto thee!

40Reverence be unto thee before and behind! Reverence be unto thee, on all sides, O thou who art all in all. Infinite is thy power and thy glory! Thou includest all things, wherefore thou art all things! 41Having regarded thee as my friend, I forcibly called thee *Krishna, Vādăva*, Friend! but, alas! I was ignorant of this thy greatness, because I was blinded by my affection and presumption.

42Thou hast, at times, also in sport been treated ill by me; in thy recreations, in thy bed, on thy chair and at thy meals; in private and in public; for which, O Being inconceivable! I humbly crave thy forgiveness.

43Thou art the father of all things animate and inanimate; thou art the sage instructor of the whole, worthy to be adored! There is none like unto thee; where then, in the three worlds, is there one above thee?

44Wherefore I bow down; and, with my body prostrate upon the ground, crave thy mercy, Lord! worthy to be adored; for thou shouldst bear with me, even as a father with his son, a friend with his friend, a lover with his beloved.

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SANSCRIT.

೪೫. ಅದೃಷ್ಟಪೂರ್ವಂ ಹೃಷಿತೋಸ್ಮಿ ದೃಷ್ಟ್ವಾಭ ಯೇನಚ ಪ್ರವ್ಯಥಿತಂ ಮನೋ ಮೇ। ತದೇವಮೇದರ್ಶಯ ದೇವರೂಪಂ ಪ್ರಸೀದದೇವೇಶಜಗನ್ನಿವಾಸ॥

೪೬. ಕಿರೀಟಿನಂಗದಿನಂಚಕ್ರಹಸ್ತಮಿಚ್ಛಾಮಿತ್ವಾಂ ದ್ರಷ್ಟುಮಹಂತಥೈವ। ತೇನೈವರೂಪೇಣಚತುರ್ಭುಜೇನಸಹಸ್ರಬಾಹೋಭವವಿಶ್ವಮೂರ್ತೇ॥

ಶ್ರೀಭಗವಾನುವಾಚ.

೪೭. ಮಯಾಪ್ರಸನ್ನೇನತವಾರ್ಜುನೇದಂರೂಪಂಪರಂದರ್ಶಿತಮಾತ್ಮಯೋಗಾತ್। ತೇಜೋಮಯಂ ವಿಶ್ವಮನಂತಮಾದ್ಯಂಯನ್ಮೇತ್ವದನ್ಯೇನನದೃಷ್ಟಪೂರ್ವಂ॥

೪೮. ನವೇದ ಯಜ್ಞಾಧ್ಯಯನೈರ್ನದಾನೈರ್ನಚ ಕ್ರಿಯಾಭಿರ್ನತಪೋಭಿರುಗ್ರೈಃ। ಏವಂರೂಪಃ ಶಕ್ಯ ಅಹಂನೃಲೋಕೇದ್ರಷ್ಟುಂತ್ವದನ್ಯೇನಕುರುಪ್ರವೀರ॥

೪೯. ಮಾತೇವ್ಯಥಾಮಾಚವಿಮೂಢಭಾವೋ ದೃಷ್ಟ್ವಾರೂಪಂಘೋರಮಿದೃಙ್ಮಮೇದಂ। ವ್ಯಪೇತಭೀಃಪ್ರೀತಮನಾಃಪುನಸ್ತ್ವಂತದೇವಮೇರೂಪಮಿದಂಪ್ರಪಶ್ಯ॥

ಸಂಜಯ ಉವಾಚ.

೫೦. ಇತ್ಯರ್ಜುನಂ ವಾಸುದೇವಸ್ತಥೋಕ್ತ್ವಾ ಸ್ವಕಂರೂಪಂ ದರ್ಶಯಾಮಾಸಭೂಯಃ। ಆಶ್ವಾಸಯಾಮಾಸಚಭೀತ ಮೇನಂ ಭೂತ್ವಾಪುನಸ್ಸೌಮ್ಯವಪುರ್ಮಹಾತ್ಮಾ॥

CANARESE.

೪೫. ಯೆಂದೂ ನೋಡದಂಥಾದ್ದನ್ನು ನೋಡಿ ಸಂತೋಷಿಸುತ್ತಿದ್ದೇನೆ. ಆದರೆ ನನ್ನ ಮನಸ್ಸು ಭಯದಿಂದ ವ್ಯಥೆಪಡುತ್ತದೆ. ಆದಕಾರಣ ಮೊದಲಿನ ಆ ಕೃಷ್ಣರೂಪವನ್ನೇ ನನಗೆ ತೋರಿಸಿ ಪ್ರಸನ್ನನಾಗು ದೇವದೇವನೇ, ಜಗನ್ನಿವಾಸನೇ.

೪೬. ಕಿರೀಟವುಳ್ಳ, ಗದೆಯುಳ್ಳ, ಚಕ್ರಹಸ್ತನಾದ, ನಿನ್ನನ್ನು ನಾನು ನೋಡಲಿಚ್ಛಿಸುತ್ತೇನೆ. ಹಾಗೆಯೇ ಸಹಸ್ರ ಭುಜನೇ, ವಿಶ್ವಮೂರ್ತಿಯೇ, ಆ ನಾಲ್ಕು ಭುಜಗಳುಳ್ಳ ಆ ರೂಪದಿಂದಲೇ ಪ್ರತ್ಯಕ್ಷ ಇರುವಷ್ಟಾಗು.

ಭಗವದ್ವಾಕ್ಯ.

೪೭. ಯೆಲೇ ಅರ್ಜುನನೇ, ಪ್ರಸನ್ನನಾದ ನನ್ನಿಂದ ಈ ಶ್ರೇಷ್ಠವಾದ ವಿಶ್ವರೂಪವು ಯಾವ ನನ್ನ ಸಾಮರ್ಥ್ಯದಿಂದ ನಿನಗೆ ತೋರಿಸಲ್ಪಟ್ಟಿತೋ ಅಂಥಾ ನನ್ನ ತೇಜೋಮಯವಾದ ವಿಶ್ವರೂಪವೂ, ಅನಂತರೂಪವೂ, ಆದಿರೂಪವೂ, ಇದು ನಿನ್ನಹೊರ್ತು ಅನ್ಯನಿಂದ ಮೊದಲು ಯೆಂದು ನೋಡಲ್ಪಟ್ಟದಲ್ಲವು.

೪೮. ಯೆಲೇ ಕುರುಶ್ರೇಷ್ಠನೇ, ಈ ಮನುಷ್ಯಲೋಕದಲ್ಲಿ ಇಂಥಾ ರೂಪವುಳ್ಳ ನಾನು ನಿನ್ನಹೊರ್ತು ಬೇರೊಬ್ಬನಿಂದ ಕಾಣುವದಕ್ಕೆ ವೇಡೋಕ್ತಯಜ್ಞದಿಂದಲು, ವೇದವೋದುವದರಿಂದ, ದಾನಗಳಿಂದ, ಕ್ರಿಯೆಗಳಿಂದ, ಮತ್ತು ಉಗ್ರವಾದ ತಪಸ್ಸುಗಳಿಂದಲಾಗಲಿ ಶಕ್ಯನಲ್ಲವು.

೪೯. ಈ ನನ್ನ ಅಘೋರವಾದ ರೂಪವನ್ನು ನೋಡಿ ನಿನಗೆ ವ್ಯಥೆಬೇಡ, ಮೂಢಭಾವನಾ ಆಗಬೇಡ, ಭಯವಿಲ್ಲದೆ ಸಂತೋಷಚಿತ್ತನಾಗಿ ಆ ನನ್ನ ಮೊದಲಿನ ಈ ರೂಪವನ್ನೇ ತಿರಿಗಿ ಚನ್ನಾಗಿ ನೋಡು.

ಸಂಜಯ ವಾಕ್ಯ.

೫೦. ಸರ್ವೇಶ್ವರನಾದ ವಾಸುದೇವನು ಈ ಪ್ರಕಾರ ಅರ್ಜುನನಿಗೆ ಹಾಗೆಯೇ ಹೇಳಿ, ಸ್ವಂತ ರೂಪವನ್ನು ಪುನಹಾ ತೋರಿಸಿದನು. ಕಾಂತಮೂರ್ತಿಯಾಗಿ ಮಹಾತ್ಮನು ಭಯಪಟ್ಟ ಇವನನ್ನು ತಿರಿಗಿ ಸಮಾಧಾನ ಪಡಿಸಿದನು.

ENGLISH.

45I am well pleased with having beheld things before never seen; yet my mind is overwhelmed with awful fear. Have mercy, then, O heavenly Lord! O mansion of the universe! And shew me thy celestial form. 46I wish to behold thee with the diadem on thy head, and thy hands armed with club and *Chakra*; assume then, O God of thousand arms, image of the universe, thy four-armed form.

KRISHNA.

47Well pleased, O *Arjoon*, I have shewn thee, by my divine power, this my supreme form, the universe in all its glory, infinite and eternal, which was never seen by any one except thyself; 48for no one, O valiant *Kooroo!* in the three worlds, except thyself, can such a sight of me obtain; nor by the *Veds*, nor sacrifices, nor profound study; nor by charitable gifts, nor by deeds, nor by the most severe mortfications of the flesh. 49Having beholden my form, thus awful, be not disturbed, nor let thy faculties be confounded. When thou art relieved from thy fears, and thy mind is restored to peace, then behold this my wondrous form again.

SANJAY.

50The son of *Vāsoodev* having thus spoken unto *Arjoon*, shewed him again his natural form; and having re-assumed his milder shape, he presently asswaged the fears of the affrighted *Arjoon*.

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SANSCRIT.

ಅರ್ಜುನ ಉವಾಚ.

೫೧. ದೃಷ್ಟ್ವೇದಂಮಾನುಷಂರೂಪಂತವಸೌಮ್ಯಂಜನಾರ್ದನ। ಇದಾನೀಮಸ್ಮಿಸಂವೃತ್ತಃಸಚೇತಾಃಪ್ರಕೃತಿಂಗತಃ॥

ಶ್ರೀಭಗವಾನುವಾಚ.

೫೨. ಸುದುರ್ದರ್ಶಮಿದಂರೂಪಂದೃಷ್ಟವಾನಸಿಯನ್ಮಮ। ದೇವಾಅಪ್ಯಸ್ಯರೂಪಸ್ಯನಿತ್ಯಂದರ್ಶನಕಾಂಕ್ಷಿಣಃ॥

೫೩. ನಾಹಂವೇದೈರ್ನತಪಸಾನದಾನೇನನಚೇಜ್ಯಯಾ। ಶಕ್ಯಏವಂವಿಧೋದ್ರಷ್ಟುಂದೃಷ್ಟವಾನಸಿಮಾಂಯಥಾ॥

೫೪. ಭಕ್ತ್ಯಾತ್ವನನ್ಯಯಾಶಕ್ಯಅಹಮೇವಂವಿಧೋರ್ಜುನ। ಜ್ಞಾತುಂದ್ರಷ್ಟುಂಚತತ್ತ್ವೇನಪ್ರವೇಷ್ಟುಂಚಪರಂತಪ॥

೫೫. ಮತ್ಕರ್ಮಕೃನ್ಮತ್ಪರಮೋ ಮದ್ಭಕ್ತಸ್ಸಂಗವರ್ಜಿತಃ। ನಿರ್ವೈರಸರ್ವಭೂತೇಷು ಯಸ್ಸಮಾಮೇತಿಪಾಂಡವ॥

CANARESE.

ಅರ್ಜುನ ವಾಕ್ಯ.

೫೧. ಯೆಲೇ ಜನಾರ್ದನನೇ, ಈನಿನ್ನ ಕಾಂತವಾದ ಮನುಷ್ಯ ಭಾವವುಳ್ಳ ರೂಪವನ್ನು ಕಂಡು ಈಗಲು ಹೊಸದಾಗಿ ಹುಟ್ಟಿದವನಾದೆನು ಮತ್ತು ಸ್ಥಿರಮನಸ್ಸುಳ್ಳವನಾಗಿ ಮೊದಲಿನ ಸ್ವಭಾವವನ್ನು ಹೊಂದಿದೆನು.

ಭಗವದ್ವಾಕ್ಯ.

೫೨. ಈ ನನ್ನ ಸುಲಭವಾಗಿ ಕಾಣಲಶಕ್ಯವಾದ ರೂಪವನ್ನು ನೀನು ಕಂಡವನಾದಿ, ದೇವತೆಗಳಾದಾಗ್ಯೂ ನಿತ್ಯವೂ ಈ ರೂಪದ ದರ್ಶನವನ್ನು ಅಪೇಕ್ಷಿಸುವರು.

೫೩. ವೇದಗಳಿಂದಲಾ, ತಪಸ್ಸಿನಿಂದಲಾ, ದಾನದಿಂದಲಾ, ಯಜ್ಞದಿಂದಲಾ, ಕಾಣಲಶಕ್ಯವಾದ ಮಹಿಮೆಯುಳ್ಳವನು ನಾನು, ನೀನು ನನ್ನನ್ನು ನೋಡಿದಹಾಗೆ ಯಾರೂ ನೋಡಲಾರರು.

೫೪. ಯೆಲೇ ಅರ್ಜುನನೇ, ಇಂಥಾ ಮಹಿಮೆಯುಳ್ಳ ನಾನು ಬೇರೊಂದು ಕಡೆಗೆ ತಿರುಗದ ಭಕ್ತಿಯಿಂದ ತಿಳಿಯುವದಕ್ಕಾ, ನೋಡುವದಕ್ಕಾ, ನಿಶ್ಚಯವಾಗಿ ಪ್ರವೇಶಿಸುವದಕ್ಕಾ, ಸಾಧ್ಯನಾಗಿದ್ದೇನೆ, ಯೆಲೇ ಶತ್ರುಹರನೇ.

೫೫. ಯೆಲೇ ಪಾಂಡವನೇ, ಯಾವಾತನು ನನ್ನನ್ನೇ ಪರವಸ್ತುವೆಂದು ತಿಳಿದವನಾಗಿ, ನನಗೆ ಪ್ರಿಯವಾದ ಕ್ರಿಯೆಗಳನ್ನು ಮಾಡುವನೋ, ಯೆಲ್ಲಾ ಲೌಕಿಕಗಳಿಂದ ಬಿಡಲ್ಪಟ್ಟವನಾಗಿ ನನ್ನ ಭಕ್ತನಾಗುವನೋ, ಮತ್ತು ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳಲ್ಲಿಯೂ ವೈರವಿಲ್ಲದೇ ಇರುವನೋ ಅಂಥಾತನು ನನ್ನನ್ನೇ ಕೇರುವನು.

ENGLISH.

ARJOON.

51Having beheld thy placid human shape, I am again collected; my mind is no more disturbed, and I am once more returned to my natural state.

KRISHNA.

52Thou hast beholden this my marvellous shape, so very difficult to be seen, which even the *Dews* are constantly anxious to behold. 53But I am not to be seen, as thou hast seen me, even by the assistance of the *Vēds*, by mortifications, by sacrifices, by charitable gifts; 54but I am to be seen, to be known in truth, and to be obtained by means of that worship which is offered up to me alone; 55and he goeth unto me whose works are done for me; who esteemeth me supreme; who is my servant only; who hath abandoned all consequences, and who liveth amongst all men without hatred.

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LECTURE XII.

OF SERVING THE DEITY IN HIS VISIBLE AND INVISIBLE FORMS.

ಹನ್ನೆರಡನೇ ಅಧ್ಯಾಯ.

SANSCRIT.

ಅರ್ಜುನ ಉವಾಚ.

೧. ಏವಂಸತತಯುಕ್ತಾಯೇಭಕ್ತಾಸ್ತ್ವಾಂ ಪರ್ಯುಪಾಸತೇ। ಯೇಚಾಪ್ಯಕ್ಷರಮವ್ಯಕ್ತಂ ತೇಷಾಂಕೆಯೋಗವಿತ್ತಮಾಃ॥

ಶ್ರೀಭಗವಾನುವಾಚ.

೨. ಮಯ್ಯಾವೇಶ್ಯಮನೋಯೇಮಾಂ ನಿತ್ಯಯುಕ್ತಾಉಪಾಸತೆ। ಶ್ರದ್ಧಯಾಪರಯೋಪೇತಾಸ್ತೇಮೇಯುಕ್ತತಮಾಮತಾಃ॥

೩. ಯೇತ್ವಕ್ಷರಮನಿರ್ದೇಶ್ಯಮವ್ಯಕ್ತಂ ಪರ್ಯುಪಾಸತೆ। ಸರ್ವತ್ರಗಮಚಿಂತ್ಯಂಚ ಕೂಟಸ್ಥಮಚಲಂಧ್ರುವಂ॥

೪. ಸನ್ನಿಯಮ್ಯೇಂದ್ರಿಯಗ್ರಾಮಂ ಸರ್ವತ್ರಸಮಬುದ್ಧಯಃ। ತೇಪ್ರಾಪ್ನುವಂತಿ ಮಾಮೇವಸರ್ವಭೂತಹಿತೇರತಾಃ॥

೫. ಕ್ಲೇಶೋಧಿಕತರಸ್ತೇಷಾ ಮವ್ಯಕ್ತಾಸಕ್ತಚೇತಸಾಂ। ಅವ್ಯಕ್ತಾಹಿಗತಿರ್ದುಃಖಂದೇಹವದ್ಭಿರವಾಪ್ಯತೇ॥

CANARESE.

ಅರ್ಜುನ ವಾಕ್ಯ.

೧. ಈಪ್ರಕಾರವಾಗಿ ನಿರಂತರ ಯುಕ್ತರಾದ ಯಾವ ಭಕ್ತರು ನಿನ್ನನ್ನು ಉಪಾಸನೆಮಾಡುತ್ತಾಕಿಯೋ, ಮತ್ತು ನಾಶವಿಲ್ಲದವನು ಕಾಣಲ್ಪಡದವನು ಯೆಂಬವರು ಯಾರೋ, ಅವರೊಳಗೆ ಯೋಗವನ್ನು ಹೆಚ್ಚಾಗಿ ಬಲ್ಲವರ್ಯಾರು.

ಭಗವದ್ವಾಕ್ಯ.

೨. ಮನಸ್ಸನ್ನು ನನ್ನಲ್ಲಿ ಪ್ರವೇಶಮಾಡಿಸಿ ಶ್ರೇಷ್ಠವಾದ ವಿಶ್ವಾಸದೊಡನೆಕೂಡಿದವರಾಗಿ ಯಾವಾಗಲೂ ಭಕ್ತಿಯುಳ್ಳವರಾಗಿ ನನ್ನನ್ನು ಯಾರು ಭಜಿಸುವರೋ, ಅವರು ನನಗೆ ವಿಹಿತರು ಸಮ್ಮತರು.

೩. ಮತ್ತು ನಾಶವಿಲ್ಲದೆ, ತೋರಿಸಕೂಡದೆ, ಕಾಣಕೂಡದೆ, ಯೆಲ್ಲಾಕಡೆ ಇರುವಂಥಾ ಧ್ಯಾನಿಸಕೂಡದೆ, ಯೆಲ್ಲಾಕ್ಕೂ ಮೇಲಾಗಿಯೂ ಜಲಿಸದೆ ಯೆಂದಿಗಲೂ ಇರುವಂಥಾದ್ದನ್ನು ಯಾರು ಉಪಾಸನೆ ಮಾಡುತ್ತಾರೋ,

೪. ಮತ್ತು ಇಂದ್ರಿಯಗ್ರಾಮವನ್ನು ಚನ್ನಾಗಿ ಸ್ವಾಧೀನಮಾಡಿಕೊಂಡು ಯೆಲ್ಲಾದರಲ್ಲಿಯೂ ಸಮಬುದ್ಧಿಯುಳ್ಳವರಾಗಿ ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳಿಗೂ ಮೇಲೆಣಿಸುವದರಲ್ಲಿಯೇ ಆಸಕ್ತಿಯುಳ್ಳವರು ಯಾರೋ ಅವರು ನನ್ನನ್ನೇ ಹೊಂದುವರು.

೫. ಆದರೆ ಕಾಣಬಾರದವಸ್ತುವಿನಲ್ಲಿ ಹಗಲಿದ ಮನಸ್ಸುಳ್ಳ ಅವರಿಗೆ ಬಹಳ ಹೆಚ್ಚಾದ ಕಷ್ಟವು ಉಂಟಾಗುವದು, ದೇಹಧಾರಿಗಳಿಂದ ಕಾಣಕೂಡದ ಮಾರ್ಗವು ದುಃಖಪಡಿಸುವದಲ್ಲವೆ.

ENGLISH.

ARJOON.

[1]Of those thy servants who are always thus employed, which know their duty best? those who worship thee as thou now art; or those who serve thee in thy invisible and incorruptible nature?

KRISHNA.

[2]Those who having placed their minds in me, serve me with constant zeal, and are endued with steady faith, are esteemed the best devoted.

[3&4]They too who, delighting in the welfare of all nature, serve me in my incorruptible, ineffable, and invisible form; omnipresent, incomprehensible, standing on high, fixed and immoveable, with subdued passions and understandings, the same in all things, shall also come unto me.

[5]Those whose minds are attached to my invisible nature have the greater labour to encounter; because an invisible path is difficult to be found by corporeal beings.

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SANSCRIT.

೬. ಯೇತುಸರ್ವಾಣಿಕರ್ಮಾಣಿಮಯಿ ಸನ್ಯಸ್ಯಮತ್ಪರಾಃ। ಅನನ್ಯೇನೈವಯೋಗೇನಮಾಂಧ್ಯಾಯಂತಉಪಾಸತೇ॥

೭. ತೇಷಾಮಹಂಸಮುದ್ಧರ್ತಾ ಮೃತ್ಯು ಸಂಸಾರ ಸಾಗರಾತ್। ಭವಾಮಿ ನಚಿರಾತ್ಪಾರ್ಥ ಮಯ್ಯಾವೇಶಿತಚೇತಸಾಂ॥

೮. ಮಯ್ಯೇವ ಮನಆಧತ್ಸ್ವ ಮಯಿ ಬುದ್ಧಿಂನಿವೇಶಯ। ನಿವಸಿಷ್ಯಸಿಮಯ್ಯೇವಅತಉರ್ಧ್ವಂನಸಂಶಯಃ॥

೯. ಅಥಚಿತ್ತಂಸಮಾಧಾತುಂ ನಶಕ್ನೋಷಿಮಯಿಸ್ಥಿರಂ। ಅಭ್ಯಾಸಯೋಗೇನತತೋ ಮಾಮಿಚ್ಛಾಪ್ತುಂಧನಂಜಯ॥

೧೦. ಅಭ್ಯಾಸೇಪ್ಯಸಮರ್ಥೋಸಿಮತ್ಕರ್ಮಪರಮೋಭವ। ಮದರ್ಥಮಪಿಕರ್ಮಾಣಿಕುರ್ವನ್ಸಿದ್ಧಿಮವಾಪ್ಸ್ಯಸಿ॥

೧೧. ಅಥೈತದಪ್ಯಶಕ್ತೋಸಿ ಕರ್ತುಂಮದ್ಯೋಗಮಾಶ್ರಿತಃ। ಸರ್ವಕರ್ಮಫಲತ್ಯಾಗಂತತಃಕುರುಯತಾತ್ಮವಾನ್॥

೧೨. ಶ್ರೇಯೋಹಿಜ್ಞಾನ ಮಭ್ಯಾಸಾತ್ಜ್ಞಾನಾದ್ಧ್ಯಾನಂವಿಶಿಷ್ಯತೇ। ಧ್ಯಾನಾತ್ಕರ್ಮ ಫಲತ್ಯಾಗಸ್ತ್ಯಾಗಾಚ್ಛಾಂತಿರನಂತರಂ॥

೧೩. ಅದ್ವೇಷ್ಟಾ ಸರ್ವಭೂತಾನಾಂ ಮೈತ್ರಃಕರುಣಏವಚ। ನಿರ್ಮಮೋನಿರಹಂಕಾರಸ್ಸಮದುಃಖಸುಖಃಕ್ಷಮೀ॥

೧೪. ಸಂತುಷ್ಟಸ್ಸತತಂಯೋಗೀಯತಾತ್ಮಾದೃಢನಿಶ್ಚಯಃ। ಮಯ್ಯರ್ಪಿತಮನೋಬುದ್ಧಿರ್ಯೋಮದ್ಭಕ್ತಸ್ಸಮೇಪ್ರಿಯಃ॥

CANARESE.

೬. ಆದರೆಂದ ಯೆಲ್ಲಾ ಕ್ರಿಯೆಗಳನ್ನು ನನ್ನಲ್ಲಿಯೇ ತೀರಿಸಿ ನನ್ನವರಾಗಿ ಭೇರೊಂದನ್ನು ಯೆಣಿಸದ ಭಕ್ತಿಯೋಗದಿಂದ ನನ್ನನ್ನು ಧ್ಯಾನಿಸುವರಾಗಿ ಉಪಾಸನೆ ಮಾಡುವವರು ಯಾರೋ,

೭. ಅಂಥ ನನ್ನಲ್ಲಿ ಪ್ರವೇಶಿಸಲ್ಪಟ್ಟ ಮನಸ್ಸುಳ್ಳವರಿಗೆ ನಾನು ಮೃತ್ಯು ಸಂಸಾರ ಸಮುದ್ರದಿಂದ ಜಾಸ್ತಿಯಾಗಿ ಚನ್ನಾಗಿ ಯೆತ್ತುವವನು, ಯೆಲೇ ಪಾರ್ಥನೇ.

೮. ನನ್ನಲ್ಲಿಯೇ ಮನಸ್ಸನ್ನು ನಿಲ್ಲಿಸು, ನನ್ನಲ್ಲಿಯೇ ಬುದ್ಧಿಯನ್ನು ಹೊಗಿಸು, ಇದರಮೇಲೆ ಸಂಶಯವಿಲ್ಲ, ನನ್ನಲ್ಲಿಯೇ ಇರುವಿ,

೯. ಹಾಗೆ ಚಿತ್ತವನ್ನು ನನ್ನಲ್ಲಿ ಸ್ಥಿರವಾಗಿ ಸಮಾಧಾನ ಪಡಿಸುವದಕ್ಕೆ ಶಕ್ತಿಯಿಲ್ಲದವನಾಗುವಿ. ಯೆಲೇ ಅರ್ಜುನನೇ, ಅಭ್ಯಾಸಯೋಗದಿಂದ ನನ್ನನ್ನು ಹೇರುವದಕ್ಕೆ ಇಷ್ಟೈಸು.

೧೦. ಅಭ್ಯಾಸಿಸುವದರಲ್ಲಿ ಸಮರ್ಥನಾಗದೆ ಇರುವಿ ಆದರೆ ನನ್ನ ಕ್ರಿಯೆಗಳೇ ಶ್ರೇಷ್ಠವೆಂದು ಯೆಣಿಸುವವನಾಗು, ಹಾಗೆಯೇ ನನಗೋಸ್ಕರವಾದರೂ ಕರ್ಮಗಳನ್ನು ಮಾಡಿ ಮೋಕ್ಷಸಿದ್ಧಿಯನ್ನು ಹೊಂದುವಿ.

೧೧. ಅದನ್ನಾದರೂ ಮಾಡುವದಕ್ಕೆ ಅಶಕ್ತನಾಗುವಿ ಆದರೆ ನನ್ನ ಭಕ್ತಿಯೋಗವನ್ನು ಹೊಂದಿ ದೈನ್ಯ ಮನಸ್ಸುಳ್ಳವನಾಗಿ ಯೆಲ್ಲಾ ಕರ್ಮ ಫಲಗಳನ್ನು ಬಿಟ್ಟುಬಿಡು.

೧೨. ಬರೀಅಭ್ಯಾಸಕ್ಕಿಂತ ಜ್ಞಾನದೊಡ್ಡದು, ಜ್ಞಾನಕ್ಕಿಂತ ಧ್ಯಾನವು ವಿಶೇಷವು, ಧ್ಯಾನಕ್ಕಿಂತಲು ಕರ್ಮ ಫಲತ್ಯಾಗ ಹೆಚ್ಚು, ಅನಂತರದಲ್ಲಿ ಆ ತ್ಯಾಗದಿಂದ ಕಾಂತಿಯು.

೧೩. ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳಲ್ಲಿಯೂ ದ್ವೇಷವಿಲ್ಲದವನು, ಕರುಣಿಯು, ಸ್ನೇಹಭಾವವುಳ್ಳವನು, ಅಹಂಕಾರ ಮಮಕಾರ ವಿಲ್ಲದವನು, ಸುಖದುಃಖಗಳು ಸಮವಾದವನು, ಕ್ಷಾಂತಿಯುಳ್ಳವನು,

೧೪. ಯಾವಾಗಲೂ ಸಂತೋಷವುಳ್ಳವನು, ಯೋಗಿಯು, ಸ್ವಾಧೀನವಾದ ಮನಸ್ಸು, ಧೃಢವಾದ ನಿಶ್ಚಯವೂ ವುಳ್ಳವನು, ನನ್ನಲ್ಲಿಯೇ ಅರ್ಪಿಸಲ್ಪಟ್ಟ ಚಿತ್ತವೂ ಬುದ್ಧಿಯೂವುಳ್ಳವನು, ಯಾವನೋ ಅವನೇ ನನ್ನ ಭಕ್ತನು, ನನಗೆ ಪ್ರಿಯನು.

ENGLISH.

6They also who, preferring me, leave all works for me, and, free from the worship of all others, contemplate and serve me alone,

7 I presently raise them up from the ocean of this region of mortality, whose minds are thus attached to me. 8Place then thy heart on me, and penetrate me with thy understanding, and thou shalt, without doubt, hereafter enter unto me.

9But if thou shouldst be unable, at once, steadfastly to fix thy mind on me, endeavour to find me by means of constant practice.

10If after practice thou art still unable, follow me in my works supreme; for by performing works for me, thou shalt attain perfection.

11But shouldst thou find thyself unequal to this task, put thy trust in me alone, be of humble spirit, and forsake the fruit of every action.

12Knowledge is better than practice, meditation is distinguished from knowledge, forsaking the fruit of action from meditation, for happiness hereafter is derived from such forsaking.

13&14 He my servant is dear unto me, who is free from enmity, the friend of all nature, merciful, exempt from pride and selfishness, the same in pain & pleasure, patient of wrongs, contented, constantly devout, of subdued passions, and firm resolves, and whose mind and understanding are fixed on me alone.

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SANSCRIT.

೧೫. ಯಸ್ಮಾನ್ನೋದ್ವಿಜತೇಲೋಕೋ ಲೋಕಾನ್ನೋದ್ವಿಜತೇಚಯಃ। ಹರ್ಷಾಮರ್ಷಭಯೋದ್ವೇಗೈರ್ಮುಕ್ತೋಯಸ್ಸಚ ಮೇಪ್ರಿಯಃ॥

೧೬. ಅನಪೇಕ್ಷ ಶುಚಿರ್ದಕ್ಷ ಉದಾಸೀನೋಗತವ್ಯಥಃ। ಸರ್ವಾರಂಭ ಪರಿತ್ಯಾಗೀ ಯೋಮದ್ಭಕ್ತಸ್ಸಮೇಪ್ರಿಯಃ॥

೧೭. ಯೋನಹೃಷ್ಯತಿನದ್ವೇಷ್ಟಿನಶೋಚತಿ ನಕಾಂಕ್ಷತಿ। ಶುಭಾಶುಭ ಪರಿತ್ಯಾಗೀ ಭಕ್ತಿಮಾನ್ಯಸ್ಸಮೇಪ್ರಿಯಃ॥

೧೮. ಸಮಶ್ಚಶತ್ರೌಚ ಮಿತ್ರೇಚ ತಥಾ ಮಾನಾವಮಾನಯೋಃ। ಶೀತೋಷ್ಣ ಸುಖ ದುಃಖೇಷುಸಮಸ್ಸಂಗವಿವರ್ಜಿತಃ॥

೧೯. ತುಲ್ಯನಿಂದಾಸ್ತುತಿರ್ಮೌನೀ ಸಂತುಷ್ಟೋಯೇನಕೇನಚಿತ್। ಅನಿಕೇತಸ್ಥಿರಮತಿರ್ಭಕ್ತಿಮಾನ್ಮೇಪ್ರಿಯೋನರಃ॥

೨೦. ಯೇತುಧರ್ಮ್ಯಾಮೃತಮಿದಂಯಥೋಕ್ತಂ ಪರ್ಯುಪಾಸತೆ। ಶ್ರದ್ಧಧಾನಾಮತ್ಪರಮಾಭಕ್ತಾಸ್ತೇತೀವಮೇಪ್ರಿಯಾಃ॥

CANARESE.

೧೫. ಯಾವಾತನ ದೆಸೆಯಿಂದ ಜನವು ಭಯಪಡದೋ ಜನದದೆಸೆಯಿಂದ ಯಾವಾತನು ಭಯಪಡನೋ ಮತ್ತು ಸಂತೋಷ, ಕೋಪ, ಭಯ, ಇವಗಳ ಹೆಜ್ಜೆ ಕೆಗಳ್ಕಿಂದ ಬಿಡಲ್ಪಟ್ಟಿರುವನು ಯಾವನೋ ಆತನೇ ನನ್ನ ಪ್ರಿಯನು.

೧೬. ಅಪೇಕ್ಷೆಯಿಲ್ಲದವನು, ಶುಚಿಯುಳ್ಳವನು, ಸಮರ್ಥನು, ಪಕ್ಷಪಾತಯಿಲ್ಲದವನು, ವ್ಯಥೆಯಿಲ್ಲದವನು, ಯೆಲ್ಲಾ ಪ್ರಾರಂಭಗಳನ್ನು ಬಿಟ್ಟುಬಿಡುವವನು, ಯಾವನೋ ಆತನೇ ನಷ್ಠ ಭಕ್ತನು ನನಗೆ ಪ್ರಿಯನು.

೧೭. ಯಾವಾತನು ಸಂತೋಷಿಸನು, ದ್ವೇಷಿಸನು, ಅಳನು, ಅಪೇಕ್ಷಿಸನು, ಮೇಲುಶೀಕುಗಳನ್ನು ಬಿಟ್ಟುಬಿಡುವವನು, ಮತ್ತು ಭಕ್ತಿಯುಳ್ಳವನು, ಯಾವನೋ ಆತನೇ ನನ್ನ ಪ್ರಿಯನು.

೧೮. ಶತ್ರುವಿನಲ್ಲಿಯೂ, ಮಿತ್ರನಲ್ಲಿಯೂ, ಸಮಬುದ್ಧಿಯುಳ್ಳವನು, ಹಾಗೆ ಮಾನಾಪಮಾನಗಳಲ್ಲಿಯೂ, ಶೀತ, ಉಷ್ಣ, ಸುಖ, ದುಃಖಗಳಲ್ಲಿಯೂ ಸಮಬುದ್ಧಿಯುಳ್ಳವನು ಸಂಗವಿಲ್ಲದವನು.

೧೯. ನಿಂದೆಯಲ್ಲಿಯೂ, ಸ್ತುತಿಯಲ್ಲಿಯೂ, ಪೊಂದೇರೀತಿಯುಳ್ಳವನೂ, ಮೌನವುಳ್ಳವನು, ದೊರಕಿದದ್ದರಿಂದಲೇ ಸಂತೋಷಪಡುವವನು, ಇದು ನನ್ನ ಮನೆ ಅನ್ನದವನು, ಸ್ಥಿರವಾದ ಬುದ್ಧಿಯುಳ್ಳವನೂ, ಭಕ್ತಿಯುಳ್ಳವನು, ಇಂಥಾ ಮನುಷ್ಯನು ನನಗೆ ಪ್ರಿಯನು.

೨೦. ಧರ್ಮಸ್ವರೂಪವಾದ ಮತ್ತು ಮೋಕ್ಷವಿಷಯವಾದ ಇದನ್ನು ಹೇಳಲ್ಪಟ್ಟಮೇರಿಗೆ ಯಾರು ಉಪಾಸನೇ ಮಾಡುವರೋ ಅವರೇ ವಿಶ್ವಾಸಉಳ್ಳವರು ನನ್ನನ್ನೆಲ್ಲ ಶ್ರೇಷ್ಠನೆಂದು ಯೆಣಿಸುವ ಭಕ್ತರು ನನಗೆ ಅತ್ಯಂತಪ್ರಿಯರು.

ENGLISH.

15He also is my beloved of whom mankind are not afraid, and who of mankind is not afraid: and who is free from the influence of joy, impatience, and the dread of harm,

16He my servant is dear unto me who is unexpecting, just and pure, impartial, free from distraction of mind, and who hath forsaken every enterprize. 17He also is worthy of my love, who neither rejoiceth nor findeth fault; who neither lamenteth nor coveteth, and, being my servant, hath forsaken both good and evil fortune. 18&19He also is my beloved servant, who is the same in friendship and in hatred, in honor and in dishonor, in cold and in heat, in pain and pleasure; who is unsolicitous about the event of things; to whom praise and blame are as one; who is of little speech, and pleased with whatever cometh to pass; who owneth no particular home, and who is of a steady mind.

20They who seek this *Amreeta* of religion even as I have said, and serve me faithfully before all others, are, moreover, my dearest friends.

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LECTURE XIII.

EXPLANATION OF THE TERMS KSHETRA AND KSHETRA-GNA.

ಹದಿಮೂರನೇ ಅಧ್ಯಾಯ.

SANSCRIT.

ಅರ್ಜುನ ಉವಾಚ.

೧. ಪ್ರಕೃತಿಂ ಪುರುಷಂಚೈವ ಕ್ಷೇತ್ರಂ
ಕ್ಷೇತ್ರಜ್ಞಮೇವಚ। ಏತದ್ವೇದಿತುಮಿಚ್ಛಾಮಿ
ಜ್ಞಾನಂಜ್ಞೇಯಂಚಕೇಶವ॥

ಶ್ರೀಭಗವಾನುವಾಚ.

೨. ಇದಂಶರೀರಂಕೌಂತೇಯಕ್ಷೇತ್ರಮಿ
ತ್ಯಭಿಧೀಯತೇ। ಏತದ್ಯೋವೇತ್ತಿತಂಪ್ರಾ
ಹುಃಕ್ಷೇತ್ರಜ್ಞಇತಿತದ್ವಿದಃ॥

೩. ಕ್ಷೇತ್ರಜ್ಞಂಚಾಪಿಮಾಂವಿದ್ಧಿಸರ್ವ-ಕ್ಷೇ
ತ್ರೇಷುಭಾರತ। ಕ್ಷೇತ್ರಕ್ಷೇತ್ರಜ್ಞಯೋರ್ಜ್ಞಾ
ನಂಯತ್ತಜ್ಜ್ಞಾನಂಮತಂಮಮ॥

೪. ತತ್ಕ್ಷೇತ್ರಂಯಚ್ಚಯಾದೃಕ್ಚಯದ್ವಿ
ಕಾರಿಯತ್ಚಯತ್। ಸಚಯೋಯತ್ಪ್ರ
ಭಾವಶ್ಚತತ್ಸಮಾಸೇನಮೇಶ್ರುಣು॥

೫. ಋಷಿಭಿರ್ಬಹುಧಾಗೀತಂ ಛಂದೋಭಿ
ರ್ವಿವಿಧೈಃಪೃಥಕ್। ಬ್ರಹ್ಮಸೂತ್ರಪದೈ
ಶ್ಚೈವಹೇತುಮದ್ಭಿರ್ವಿನಿಶ್ಚಿತೈಃ॥

CANARESE.

ಅರ್ಜುನ ವಾಕ್ಯ.

೧. ಯೆಲೇ ಕೇಶವನೇ, ಪ್ರಕೃತಿಯನ್ನು, ಪುರುಷನ
ನ್ನು, ಕ್ಷೇತ್ರವನ್ನು, ಕ್ಷೇತ್ರಜ್ಞನನ್ನು, ಮತ್ತು ಜ್ಞಾನವನ್ನು,
ಜ್ಞೇಯವನ್ನು, ತಿಳಿಯಲಿಚ್ಛಯಿಸುತ್ತೇನೆ.

ಭಗವದ್ವಾಕ್ಯ.

೨. ಯೆಲೇ ಕುಂತೀಕುಮಾರನೇ, ಈ ಶರೀರವು ಕ್ಷೇತ್ರ
ವೆಂದು ಹೇಳಲ್ಪಡುವದು, ಈ ಶರೀರವನ್ನು ಯಾವಾತನು ಅ
ರಿಯುತ್ತಾನೋ ಅವನನ್ನು ಕ್ಷೇತ್ರಜ್ಞನೆಂದು ಶಾಸ್ತ್ರಜ್ಞ
ರು ಹೇಳುವರು.

೩. ಯೆಲೇ ಭಾರತನೇ, ಯೆಲ್ಲಾ ಶರೀರಗಳಲ್ಲಿಯೂ ಕ್ಷೇ
ತ್ರಜ್ಞನಾಗಿರುವ ನನ್ನನ್ನು ತಿಳಿ. ಕ್ಷೇತ್ರಕ್ಷೇತ್ರಜ್ಞರಜ್ಞಾನವು
ಯಾವದೋ ಆ ಜ್ಞಾನವು ನನ್ನ ಮತವು.

೪. ಆ ಕ್ಷೇತ್ರವು ಯಾವದು, ಯೆಂಥಾದ್ದು, ಯಾವೇ
ತಿವುಳ್ಳದ್ದು, ಹ್ಯಾಗೆ ತಿಳಿಯತಕ್ಕದ್ದೋ. ಮತ್ತು ಆ ಕ್ಷೇತ್ರ
ಜ್ಞನು ಯಾವನು, ಯೆಂಥಾ ಮಹಿಮೆಯುಳ್ಳವನೋ, ಅದ
ನ್ನು ನನ್ನ ಸಂಕ್ಷೇಪವಾಕ್ಯದಿಂದ ಕೇಳು.

೫. ಬೇರೆ ಬೇರೆ ನಾನಾ ಛಂದಸ್ಸುಗಳಿಂದಲಾ, ಋಷಿಗ
ಳಿಂದಲಾ, ಹೇತುಮಂತಗಳಾಗಿ ನಿಶ್ಚಯಿಸಲ್ಪಟ್ಟ ಬ್ರಹ್ಮ
ಸೂತ್ರಪದಗಳಿಂದಲಾ, ಬಹು ಪ್ರಕಾರವಾಗಿ ಸ್ತೋತ್ರ
ಮಾಡಲ್ಪಟ್ಟಿತು.

ENGLISH.

ARJOON.

[1]I now am anxious to be informed, O *Kēshŏŏ!* what is *Prākrēētēē*, who is *Pŏŏrŏŏsh*; what is meant by the words *Kshētră* and *Kshētră-gnă*, and what by *Gnān* and *Gnēyă*.

KRISHNA.

[2]Learn that by the word *Kshētră* is implied this body, and that he who is acquainted with it is called *Kshētră gnă*. [3]Know that I am that *Kshētră-gnă* in every mortal frame. The knowledge of the *Kshētră* and the *Kshētră-gnă* is by me esteemed *Gnān* or wisdom.

[4]Now hear what that *Kshētră* or body is, what it resembleth, what are its different parts, what it proceedeth from, who he is who knoweth it, and what are its productions. [5]Each hath been manifoldly sung by the *Rēēshēēs* in various measures, and in verses containing divine precepts, including arguments and proofs.

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SANSCRIT.

೬. ಮಹಾಭೂತಾನ್ಯಹಂಕಾರೋಬುದ್ಧಿರ
ವ್ಯಕ್ತಮೇವಚ। ಇಂದ್ರಿಯಾಣಿದಶೈಕಂಚ
ಪಂಚಚೇಂದ್ರಿಯಗೋಚರಾಃ॥

೭. ಇಚ್ಛಾದ್ವೇಷಂಸುಖಂದುಃಖಂಸಂಘಾ
ತಶ್ಚೇತನಾಧೃತಿಃ। ಏತತ್ಕ್ಷೇತ್ರಂಸಮಾಸೇ
ನಸವಿಕಾರಮುದಾಹೃತಂ॥

೮. ಅಮಾನಿತ್ವ ಮದಂಭಿತ್ವ ಮಹಿಂಸಾ
ಕ್ಷಾಂತಿ ರಾರ್ಜವಂ। ಆಚಾರ್ಯೋಪಾಸನಂ
ಶೌಚಂಸ್ಥೈರ್ಯಮಾತ್ಮವಿನಿಗ್ರಹಃ॥

೯. ಇಂದ್ರಿಯಾರ್ಥೇಷುವೈರಾಗ್ಯಮ
ನಹಂಕಾರಏವಚ। ಜನ್ಮಮೃತ್ಯುಜರಾವ್ಯಾಧಿ
ದುಃಖದೋಷಾನುದರ್ಶನಂ॥

೧೦. ಅಸಕ್ತಿರನಭಿಷ್ವಂಗಃಪುತ್ರದಾರಗೃ
ಹಾದಿಷು। ನಿತ್ಯಂಚಸಮಚಿತ್ತತ್ವಮಿಷ್ಟಾನಿ
ಷ್ಟೋಪಪತ್ತಿಷು॥

೧೧. ಮಯಿಚಾನನ್ಯಯೋಗೇನ ಭಕ್ತಿ
ರವ್ಯಭಿಚಾರಿಣೀ। ವಿವಿಕ್ತದೇಶ ಸೇವಿತ್ವಮರತಿ
ರ್ಜನಸಂಸದಿ॥

೧೨. ಅಧ್ಯಾತ್ಮಜ್ಞಾನನಿತ್ಯತ್ವಂತತ್ವಜ್ಞಾ
ನಾರ್ಥದರ್ಶನಂ। ಏತಜ್ಜ್ಞಾನಮಿತಿಪ್ರೋಕ್ತ
ಮಜ್ಞಾನಂಯದತೋನ್ಯಥಾ॥

೧೩. ಜ್ಞೇಯಂಯತ್ತತ್ಪ್ರವಕ್ಷ್ಯಾಮಿಯ
ಜ್ಞಾತ್ವಾಮೃತಮಶ್ನುತೆ। ಅನಾದಿಮತ್ಪರಂ
ಬ್ರಹ್ಮನಸತ್ತನ್ನಾಸದುಚ್ಯತೆ॥

೧೪. ಸರ್ವತಃ ಪಾಣಿಪಾದಂ ತತ್ಸರ್ವ
ತೋಕ್ಷಿಶಿರೋಮುಖಂ। ಸರ್ವತಃ ಶ್ರುತಿಮ
ಲ್ಲೋಕೆಸರ್ವಮಾವೃತ್ಯತಿಷ್ಠತಿ॥

CANARESE.

೬. ಮಹಾ ಭೂತಂಗಳು ಅಹಂಕಾರವು, ಬುದ್ಧಿಯು,
ಅವ್ಯಕ್ತವು, ಹನ್ನೊಂದು ಇಂದ್ರಿಯಗಳು, ಇಂದ್ರಿಯಗ
ಳಿಗೆ ಗೋಚರವಾಗುವವು ಅಯಿದು.

೭. ಇಚ್ಛೆಯೂ, ದ್ವೇಷವೂ, ಸುಖವೂ, ದುಃಖವೂ,
ಸಂಘಾತವೂ, ಜ್ಞಪ್ತಿಯೂ, ಧೈರ್ಯವೂ, ಇದು ಸವಿಕಾರ
ವಾದ ಕ್ಷೇತ್ರವು ಸಮಾಸದಿಂದ ಹೇಳಲ್ಪಡುವದು.

೮. ಕೋಪವಿಲ್ಲದೆ ಡಂಭವಿಲ್ಲದೆ ಇರುವಿಕೆಯೂ, ಅಹಿಂ
ಸೆಯೂ, ಶಾಂತಿಯೂ, ಜ್ಞಾನಸಾಧನವೂ, ಗುರುಕೈವೆ
ಯೂ, ಶುಚಿಯೂ, ಸ್ಥಿರವಾದ ಬುದ್ಧಿಯೂ, ಮನೋಜ
ಯವೂ.

೯. ಇಂದ್ರಿಯಗಳ ವಿಷಯದಲ್ಲಿ ವೈರಾಗ್ಯವು, ಅಹಂ
ಕಾರವಿಲ್ಲದೇ ಇರೋಣವು, ಹುಟ್ಟು, ಸಾವು, ಮುಪ್ಪು, ರೋ
ಗ, ದುಃಖ, ಇವಗಳ ದೋಷವನ್ನು ಅರಿಯೋಣವು.

೧೦. ಮಕ್ಕಳಲ್ಲಿ, ಹೆಂಡತಿಯಲ್ಲಿ, ಮನೆ ಮೊದಲಾದವುಗಳ
ಲ್ಲಿ, ಮೋಹವು, ಆಸಕ್ತಿಯು, ಯಿಲ್ಲದೆ ಇರೋಣವು, ಇಷ್ಟ
ವಾದ ಲಾಭದಲ್ಲಿಯೂ, ಅನಿಷ್ಟವಾದ ನಷ್ಟದಲ್ಲಿಯೂ,
ಯಾವಾಗಲೂ ಸರಿಯಾದ ಚಿತ್ತವು,

೧೧. ನನ್ನಲ್ಲಿ ಅನನ್ಯಯೋಗದಿಂದ ಅವ್ಯಭಿಚಾರ ಭ
ಕ್ತಿಯು, ಜನದ ಸುಂಪಿನಲ್ಲಿ ಕೇರದೆ, ಜನವಿಲ್ಲದ ಪ್ರದೇಶದ
ಲ್ಲಿ ಇರುವಿಕೆ.

೧೨. ಅಧ್ಯಾತ್ಮಜ್ಞಾನದಲ್ಲಿ ನಿತ್ಯತ್ವವೂ, ತತ್ವಜ್ಞಾನ
ದ ಅರ್ಥದರ್ಶನವೂ, ಇದು ಜ್ಞಾನವೆಂದು ಹೇಳಲ್ಪಟ್ಟಿ
ತು. ಇದಕ್ಕಿಂತ ಬೇರೆ ಆದದ್ದೇ ಅಜ್ಞಾನವು.

೧೩. ಜ್ಞೇಯವ್ಯಾವದೋ ಅದನ್ನು ಹೇಳುತ್ತೇನೆ, ಯಾವ
ದನ್ನು ತಿಳಿದು ಮೋಕ್ಷವನ್ನು ಹೊಂದುವರು, ಅದು ಆದಿಯಿ
ಲ್ಲದ ಪರಬ್ರಹ್ಮವು, ಇಲ್ಲವೆಂದು ಉಂಟೆಂದು ಹೇಳಲ್ಪಡದು

೧೪. ಯೆಲ್ಲಾಕಡೆಯಲ್ಲಿಯೂ ಕೈಕಾಲುಗಳುಳ್ಳಂಥಾದ್ದು,
ಯೆಲ್ಲಾಕಡೆಯಲ್ಲಿಯೂ ಕಣ್ಣು ತಲೆ ಮುಖವುಳ್ಳಂಥಾದ್ದು,
ಯೆಲ್ಲಾಕಡೆಯಲ್ಲಿಯೂ ಕಿವಿಯುಳ್ಳಂಥಾದ್ದು, ಲೋಕದಲ್ಲಿ
ಯೆಲ್ಲವನ್ನು ಆಕ್ರಮಿಸಿಕೊಂಡು ಇರುವದು.

ENGLISH.

[6]This *Kshētră* or body, then, is made up of the five *Măhābhōōt* (elements), *Ahănkār* (self-conceitedness), *Bŏŏdhĕĕ* (understanding), *Avyaktam* (invisible spirit), the eleven *Ĕĕndrĕĕya* (organs), and the five *Ĕĕndrĕĕya-gōchar* (faculties of the five senses); [7]with *Eechā* and *Dwēsha* (love and hatred), *Sookh* and *Dookh* (pleasure and pain), *Ghētanā* (sensibility), and *Dhrĕĕtĕĕ* (firmness). Thus have I made known unto thee what that *Kshētru* or body is, and what are its component parts.

[8&9]*Gnān*, or wisdom, is freedom from self-esteem, hypocrisy and injury; patience, rectitude, respect for masters and teachers, chastity, steadiness, self-constraint, disaffection for the objects of the senses, freedom from pride, and a constant attention to birth, death, decay, sickness, pain and defects; [10]exemption from attachments and affection for children, wife, and home; a constant evenness of temper upon the arrival of every event, whether longed for or not;

[11]A constant and invariable worship paid to me alone; worshipping in a private place, and a dislike to the society of man; [12]a constant study of the superior spirit; and the inspection of the advantage to be derived from a knowledge of the *Tăttwă* or first principle.

This is what is distinguished by the name of *Gnān*, or wisdom, *Agnān*, or ignorance, is the reverse of this.

[13]I will now tell thee what is *Gnĕya*, or the object of wisdom, from understanding which thou wilt enjoy immortality. It is that which hath no beginning, and is supreme, even *Brăhm*, who can neither be called *Săt* (ens) nor *Asăt* (non ens).

[14]It is all hands and feet; it is all faces, heads, and eyes; and, all ear, it sitteth in the midst of the world possessing the vast whole.

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SANSCRIT.

೧೫. ಸರ್ವೇಂದ್ರಿಯಗುಣಾಭಾಸಂ ಸರ್ವೇಂದ್ರಿಯವಿವರ್ಜಿತಂ। ಅಸಕ್ತಂಸರ್ವಭೃಚ್ಚೈವನಿರ್ಗುಣಂಗುಣಭೋಕ್ತೃಚ॥

೧೬. ಬಹಿರಂತಶ್ಚಭೂತಾನಾಮಚರಂಚರಮೇವಚ। ಸೂಕ್ಷ್ಮತ್ವಾತ್ತದವಿಜ್ಞೇಯಂದೂರಸ್ಥಂಚಾಂತಿಕೇಚತತ್॥

೧೭. ಅವಿಭಕ್ತಂಚಭೂತೇಷುವಿಭಕ್ತಮಿವಚಸ್ಥಿತಂ। ಭೂತಭರ್ತೃಚತಜ್ಞೇಯಂ ಗ್ರಸಿಷ್ಣುಪ್ರಭವಿಷ್ಣುಚ॥

೧೮. ಜ್ಯೋತಿಷಾಮಪಿತಜ್ಜ್ಯೋತಿಸ್ತಮಸಃಪರಮುಚ್ಯತೇ। ಜ್ಞಾನಂಜ್ಞೇಯಂಜ್ಞಾನಗಮ್ಯಂಹೃದಿಸರ್ವಸ್ಯನಿಷ್ಠಿತಂ॥

೧೯. ಇತಿಕ್ಷೇತ್ರಂತಥಾಜ್ಞಾನಂಜ್ಞೇಯಂಚೋಕ್ತಂಸಮಾಸತಃ। ಮದ್ಭಕ್ತ್ಯೈತದ್ವಿಜ್ಞಾಯಮದ್ಭಾವಾಯೋಪಪದ್ಯತೇ॥

೨೦. ಪ್ರಕೃತಿಂಪುರುಷಂಚೈವವಿಧ್ಯನಾದೀಉಭಾವಪಿ। ವಿಕಾರಾಂಶ್ಚಗುಣಾಂಶ್ಚೈವವಿದ್ಧಿ ಪ್ರಕೃತಿಸಂಭವಾ॥

೨೧. ಕಾರ್ಯಕಾರಣಕರ್ತೃತ್ವೇಹೇತುಃ ಪ್ರಕೃತಿರುಚ್ಯತೆ। ಪುರುಷಃ ಸುಖದುಃಖಾನಾಂಭೋಕ್ತೃತ್ವೇಹೇತುರುಚ್ಯತೆ॥

೨೨. ಪುರುಷಃಪ್ರಕೃತಿಸ್ಥೋಹಿಭುಂಕ್ತೆ ಪ್ರಕೃತಿಜಾನ್ಗುಣಾನ್। ಕಾರಣಂಗುಣಸಂಗೋಸ್ಯಸದಸದ್ಯೋನಿಜನ್ಮಸು॥

CANARESE.

೧೫. ಮತ್ತು ಯೆಲ್ಲಾ ಇಂದ್ರಿಯಂಗಳ ಗುಣಂಗಳಹಾಗೆ ತೋರಿ ಯೆಲ್ಲಾ ಇಂದ್ರಿಯಗಳನ್ನು ಬಿಟ್ಟು ಇರುವದು, ಯಾವದರ ತಸುಲುವಿಕೆಯೂ ಇಲ್ಲದೇ ಯೆಲ್ಲವನ್ನು ವಹಿಸಿ ಇರುವದು ಗುಣವನ್ನು ಹೊಂದದೆ ಗುಣಗಳನ್ನು ಅನುಭವಿಸುತ್ತಾ ಇರುವದು.

೧೬. ಚರಿಸದೇ ಇರುವ ಮತ್ತು ಚರಿಸುವ ಭೂತಗಳ ಹೊರಗೂ ಒಳಗೂ, ಬಹಳ ಸೂಕ್ಷ್ಮವಾಗಿ ಇರುವದರಿಂದ ತಿಳಿಯಕೂಡದ್ದಾಗಿ ಅದು ದೂರವಾಗಿದ್ದು ಸಮೀಪದಲ್ಲಿಯೆ

೧೭. ಭೂತಗಳಲ್ಲಿ ವಿಂಗಡಿಸಕೂಡದಹಾಗೆ ಮತ್ತು ವಿಂಗಡವಾಗಿಯೇ ಇರುವದು, ಭೂತಗಳ ಭರಿಸಿ ನುಂಗುವದೂ ಹುಟ್ಟಿಸುವದೂ ಅದೇ ಜ್ಞೇಯವು.

೧೮. ಬೆಳಕುಗಳಿಗೆಲ್ಲಾ ದೀಪವಾಗಿರುವ ಅದು ಕತ್ತಲಿಗೆ ಹೊರಗಾಗಿದೆಯೆಂದು ಹೇಳಲ್ಪಡುವದು. ಜ್ಞಾನವೂ, ಜ್ಞೇಯವೂ ಜ್ಞಾನದಿಂದ ಹೊಂದತಕ್ಕದ್ದು ಯೆಲ್ಲಾದರ ಹೃದಯದಲ್ಲಿ ಇರುವಂಥಾದ್ದು.

೧೯. ಈಪ್ರಕಾರವಾಗಿ ಕ್ಷೇತ್ರವೂ ಹಾಗೆಯೇ ಜ್ಞಾನವೂ, ಜ್ಞೇಯವೂ ಸಂಕ್ಷೇಪವಾಗಿ ಹೇಳಲ್ಪಟ್ಟಿತು. ನನ್ನ ಭಕ್ತರು ಇದನ್ನು ಚನ್ನಾಗಿ ತಿಳಿದು ನನ್ನ ಭಾವವನ್ನು ಹೊಂದುತ್ತಾರೆ.

೨೦. ಪ್ರಕೃತಿಯು, ಪುರುಷನು ಯೆಂಬ ಯೆರಡು ತತ್ವಗಳನ್ನು ಅನಾದಿಯೆಂದವಗಳೆಂದು ತಿಳಿ, ವಿಕಾರಗಳನ್ನು, ಗುಣಗಳನ್ನು ಪ್ರಕೃತಿಯಿಂದ ಹುಟ್ಟಿದವಗಳೆಂದು ತಿಳಿ.

೨೧. ಕಾರ್ಯ, ಕಾರಣ, ಕರ್ತೃತ್ವಗಳ ವಿಷಯದಲ್ಲಿ ಪ್ರಕೃತಿಯು ಹೇತುವೆಯೆಂದು ಹೇಳಲ್ಪಡುವದು. ಸುಖದುಃಖಗಳ ಅನುಭವ ವಿಷಯದಲ್ಲಿ ಪುರುಷನು ಹೇತುವೆಂದು ಹೇಳಲ್ಪಡುವನು.

೨೨. ಪುರುಷನು ಪ್ರಕೃತಿಯಲ್ಲಿ ಶೇರಿ ಇರುವವನಾದರಿಂದ ಆ ಪ್ರಕೃತಿಯ ವೆಕೆಯಿಂದ ಹುಟ್ಟಿದ ಗುಣಗಳನ್ನು ಅನುಭವಿಸುವನು ಇವನಿಗೆ ಒಳ್ಳೇದಾದ ಅಲ್ಲದಾದ ಯೋನಿಯ ಜನ್ಮಗಳ ವಿಷಯದಲ್ಲಿ ಗುಣಸಂಗವೆ ಕಾರಣವು

ENGLISH.

15 Itself exempt from every organ, it is the reflected light of every faculty of the organs. Unattached, it containeth all things; and without quality it partaketh of every quality.

16 It is the inside and the outside, and it is the moveable and immoveable of all nature. From the minuteness of its parts it is inconceivable. It standeth at a distance, yet is it present. 17 It is undivided, yet in all things it standeth divided. It is the ruler of all things: it is that which now destroyeth, and now produceth.

18 It is the light of lights, and it is declared to be free from darkness. It is wisdom, that which is the object of wisdom, and that which is to be obtained by wisdom; and it presideth in every breast.

19 Thus hath been described together what is *Kshētrā* or body, what is *Gnān* or wisdom, and what is *Gnēyā* or the object of wisdom. He my servant who thus conceiveth me obtaineth my nature.

20 Learn that both *Prākrētētĕ* and *Pŏŏrŏŏsh* are without beginning. Know also that the various component parts of matter and their qualities are co-existent with *Prākrētētĕ*.

21 *Prakreetee* is that principle which operateth in the agency of the instrumental cause of action.

Pŏŏrŏŏsh is that *Hētŏŏ* or principle which operateth in the sensation of pain and pleasure.

22 The *Pŏŏrŏŏsh* resideth in the *Prakreetee*, and partaketh of those qualities which proceed from the *Prakreetee*. The consequences arising from those qualities, are the cause which operateth in the birth of the *Pooroosh*, and determineth whether it shall be in a good or evil body.

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SANSCRIT.

೨೩. ಉಪದ್ರಷ್ಟಾನುಮಂತಾಚ ಭರ್ತಾ
ಭೋಕ್ತಾಮಹೇಶ್ವರಃ। ಪರಮಾತ್ಮೇತಿಚಾಪ್ಯು
ಕ್ತೋದೇಹೇ ಸ್ಮಿನ್ಪುರುಷಃಪರಃ॥

೨೪. ಯಏವಂವೇತ್ತಿಪುರುಷಂಪ್ರಕೃತಿಂ
ಚಗುಣೈಸ್ಸಹ। ಸರ್ವಥಾವರ್ತಮಾನೋಪಿ
ನಸಭೂಯೋಭಿಜಾಯತೇ॥

೨೫. ಧ್ಯಾನೇನಾತ್ಮನಿಪಶ್ಯಂತಿ ಕೇಚಿದಾ
ತ್ಮಾನಮಾತ್ಮನಾ। ಅನ್ಯೇಸಾಂಖ್ಯೇನಯೋ
ಗೇನಕರ್ಮಯೋಗೇನಚಾಪರೇ॥

೨೬. ಅನ್ಯೆತ್ವೇವಮಜಾನಂತಃಶ್ರುತ್ವಾ
ನ್ಯೇಭ್ಯಉಪಾಸತೆ। ತೇಪಿಚಾಪಿತರಂತ್ಯೇವ
ಮೃತ್ಯುಂಶ್ರುತಿಪರಾಯಣಾಃ॥

೨೭. ಯಾವತ್ಸಂಜಾಯತೇಕಿಂಚಿತ್ಸತ್ತ್ವಂ
ಸ್ಥಾವರಜಂಗಮಂ। ಕ್ಷೇತ್ರಕ್ಷೇತ್ರಜ್ಞಸಂ
ಯೋಗಾತ್ತದ್ವಿದ್ಧಿಭರತರ್ಷಭ॥

೨೮. ಸಮಂಸರ್ವೇಷು ಭೂತೇಷು ತಿ
ಷ್ಠಂತಂಪರಮೇಶ್ವರಂ। ವಿನಶ್ಯತ್ಸ್ವವಿನಶ್ಯಂ
ತಂಯಃಪಶ್ಯತಿಸಪಶ್ಯತಿ॥

೨೯. ಸಮಂಪಶ್ಯಹಿಸರ್ವತ್ರಸಮವ
ಸ್ಥಿತಮೀಶ್ವರಂ। ನಹಿನಸ್ಯತ್ಯಾತ್ಮನಾತ್ಮಾನಂತ
ತೊಯಾತಿಪರಾಂಗತಿಂ॥

೩೦. ಪ್ರಕೃತ್ಯೈವತುಕರ್ಮಾಣಿ ಕ್ರಿಯ
ಮಾಣಾನಿಸರ್ವಶಃ। ಯಃಪಶ್ಯತಿತಥಾತ್ಮಾನ
ಮಕರ್ತಾರಂಸಪಶ್ಯತಿ॥

೩೧. ಯದಾಭೂತಪೃಥಗ್ಭಾವ
ಮೇಕಸ್ಥ ಮನುಪಶ್ಯತಿ। ತತಏವಚವಿಸ್ತಾರಂಬ್ರಹ್ಮಸಂ
ಪದ್ಯತೇತದಾ॥

CANARESE.

೨೩. ನೋಡುವವನಾಗಿಯೂ, ಶಿಕ್ಷೆಯುವವನಾಗಿಯೂ,
ವೊಡೆಯನಾಗಿಯೂ, ಅನುಭವಿಸುವವನಾಗಿಯೂ, ಇರುವ
ಮಹೇಶ್ವರನು ಈ ದೇಹದಲ್ಲಿ ಪರಮಪುರುಷನೆಂದೂ, ಪರ
ಮಾತ್ಮನೆಂದೂ ಹೇಳಲ್ಪಡುವನು.

೨೪. ಈಪ್ರಕಾರ ಪ್ರಕೃತಿಯನ್ನು, ಪುರುಷನನ್ನು,
ಗುಣಗಳನ್ನು ಸಹ ಯಾವಾತನು ಶಿಕ್ಷೆಯುತ್ತಾನೋ ಆತನು
ಹ್ಯಾಗೆ ಇದ್ದಾಗ್ಯೂ ಪುನಹಾ ಹುಟ್ಟನು.

೨೫. ಕೆಲವರು ಧ್ಯಾನದಿಂದಲೇ, ಆತ್ಮದಲ್ಲಿ ಆತ್ಮದಿಂದ
ಆತ್ಮನನ್ನು ಕಾಣುತ್ತಾರೆ. ಮತ್ತು ಕೆಲವರು ಸಾಂಖ್ಯಯೋ
ಗದಿಂದಲೂ, ಬೇರೆ ಕೆಲವರು ಕರ್ಮಯೋಗದಿಂದಲೂ
[ಕಾಣುತ್ತಾರೆ.]

೨೬. ಈ ಕ್ರಮವನ್ನು ಅರಿಯದಂಥಾ ಬೇರೆ ಕೆಲವರು
ಬೇರೆ ಜನರಿಂದ ಕೇಳಿ ವುಪಾಸನೆ ಮಾಡುತ್ತಾರೆ, ಅಂಥಾ ವೈ
ದಿಕರೂ ಮೃತ್ಯುವನ್ನು ದಾಟುವರು.

೨೭. ಯೆಲೇ ಭರತಕುಲೋತ್ತಮನೇ, ಸ್ಥಾವರ ಜಂಗಮ
ವಾದ ಸತ್ವವು ಯಾವತ್ತೂ ಕ್ಷೇತ್ರ ಕ್ಷೇತ್ರಜ್ಞರ ಕೂಡುವಿ
ಕೆಯಿಂದ ಅದು ಸ್ವಲ್ಪ ಹುಟ್ಟುವದೆಂದು ತಿಳಿ.

೨೮. ನಾಶಹೊಂದುವ ಯೆಲ್ಲಾ ಭೂತಗಳಲ್ಲಿಯೂ
ಸರಿಯಾಗಿ ನೆಲೆಸೊಂಡಿರುವ ಪರಮೇಶ್ವರನನ್ನು ನಾಶವಿಲ್ಲದ
ವನುಯೆಂದು ಯಾವನು ತಿಳಿಯುವನೋ ಅವನೇ ತಿಳಿಯು
ತ್ತಾನೆ.

೨೯. ಈಶ್ವರನನ್ನು ಯೆಲ್ಲಾಕಡೆಯಲ್ಲಿಯೂ ಸಮವಾ
ಗಿರುವಾತನೆಂದು ನೋಡಿ ತನ್ನಿಂದ ತನ್ನನ್ನು ಕೆಡಿಸವೆ ತರು
ವಾಯ ಶ್ರೇಷ್ಠವಾದ ಗತಿಯನ್ನು ಹೊಂದುವನು.

೩೦. ಯೆಲ್ಲಾ ಕರ್ಮಗಳೂ ಪ್ರಕೃತಿಯಿಂದಲೇ ಮಾ
ಡಲ್ಪಡುತ್ತವೆಯೆಂದು ಯಾವಾತನು ತಿಳಿಯುವನೋ ಆತನು
ಹಾಗೆಯೇ ತನ್ನನ್ನು ಕರ್ತೃಮಾಡದಾತನೆಂದು ತಿಳಿಯುವನು.

೩೧. ಯಾವಾಗ ಭೂತಗಳ ಬೇರೆ ಭಾವವನ್ನು ವೊಂದೇ
ಕಡೆಯಲ್ಲಿರುವದಾಗಿ ಕಾಣುವನು ಆಗವಿಸ್ತಾರವಾದ ಬ್ರಹ್ಮವ
ನ್ನು ತರುವಾಯ ಹೊಂದುವನು.

ENGLISH.

[23]*Pooroosh* is that superior being, who is called *Mahēswar*, the great God, the most high spirit, who in this body is the observer, the director, the protector, the partaker.

[24]He who conceiveth the *Pooroosh* and the *Prakreetee*, together with the *Gŏŏn* or qualities, to be even so as I have described them, whatever mode of life he may lead, he is not again subject to mortal birth.

[25]Some men, by meditation, behold, with the mind, the spirit within themselves; others, according to the discipline of the *Sānkhyă* (contemplative doctrines), and the discipline which is called *Karma-yōg* (practical doctrines); [26]Others again, who are not acquainted with this, but have heard it from others, attend to it. But even these, who act but from the report of others, pass beyond the gulf of death.

[27]Know, O chief of the race of *Bhārat*, that every thing which is produced in nature, whether animate or inanimate, produced from the union of *Kshetra* and *Kshetraqna*, matter and spirit. [28]He who beholdeth the Supreme Being alike in all things, whilst corrupting, itself uncorrupting; [29]And conceiving that God in all things is the same, doth not of himself injure his own soul, goeth the journey of immortality.

[30]He who beholdeth all his actions performed by *Prakreetee*, nature, at the same time perceiveth that the *Atma* or soul is inactive in them.

[31]When he beholdeth all the different species in nature comprehended in one alone, and so from it spread forth into their vast variety, he then conceiveth *Brahm*, the Supreme Being.

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SANSCRIT.

೩೨. ಅನಾದಿತ್ವಾನ್ನಿರ್ಗುಣತ್ವಾತ್ಪರ
ಮಾತ್ಮಾಯಮವ್ಯಯಃ। ಶರೀರಸ್ಥೋಪಿಕೌಂ
ತೇಯನಕರೋತಿನಲಿಪ್ಯತೆ॥

೩೩. ಯಥಾಸರ್ವ ಗತಂಸೌಕ್ಷ್ಮ್ಯಾ ದಾಕಾ
ಶಂನೋಪಲಿಪ್ಯತೆ। ಸರ್ವತ್ರಾವಸ್ಥಿತೋದೇ
ಹೇತಥಾತ್ಮಾನೋಪಲಿಪ್ಯತೆ॥

೩೪. ಯಥಾಪ್ರಕಾಶಯತ್ಯೇಕಃಕೃತ್ಸ್ನಂ
ಲೋಕಮಿಮಂರವಿಃ। ಕ್ಷೇತ್ರಕ್ಷೇತ್ರೀತಥಾ
ಕೃತ್ಸ್ನಂಪ್ರಕಾಶಯತಿಭಾರತ॥

೩೫. ಕ್ಷೇತ್ರಕ್ಷೇತ್ರಜ್ಞಯೋರೇವ ಮಂ
ತರಂಜ್ಞಾನಚಕ್ಷುಷಾ। ಭೂತಪ್ರಕೃತಿಮೋ
ಕ್ಷಂಚಯೇವಿದುರ್ಯಾಂತಿತೇಪರಂ॥

CANARESE.

೩೨. ಯೆಲೇ ಕುಂತೀ ಕುಮಾರನೇ, ಈ ಪರಮಾತ್ಮನು
ಅದಿಯಿಲ್ಲದವನು, ಅಂತಯಿಲ್ಲದವನು, ಗುಣವಿಕಾರವಿಲ್ಲದವನು,
ಆದದರಿಂದ ಶರೀರಗಳಲ್ಲಿ ಇರುವನಾದಾಗ್ಯೂ ಮಾಡುವವನಲ್ಲ,
ಲೇಪಹೊಂದುವವನಲ್ಲ.

೩೩. ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಇರುವ ಆಕಾಶವು ಸೂ
ಕ್ಷ್ಮತ್ವವುಳ್ಳಕಾರಣ ಲೇಪಹೊಂದದೇ ಹ್ಯಾಗೆ ಇರುವದೋ
ಹಾಗೆ ಯೆಲ್ಲಾ ಶರೀರದಲ್ಲಿ ಇರುವ ಆತ್ಮನು ನಿರ್ಲಿಪ್ತನು.

೩೪. ಯೆಲೇ ಭಾರತನೇ, ಒಬ್ಬನಾದ ಸೂರ್ಯನು ಈ
ಯೆಲ್ಲಾ ಲೋಕವನ್ನು ಹ್ಯಾಗೆ ಪ್ರಕಾಶಿಸುವನೋ ಹಾಗೆ
ಯೇ ಕ್ಷೇತ್ರಿಯು ಯೆಲ್ಲಾ ಕ್ಷೇತ್ರವನ್ನು ಪ್ರಕಾಶಿಸು
ವನು.

೩೫. ಈಪ್ರಕಾರ ಕ್ಷೇತ್ರಕ್ಷೇತ್ರಜ್ಞರ ಅಂತರಾಂತರವ
ನ್ನು ಮತ್ತು ಭೂತಗಳ ಪ್ರಕೃತಿಯು ಮೋಕ್ಷದ ಪದ್ಧತಿ
ಯನ್ನು ಜ್ಞಾನದೃಷ್ಟಿಯಿಂದ ಯಾರು ತಿಳಿಯುವರೋ
ಅವರು ಶ್ರೇಷ್ಠವಾದ [ಮೋಕ್ಷಪದವಿಯನ್ನು] ಹೊಂದು
ವರು.

ENGLISH.

[32]This supreme spirit and incorruptible Being, even when it is in the body, neither acteth, nor is it affected, because its nature is without beginning and without quality.

[33]As the all-moving *Akās*, or ether, from the minuteness of its parts, passeth every where unaffected, even so the omnipresent spirit remaineth in the body unaffected. [34]As a single sun illuminateth the whole world, even so doth the spirit enlighten every body.

[35]They who, with the eye of wisdom, perceive the body and the spirit to be thus distinct, and that there is a final release from the animal nature, go to the Supreme.

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LECTURE XIV.

OF THE THREE GOON OR QUALITIES.

ಹ ದಿ ನಾ ಲ್ಕ ನೇ ಅ ಧ್ಯಾ ಯ.

SANSCRIT.

ಶ್ರೀಭಗವಾನುವಾಚ.

೧. ಪರಂಭೂಯಃಪ್ರವಕ್ಷ್ಯಾಮಿ ಜ್ಞಾನಾ
ನಾಂಜ್ಞಾನಮುತ್ತಮಂ। ಯದ್ಜ್ಞಾತ್ವಾ ಮುನ
ಯಃಸ್ಸರ್ವೇಪರಾಂಸಿದ್ಧಿಮಿತೋಗತಾಃ॥

೨. ಇದಂಜ್ಞಾನಮುಪಾಶ್ರಿತ್ಯಮಮಸಾ
ಧರ್ಮ್ಯಮಾಗತಾಃ। ಸರ್ಗೇಪಿನೋಪಜಾ
ಯಂತೇಪ್ರಳಯೇನವ್ಯಥಂತಿಚ॥

3. ಮಮಯೋನಿರ್ಮಹದ್ಬ್ರಹ್ಮ ತಸ್ಮಿ
ನ್ಗರ್ಭಂದಧಾಮ್ಯಹಂ। ಸಂಭವಸ್ಸರ್ವಭೂ
ತಾನಾಂತತೋಭವತಿಭಾರತ॥

೪. ಸರ್ವಯೋನಿಷುಕೌಂತೇಯಮೂ
ರ್ತಯಸ್ಸಂಭವಂತಿಯಾಃ। ತಾಸಾಂಬ್ರ
ಹ್ಮಮಹದ್ಯೋನಿರಹಂಬೀಜಪ್ರದಃಪಿತಾ॥

೫. ಸತ್ವಂರಜಸ್ತಮಇತಿಗುಣಾಃಪ್ರಕೃ
ತಿಸಂಭವಾಃ। ನಿಬಧ್ನಂತಿಮಹಾಬಾಹೋದೇಹೇ
ದೇಹಿನಮವ್ಯಯಂ॥

೬. ತತ್ರಸತ್ವಂನಿರ್ಮಲತ್ವಾತ್ಪ್ರಕಾಶ
ಕಮನಾಮಯಂ। ಸುಖಸಂಗೇನಬಧ್ನಾತಿಜ್ಞಾ
ನಸಂಗೇನಚಾನಘ॥

CANARESE.

ಭಗವದ್ವಾಕ್ಯ.

೧. ಯಾವದನ್ನು ಶಿಳಿದು ಮುನಿಗಳ್ಹಿಲ್ಲರು ಪರಮವಾದ
ಸಿದ್ಧಿಯಲ್ಲಿ ಸೇರಿದ್ದಾರೋ ಆ ಸರ್ವೋತ್ತಮವಾದ ಶ್ರೇಷ್ಠ
ಜ್ಞಾನವನ್ನು ನಾನು ಇನ್ನೂ ಚನ್ನಾಗಿ ಹೇಳಿಕೊಡುತ್ತೇನೆ.

೨. ಈ ಜ್ಞಾನವನ್ನು ಆಶ್ರಯಿಸಿ ನನ್ನ ಹೋಲ್ವಿಕೆಯ
ನ್ನು ಹೊಂದಿ ಅವರು ಸೃಷ್ಟಿಕಾಲದಲ್ಲಿ ಅದಾಸ್ಯ ಹುಟ್ಟ
ರು, ಪ್ರಳಯದಲ್ಲಿ ವ್ಯಥೆಪಡರು.

3. ಯೆಲೇ ಭಾರತನೇ, ದೊಡ್ಡ ಬ್ರಹ್ಮವೇ ನನ್ನ ಗರ್ಭ
ವು, ಅದರಲ್ಲಿ ನಾನು ವೀರ್ಯವನ್ನು ಇಡುವೆನು, ಯೆಲ್ಲಾ
ಭೂತಗಳ ಸೃಷ್ಟಿಯು ಅದರ ಚೆಕೆಯಿಂದಲೇ ಆಗುವದು.

೪. ಯೆಲೇ ಕುಂತೀಪುತ್ರನೇ, ಯೆಲ್ಲಾ ಗರ್ಭಗಳಲಿ
ಯಾವ ಮೂರ್ತಿಗಳು ಹುಟ್ಟುವವೋ ಅವುಗಳಿಗೆ ದೊಡ್ಡ
ಗರ್ಭವು ಬ್ರಹ್ಮವೇ ಬೀಜವನ್ನು ಕೊಡುವ ತಂದೆಯೂ
ನಾನೇ.

೫. ಪ್ರಕೃತಿಯ ಚೆಕೆಯಿಂದ ಹುಟ್ಟಿದ ಸತ್ವರಜಸ್ತಮ
ಯೆಂಬ ಗುಣಗಳು ಯೆಲೇ ಮಹಾ ಭುಜನೇ, ನಾಶವಿಲ್ಲದ ಈ
ದೇಹಿಯನ್ನು ದೇಹದಲ್ಲಿ ಕಟ್ಟಿಹಾಕುವವು.

೬. ಈ ಗುಣಗಳೊಳಗೆ ಸತ್ವಗುಣವು ನಿರ್ಮಲತ್ವದ
ಚೆಕೆಯಿಂದ ಪ್ರಕಾಶವೂ ಸ್ವಸ್ಥವೂವುಳ್ಳದ್ದಾಗಿ ಸುಖಜ್ಞಾ
ನಗಳ ಅಪೇಕ್ಷೆಯಿಂದ ಕಟ್ಟಿಹಾಕುವದು; ಯೆಲೇ ಪಾಪರಹಿ
ತನೇ.

ENGLISH.

KRISHNA.

[1]I will now reveal unto thee a most sublime knowledge, superior to all others, which having learnt, all the *Möönĕĕs* have passed from it to supreme perfection. [2]They take sanctuary under this wisdom, and being arrived to that virtue which is similar to my own, they are not disturbed on the day of the confusion of all things, nor born again on their renovation.

[3]The great *Brähm* is my womb. In it I place my fœtus; and from it is the production of all nature.

[4]The great *Brähm* is the womb of all those various forms which are conceived in every natural womb, and I am the father who soweth the seed.

[5]There are three *Göön* or qualities arising from *Präkrĕĕtĕĕ* or nature: *Sätwă* truth, *Räjă* passion, and *Tämă* darkness; and each of them confineth the incorruptible spirit in the body. [6]The *Sätwă-Göön*, because of its purity, is clear and free from defect, and intwineth the soul with sweet and pleasant consequences, and the fruit of wisdom.

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SANSCRIT.

೭. ರಜೋರಾಗಾತ್ಮಕಂವಿದ್ಧಿ ತೃಷ್ಣಾಸಂಗ
ಸಮುದ್ಭವಂ। ತನಿಬಧ್ನಾತಿಕೌಂತೇಯಕರ್ಮ
ಸಂಗೇನದೇಹಿನಂ॥

೮. ತಮಸ್ತ್ವಜ್ಞಾನಜಂವಿದ್ಧಿಮೋಹನಂಸ
ರ್ವದೇಹಿನಾಂ। ಪ್ರಮಾದಾಲಸ್ಯನಿದ್ರಾಭಿ
ಸ್ತನಿಬಧ್ನಾತಿಭಾರತ॥

೯. ಸತ್ವಂಸುಖೇಸಂಜಯತಿರಜಃಕರ್ಮಣಿ
ಭಾರತ। ಜ್ಞಾನಮಾವೃತ್ಯತುತಮಃಪ್ರಮಾ
ದೇಸಂಜಯತ್ಯುತ॥

೧೦. ರಜಸ್ತಮಶ್ಚಾಭಿಭೂಯಸತ್ವಂಭವತಿ
ಭಾರತ। ರಜಸ್ಸತ್ವಂತಮಶ್ಚೈವತಮಸ್ಸತ್ವಂ
ರಜಸ್ತಥಾ॥

೧೧. ಸರ್ವದ್ವಾರೇಷುದೇಹೇಸ್ಮಿನ್ಪ್ರಕಾ
ಶಉಪಜಾಯತೆ। ಜ್ಞಾನಂಯದಾತದಾವಿ
ದ್ಯಾದ್ವಿವೃದ್ಧಂಸತ್ವಮಿತ್ಯುತ॥

೧೨. ಲೋಭಃಪ್ರವೃತ್ತಿರಾರಂಭಃಕರ್ಮಣಾ
ಮಶಮಃಸ್ಪೃಹಾ। ರಜಸ್ಯೇತಾನಿಜಾಯಂತೇ
ವಿವೃದ್ಧೇಭರತರ್ಷಭ॥

೧೩. ಅಪ್ರಕಾಶೋಪ್ರವೃತ್ತಿಶ್ಚಪ್ರಮಾ
ದೋಮೋಹಏವಚ। ತಮಸ್ಯೇತಾನಿಜಾಯಂ
ತೇವಿವೃದ್ಧೇಕುರುನಂದನ॥

೧೪. ಯದಾಸತ್ವೇಪ್ರವೃದ್ಧೇತುಪ್ರಲ
ಯಂಯಾತಿದೇಹಭೃತ್। ತದೋತ್ತಮವಿದಾಂ
ಲೋಕಾನಮಲಾನ್ಪ್ರತಿಪದ್ಯತೇ॥

೧೫. ರಜಸಿಪ್ರಲಯಂಗತ್ವಾ ಕರ್ಮಸಂಗಿ
ಷುಜಾಯತೇ। ತಥಾಪ್ರಲೀನಸ್ತಮಸಿಮೂಢ
ಯೋನಿಷುಜಾಯತೇ॥

CANARESE.

೭. ರಾಜಸಗುಣವು ರಾಗಕ್ಕೆ ಸಂಬಂಧವಾದದ್ದು ದಾಹವೆಂ
ಬ ದುರಾಶೆಯಿಂದ ಹುಟ್ಟಿದ್ದು ಯೆಂದು ತಿಳಿ ಅದು ಕರ್ಮ
ಸಂಬಂಧದಿಂದ ದೇಹಿಯೆನ್ನು ಕಟ್ಟಿಪಾಕುವದು.

೮. ಯೆಲೇ ಭರತಕುಲೋತ್ತಮನೇ, ತಾಮಸ ಗುಣವು
ಅಜ್ಞಾನದಿಂದ ಹುಟ್ಟುವಂಥಾದ್ದೆಂದು ತಿಳಿ. ಇದು ಯೆಲ್ಲಾ
ಪ್ರಾಣಿಗಳನ್ನು ಮೋಹಗೊಳಿಸುವಂಥಾದ್ದು, ಮರವೆಯೂ,
ಆಲಸ್ಯವೂ, ನಿದ್ರೆಯೂ, ಇವಗಳಿಂದ ಆಜೀವನನ್ನು ಕಟ್ಟಿ
ಹಾಕುವದು.

೯. ಸಾತ್ವೀಕವು ಸುಖದಲ್ಲಿ, ರಾಜಸವು ಕರ್ಮದಲ್ಲಿ
ಪ್ರಸಿದ್ಧಿಯಾಗಿದೆ; ಯೆಲೇ ಭಾರತನೇ, ತಮೋಗುಣವು
ಜ್ಞಾನವನ್ನು ಮುಚ್ಚಿಕೊಂಡು ಮರವೆಯಲ್ಲಿ ಕೂಡಿಸುವದೆಂ
ದು ಪ್ರಸಿದ್ಧಿಯಾಗಿದೆ.

೧೦. ರಜಸ್ಸು ತಮಸ್ಸುಗಳನ್ನು ಜಯಿಸಿದಮೇಲೆ ಸತ್ವ
ಯೂ, ರಜಸ್ಸು ಸತ್ವಗಳನ್ನು ಜಯಿಸಿದಮೇಲೆ ತಮ
ಸ್ಸೂ, ತಮಸ್ಸು ಸತ್ವಗಳನ್ನು ಜಯಿಸಿದಮೇಲೆ ರಜಸ್ಸೂ
ವುಂಟಾಗುತ್ತದೆ.

೧೧. ಈ ದೇಹದಲ್ಲಿ ಯೆಲ್ಲಾ ದ್ವಾರಗಳಲ್ಲಿಯೂ ಪ್ರಕಾ
ಶವೂ, ಜ್ಞಾನವೂ, ಯಾವಾಗ ಹೆಚ್ಚಾಗಿ ಹುಟ್ಟುವದೋ ಆ
ವಾಗ ಸತ್ವಗುಣದ ವೃದ್ಧಿಯೆಂದು ತಿಳಿಯಲ್ಪಟ್ಟಿತು.

೧೨. ಲೋಭತ್ವದಲ್ಲಿ ಪ್ರವೇಶವೂ, ಲೌಕೀಕ ಕರ್ಮ
ಗಳ ಆರಂಭವೂ, ತಾಪ್ತಿಯಿಲ್ಲದಿರುವಿಕೆಯೂ, ಆಶೆಯೂ,
ಇವುಗಳು ರಜೋಗುಣದ ವೃದ್ಧಿಯಲ್ಲಿ ಹುಟ್ಟುವದು; ಭರ
ತಶ್ರೇಷ್ಠನೇ.

೧೩. ಅಪ್ರಕಾಶವೂ, ಅಪ್ರವೃತ್ತವೂ, ಮರವೆಯೂ,
ಮೋಹವೂ, ಇವುಗಳು ತಮೋಗುಣದ ವೃದ್ಧಿಯಲ್ಲಿ ಹುಟ್ಟು
ವವು; ಕುರುನಂದನನೇ.

೧೪. ಯಾವಾಗ ಸತ್ವಗುಣವು ಹೆಚ್ಚಾದ ವೇಳೆಯಲ್ಲಿ
ಮನುಷ್ಯನು ಮರಣಹೊಂದುವನೋ ಆವಾಗ ಉತ್ತಮವ
ನು ತಿಳಿದವರ ನಿರ್ಮಲಗಳಾದ ಲೋಕಗಳನ್ನು ಪೊಂದು
ವನು.

೧೫. ರಜೋಗುಣ (ಹೆಚ್ಚಾದ) ವೇಳೆಯಲ್ಲಿ ಮರಣವ
ನ್ನು ಹೊಂದಿ ಕರ್ಮಸಂಬಂಧ ಉಳ್ಳವರಲ್ಲಿ ಹುಟ್ಟುವನು,
ಹಾಗೆಯೇ ತಮೋಗುಣ ಹೆಚ್ಚಾದವೇಳೆಯಲ್ಲಿ ಲಯಹೊಂ
ದಿದವನು ಮೂಢಜಾತಿಯಲ್ಲಿ ಹುಟ್ಟುವನು.

ENGLISH.

[7]The *Rājă-Gŏŏn* is of a passionate nature, arising from the effects of worldly thirst, and imprisoneth the soul with the consequences produced from action; [8]The *Tămă-Gŏŏn* is the offspring of ignorance, and the confounder of all the faculties of the mind; and it imprisoneth the soul with intoxication, sloth, and idleness.

[9]The *Sătwă Gŏŏn* prevaileth in felicity, the *Răjă* in action, and the *Tămă*, having possessed the soul, prevaileth in intoxication. [10]When the *Tămă* and the *Răjă* have been overcome, then the *Sătwă* appeareth, when the *Răja* and the *Satwa*, the *Tama*; and when the *Tama* and the *Satwa*, the *Raja*. [11]When *Gnān* or wisdom, shall become evident in this body at all its gates, then shall it be known that the *Satwa-Gŏŏn* is prevalent within. [12]The love of gain, industry, and the commencement of works; intemperance, and inordinate desire, are produced from the prevalency of the *Raja-Gŏŏn*, [13]whilst the tokens of the *Tama-Gŏŏn* are gloominess, idleness, sottishness, and distraction of thought. [14]When the body is dissolved whilst the *Satwa-Gŏŏn* prevaileth, the soul proceedeth to the regions of those immaculate beings who are acquainted with the *Most High*. [15]When the body findeth dissolution whilst the *Raja-Gŏŏn* is predominate, the soul is born again amongst those who are attached to the fruits of their actions. So, in like manner, should the body be dissolved whilst the *Tama-Gŏŏn* is prevalent, the spirit is conceived again in the wombs of irrational beings.

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SANSCRIT.

೧೬. ಕರ್ಮಣಸ್ಸುಕೃತಸ್ಯಾಹುಸ್ಸಾತ್ವಿ
ಕಂನಿರ್ಮ್ಮಲಂ ಫಲಂ। ರಜಸಸ್ತುಫಲಂ ದುಃಖ್ಖಮ
ಜ್ಞಾನಂತಮಸಃಫಲಂ॥

೧೭. ಸತ್ವಾತ್ಸಂಜಾಯತೇಜ್ಞಾನಂ ರಜ
ಸೋಲೋಭಏವಚ। ಪ್ರಮಾದಮೋಹೌತ
ಮಸೋಭವತೋಜ್ಞಾನಮೇವಚ॥

೧೮. ಊರ್ಧ್ವಂಗಚ್ಛಂತಿ ಸತ್ವಸ್ಥಾಮ
ಧ್ಯೇತಿಷ್ಠಂತಿರಾಜಸಾಃ। ಜಘುನ್ಯಗುಣವೃತ್ತಿ
ಸ್ಥಾಅಧೋಗಚ್ಛಂತಿತಾಮಸಾಃ॥

೧೯. ನಾನ್ಯಂಗುಣೇಭ್ಯಃಕರ್ತಾರಂಯ
ದಾದ್ರಷ್ಟಾನುಪಶ್ಯತಿ। ಗುಣೇಭ್ಯಶ್ಚಪರಂವೇ
ತ್ತಿಮದ್ಭಾವಂಸೋಧಿಗಚ್ಛತಿ॥

೨೦. ಗುಣಾನೇತಾನತೀತ್ಯತ್ರೀ ದೇಹೀ
ದೇಹಸಮುದ್ಭವಾ। ಜನ್ಮಮೃತ್ಯು ಜರಾ
ದುಃಖೈರ್ವಿಮುಕ್ತೋಮೃತಮಶ್ನುತೇ॥

ಅರ್ಜುನ ಉವಾಚ.

೨೧. ಕೈರ್ಲಿಂಗೈಸ್ತ್ರೀ ಗುಣಾನೇತಾ
ನತೀತೊಭವತಿಪ್ರಭೋ। ಕಿಮಾಚಾರಃಕಥಂ
ಚೈತಾಂಸ್ತ್ರೀ ಗುಣಾನತಿವರ್ತತೇ॥

ಶ್ರೀಭಗವಾನುವಾಚ.

೨೨. ಪ್ರಕಾಶಂಚಪ್ರವೃತ್ತಿಂಚಮೋ
ಹಮೇವಚಪಾಂಡವ। ನದ್ವೇಷ್ಟಿಸಂಪ್ರವೃ
ತ್ತಾನಿನನಿವೃತ್ತಾನಿಕಾಂಕ್ಷತಿ॥

೨೩. ಉದಾಸೀನವದಾಸೀನೋ ಗುಣೈ
ರ್ಯೋನವಿಚಾಲ್ಯತೇ। ಗುಣಾವರ್ತಂತ
ಇತ್ಯೇವಯೋವತಿಷ್ಠತಿನೇಂಗತೇ॥

CANARESE.

೧೬. ಸುಕೃತಕರ್ಮದ ನಿರ್ಮಲವಾದ ಫಲವು ಸಾತ್ವಿ
ಕವೂ, ರಾಜಸಗುಣದ ಫಲವು ದುಃಖ್ಖವೂ, ತಮೋಗುಣದ
ಫಲವು ಅಜ್ಞಾನವುಯೆಂದು ಹೇಳುತ್ತಾರೆ.

೧೭. ಸಾತ್ವಿಕದಿಂದ ಜ್ಞಾನವು, ರಾಜಸಗುಣದಿಂದ ಲೋ
ಭವು ಹುಟ್ಟುವದು, ಮರವೆಯೂ, ಮೋಹವೂ, ಅಜ್ಞಾನ
ವೂ, ತಮೋಗುಣದಿಂದ ಹುಟ್ಟುವವು.

೧೮. ಸತ್ವದಲ್ಲಿದ್ದವರು ಮೇಲಕ್ಕೇರುವರು, ರಾಜಸರು
ಮಧ್ಯದಲ್ಲಿ ನಿಲ್ಲುವರು, ಕಡೇದಾದ ಗುಣದ ವ್ಯಾಪಾರದಲ್ಲಿ
ರುವವರಾದ ತಾಮಸರು ಕೆಳಗಿನ ಲೋಕವನ್ನೇ ಹೊಂದು
ವರು.

೧೯. ಕ್ರಿಯೆಗಳನ್ನು ನಡಸುವವನು ಗುಣಗಳಿಂದ ವಿಶಿ
ಷ್ಟನಾಗುವದಿಲ್ಲವೆಂದು ನೋಡಿ ಗುಣಗಳಿಗಿಂತ ಉತ್ತಮವಾದ
ದ್ದುಂಟೆಂದು ತಿಳಿದ ಜ್ಞಾನಿಯು ನನ್ನ ಸ್ವಭಾವದಲ್ಲಿ ಕೇ
ರುತ್ತಾನೆ.

೨೦. ದೇಹದಲ್ಲಿ ಹುಟ್ಟಿದ ಈ ಮೂರು ಗುಣಗಳ ಆಚೆ
ಹೋದ ದೇಹಿಯು ಹುಟ್ಟಾ, ಸಾವೂ, ಮುಪ್ಪಾ, ದುಃಖ್ಖ
ಗಳಿಂದ ಬಿಸಲ್ಪಟ್ಟವನಾಗಿ ಅಮೃತವನ್ನು ಪೊಂದುತ್ತಾನೆ.

ಅರ್ಜುನ ವಾಕ್ಯ

೨೧. ಯೆತೇ ಕರ್ತನೇ, ಈ ಮೂರು ಗುಣಗಳನ್ನು
ದಾಟಿದವನಿಗೆ ಯೇನು ಗುರುತು, ಅವನು ಯೆಂಥಾ ಆಚಾರ
ದವನು, ಅವನು ಹ್ಯಾಗೆ ಆ ಮೂರು ಗುಣಗಳ ಆಚೆ ಹೋ
ಗುತ್ತಾನೆ.

ಭಗವದ್ವಾಕ್ಯ.

೨೨. ಯೆತೇ ಪಾಂಡವನೇ, ಪ್ರಕಾಶ, ಪ್ರವೃತ್ತಿ,
ಮೋಹ ಇವುಗಳು ಇದ್ದಾಗ ದ್ವೇಷಿಸದೆಯೂ, ಹೋದಾಗ
ಅಪೇಕ್ಷಿಸದೆಯೂ;

೨೩. ಕೂತುಕೊಳ್ಳದವನ ಹಾಗೆ ಕೂತು ಗುಣಗಳಿಂದ
ಚಲಿಸಲ್ಪಡದೆ ಗುಣಗಳಿದ್ದಾವೆಂದುಕೊಂಡು ನಿಶ್ಚಂಚಲವಾಗಿ
ನಿಂತವನಾ;

ENGLISH.

16The fruit of good works is called pure and holy; the fruit of the *Raja-Goon* is pain; and the fruit of the *Tama-Goon* is ignorance. 17From the *Satwa* is produced wisdom, from the *Raja* covetousness, and from the *Tama* madness, distraction, and ignorance. 18Those of the *Satwa-Goon* mount on high, those of the *Raja* stay in the middle, whilst those abject followers of the *Tama-Goon* sink below.

19When he who beholdeth perceiveth no other agent than these qualities, and discovereth that there is a being superior to them, he at length findeth my nature; 20and when the soul hath surpassed these three qualities, which are co-existent with the body, it is delivered from birth and death, old-age and pain, and drinketh of the water of immortality.

ARJOON.

21By what tokens is it known that a man hath surpassed these three qualities? What is his practice? What are the means by which he overcometh them.

KRISHNA.

22He, O son of *Pāndoo*, who depiseth not the light of wisdom, the attention to worldly things, and the distraction of thought when they come upon him, nor longeth for them when they disappear; 23who, like one who is of no party, sitteth unagitated by the three qualities; who, whilst the qualities are present, standeth still and moveth not;

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SANSCRIT.

—೨೪. ಸಮದುಃಖಃ ಸುಖಃ ಸ್ವಸ್ಥಃ ಸಮ
ಲೋಷ್ಟಾಶ್ಮಕಾಂಚನಃ। ತುಲ್ಯಪ್ರಿಯಾಪ್ರಿ
ಯೋಧೀರಸ್ತುಲ್ಯನಿಂದಾತ್ಮಸಂಸ್ತುತಿಃ॥

—೨೫. ಮಾನಾವಮಾನಯೋಸ್ತುಲ್ಯಸ್ತು
ಲ್ಯೋಮಿತ್ರಾರಿಪಕ್ಷಯೋಃ। ಸರ್ವಾರಂಭಪ
ರಿತ್ಯಾಗೀಗುಣಾತೀತಸ್ಸಉಚ್ಯತೇ॥

—೨೬. ಮಾಂಚಯೋವ್ಯಭಿಚಾರೇಣಭ
ಕ್ತಿಯೋಗೇನ ಸೇವತೆ। ಸಗುಣಾನ್ಸ ಮಪೀ
ತೈ್ಯತಾ ಬ್ರಹ್ಮಭೂಯಾಯಕಲ್ಪತೇ॥

—೨೭. ಬ್ರಹ್ಮಣೋಹಿಪ್ರತಿಷ್ಠಾಹಮಮೃ
ತಸ್ಯಾ ವ್ಯಯಸ್ಯಚ। ಶಾಶ್ವತಸ್ಯಚ ಧರ್ಮ
ಸ್ಯಸುಖಸ್ಯೈಕಾಂತಿಕಸ್ಯಚ॥

CANARESE.

—೨೪. ಸುಖ ದುಃಖಗಳಲ್ಲಿ ಸಮನೂ, ಸ್ವಸ್ಥನೂ ; ಹೆಂ
ಚು, ಕಲ್ಲು, ಭಂಗಾರ ಸಮವೆಂಬುವನೂ; ಪ್ರಿಯ ಅಪ್ರಿಯ
ಗಳು ಸಮವೆಂಬುವನೂ ; ಭದ್ರನೂ ತನಗಾಗುವ ನಿಂದೆ ಸ್ತು
ತಿಗಳನ್ನು ಸಮವೆಂದೆಣಿಸುವವನೂ ;

—೨೫. ಮಾನಾವಮಾನಗಳಲ್ಲಿಯೂ, ಮಿತ್ರಶತ್ರುಗಳ
ಲ್ಲಿಯೂಸಮನೂ, ಯೆಲ್ಲಾ ಕೆಲಸಗಳಲ್ಲಿ ಫಲದ ಅಪೇಕ್ಷೆಯ
ನ್ನು ಬಿಟ್ಟವನು ಯಾವನೋ ಅವನಿಗೆ ಗುಣಗಳ ಆಚೆ ಹೋ
ದವನೆಂದು ಹೆಸರುಂಟು.

—೨೬. ಯಾವಾತನು ಅವ್ಯಭಿಚಾರವೆಂಬ ಭಕ್ತಿಯೋಗ
ದಿಂದ ನನ್ನನ್ನು ಸೇವಿಸುವನೋ ಆತನು ಈ ಗುಣಗಳ ಆಚೆ
ಹೋದವನಾಗಿ ಬ್ರಹ್ಮಭಾವಕ್ಕೆ ಸಿದ್ಧವಾಸುವನು.

—೨೭. ಹ್ಯಾಗಂದರೆ ಬ್ರಹ್ಮಕ್ಕಾ, ಕೇಡಿಲ್ಲದ ಅಮೃ
ತಕ್ಕಾ, ಶಾಶ್ವತವಾದ ಧರ್ಮಕ್ಕಾ, ಮುಖ್ಯಕಾರಣವಾದ
ಸುಖಕ್ಕಾ, ನಾನೇ ಆಶ್ರಯನಾಗಿದ್ದೇನೆ.

ENGLISH.

[24]who is self-dependent and the same in ease and pain, and to whom iron, stone, and gold are as one; firm alike in love and dislike, and the same whether praised or blamed; [25]the same in honor and disgrace; the same on the part of the friend and the foe, and who forsaketh all enterprize; such a one hath surmounted the influence of the qualities. [26]And he, my servant, who serveth me alone with due attention, having overcome the influence of the qualities, is formed to be absorbed in *Brahm*, the Supreme.

[27]I am the emblem of the immortal, and of the incorruptible; of the eternal, of justice, and of endless bliss.

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LECTURE XV.

OF POOROOSHOTTAMA.

ಹದಿನೈದನೇ ಅಧ್ಯಾಯ.

SANSCRIT.

ಶ್ರೀಭಗವಾನುವಾಚ.

೧. ಊರ್ಧ್ವಮೂಲಮಧಃಶಾಖಮಶ್ವತ್ಥಂ
ಪ್ರಾಹುರವ್ಯಯಂ। ಛಂದಾಂಸಿ ಯಸ್ಯ ಪ
ರ್ಣಾನಿಯಸ್ತಂವೇದಸವೇದವಿತ್॥

೨. ಅಧಶ್ಚೋರ್ಧ್ವಂಪ್ರಸೃತಾಸ್ತಸ್ಯ
ಶಾಖಾಗುಣಪ್ರವೃದ್ಧಾವಿಷಯಪ್ರವಾಳಾಃ।
ಅಧಶ್ಚಮೂಲಾನ್ಯನುಸಂತತಾನಿಕರ್ಮಾನುಬಂಧಿ
ನಿಮನುಷ್ಯಲೋಕೆ॥

3. ನರೂಪಮಸ್ಯೇಹತಥೋಪಲಭ್ಯಂ
ನಾಂತೋನಚಾದಿರ್ನಚಸಂಪ್ರತಿಷ್ಠಾ।ಅಶ್ವ
ತ್ಥಮೇನಂ ಸುವಿರೂಢಮೂಲಮಸಂಗಶಸ್ತ್ರೇ
ಣದೃಢೇನಛಿತ್ವಾ॥

೪. ತತಃಪದಂತತ್ಪರಿಮಾರ್ಗಿತವ್ಯಂಯ
ಸ್ಮಿನ್ಗತಾನಿವರ್ತಂತಿಭೂಯಃ। ತಮೇವ
ಚಾದ್ಯಂಪುರುಷಂಪ್ರಪದ್ಯೇಯತಃಪ್ರವೃ
ತ್ತಿಃಪ್ರಸೃತಾಪುರಾಣೀ॥

೫. ನಿರ್ಮಾನಮೋಹಾಜಿತಸಂಗದೋ
ಷಾಅಧ್ಯಾತ್ಮನಿತ್ಯಾವಿನಿವೃತ್ತಕಾಮಾಃ। ದ್ವಂ
ದ್ವೈರ್ವಿಮುಕ್ತಾಃಸುಖದುಃಖಸಂಜ್ಞೈರ್ಗ
ಚ್ಛಂತ್ಯಮೂಢಾಃಪದಮವ್ಯಯಂತತ್॥

CANARESE.

ಭಗವದ್ವಾಕ್ಯ.

೧. ಬೇರು ಮೇಲೆಯೂ ಕೊಂಬೆಗಳು ಕೆಳಗೂ ಇರುವ
ವೊಂದು ಕಾಶ್ವತವಾದ ಅಶ್ವತ್ಥಮರ ವುಂಟೆಂದೂ, ಛಂದ
ಸ್ಸುಗಳು ಅದರ ಯೆಲೆಗಳಾಗಿವೆಯೆಂದೂ, ಸಮಾಚಾರ
ವುಂಟು ಇದನ್ನು ತಿಳಿದವನೇ ವೇದ ತಿಳಿದಿದ್ದಾನೆ.

೨. ಗುಣಗಳಿಂದ ಬೆಳೆದವುಗಳೂ ವಿಷಯಗಳಿಂದ ಚಿಗಿ
ತವುಗಳೂ ಆದ ಅದರ ಕೊಂಬೆಗಳು ಮೇಲಕ್ಕೂ ಕೆಳಗೂ
ವಿಸ್ತರಿಸಿ ಅವೆ ಅದರ ಬೇರುಗಳು ಮನುಷ್ಯಲೋಕದಲ್ಲಿ ಕ
ರ್ಮದಸಂಬಂಧ ಉಳ್ಳವಗಳಾಗಿ ಕೆಳಕ್ಕೆ ವಿಸ್ತರಿಸಿ ಅವೆ.

3. ಅದರ ರೂಪವೂ ಆದಿ, ಅಂತ್ಯವೂ, ನಿಲ್ಲುವಿಕೆಯೂ,
ಇಹದಲ್ಲಿ ಪ್ರಕಾಶಕೂಡದಹಾಗೆ ಇರುತ್ತದೆ. ದೃಢವಾಗಿ ಬೇ
ರೂರಿದ ಈ ಅಶ್ವತ್ಥಮರವನ್ನು ನಿರಾಕೆಯೆಂಬ ದೃಢವಾದ
ಶಸ್ತ್ರದಿಂದ ಕಡಿದು,

೪. ಆಮೇಲೆ ಯಾವದರಲ್ಲಿ ಕೇರಿದವರು ಇನ್ನು ತಿರುಗದೆ
ಇರುತ್ತಾರೋ ಆ ಸ್ಥಾನವನ್ನು ಹುಡುಕಬೇಕು. ಪೂರ್ವದ
ಪ್ರಕೃತಿಯು ಯಾವನಿಂದ ಸೃಷ್ಟಿಸಲ್ಪಟ್ಟಿತೋ ಆ ಆದಿ
ಪುರುಷನ ಕಡೆಗೆ ನಾನು ಮಾರ್ಗವನ್ನು ಹಿಡಿಯುತ್ತೇನೆ.

೫. ಗರ್ವವೋಹಗಳಿಲ್ಲದವರೂ, ಆಸಕ್ತಿಯೆಂಬ ದೋ
ಷವನ್ನು ಜಯಿಸಿದವರೂ, ಅಧ್ಯಾತ್ಮನಲ್ಲಿ ಸ್ಥಿರವಾದವರೂ,
ಇಚ್ಛೆಯನ್ನು ಬಿಟ್ಟವರೂ, ಸುಖ ದುಃಖಗಳೆಂಬ ಇಕ್ಕಟ್ಟು
ಗಳಿಂದ ಬಿಡಲ್ಪಟ್ಟವರೂ, ಇಂಥಾ ಜ್ಞಾನವಂತರು ನಾಶವಿ
ಲ್ಲದ ಆ ಸ್ಥಾನವನ್ನು ಹೊಂದುವರು.

ENGLISH.

KRISHNA.

[1]The incorruptible being is likened unto the tree *Aswăttha*, whose root is above and whose branches are below, and whose leaves are the *Vēds*. He who knoweth that, is acquainted with the *Vēds*. [2]Its branches growing from the three *Goon* or qualities, whose lesser shoots are the objects of the organs of sense, spread forth some high and some low. The roots which are spread abroad below, in the regions of mankind, are restrained by action. [3&4] Its form is not to be found here, neither its beginning, nor its end, nor its likeness. When a man hath cut down this *Aswattha*, whose root is sofirmly fixed, with the strong axe of disinterest, from that time that place is to be sought from whence there is no return for those who find it; and I make manifest that first *Pooroosh* from whom is produced the ancient progression of all things. [5]Those who are free from pride and ignorance, have prevailed over those faults which arise from the consequences of action, have their minds constantly employed in watching over and restraining the inordinate desires, and are freed from contrary causes, whose consequences bring both pleasure and pain, and no longer confounded in their minds, and ascend to that place which endureth for ever.

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SANSCRIT.

೬. ನತದ್ಭಾಸಯತೇಸೂರ್ಯೋ ನಶ
ಶಾಂಕೋನಪಾವಕಃ। ಯದ್ಗತ್ವಾನನಿವರ್ತಂ
ತೇತದ್ಧಾಮಪರಮಂಮಮ॥

೭. ಮಮೈವಾಂಶೋಜಿವಲೋಕೆಜೀವಭೂ
ತಃಸನಾತನಃ। ಮನಃಷಷ್ಠಾನೀಂದ್ರಿಯಾ
ಣಿಪ್ರಕೃತಿಸ್ಥಾನಿಕರ್ಷತಿ॥

೮. ಶರೀರಂ ಯದವಾಪ್ನೋತಿ ಯಚ್ಚಾ
ಪ್ಯುತ್ಕ್ರಾಮತೀಶ್ವರಃ। ಗೃಹೀತ್ವೈತಾನಿಸಂ
ಯಾತಿವಾಯುರ್ಗಂಧಾನಿವಾಶಯಾತ್॥

೯. ಶ್ರೋತ್ರಂಚಕ್ಷುಃಸ್ಪರ್ಶನಂಚರಸ
ನಂಘ್ರಾಣಮೇವಚ। ಅಧಿಷ್ಠಾಯಮನಶ್ಚಾ
ಯಂವಿಷಯಾನುಪಸೇವತೆ॥

೧೦. ಉತ್ಕ್ರಾಮಂತಂಸ್ಥಿತಂವಾಪಿಭುಂಜಾ
ನಂವಾಗುಣಾನ್ವಿತಂ। ವಿಮೂಢಾನಾನುಪಶ್ಯಂ
ತಿಪಶ್ಯಂತಿಜ್ಞಾನಚಕ್ಷುಷಃ॥

೧೧. ಯತಂತೋಯೋಗಿನಶ್ಚೈನಂ ಪ
ಶ್ಯಂತ್ಯಾತ್ಮನ್ಯವಸ್ಥಿತಂ। ಯತಂತೋಪ್ಯಕೃ
ತಾತ್ಮಾನೋನೈನಂಪಶ್ಯಂತ್ಯಚೇತಸಃ॥

೧೨. ಯದಾದಿತ್ಯಗತಂತೇಜೋಜಗದ್ಭಾ
ಸಯತೇಖಿಲಂ। ಯಚ್ಚಂದ್ರಮಸಿಯಚ್ಚಾ
ಗ್ನೌತತ್ತೇಜೋವಿದ್ಧಿಮಾಮಕಂ॥

೧೩. ಗಾಮಾವಿಶ್ಯಚಭೂತಾನಿ ಧಾರಯೆ
ಮ್ಯಹಮೋಜಸಾ। ಪುಷ್ಣಾಮಿಚೌಷಧೀಃಸ
ರ್ವಾಃಸೋಮೋಭೂತ್ವಾರಸಾತ್ಮಕಃ॥

೧೪. ಅಹಂವೈಶ್ವಾನರೋಭೂತ್ವಾಪ್ರಾ
ಣಿನಾಂದೇಹಮಾಶ್ರಿತಃ। ಪ್ರಾಣಾಪಾನ ಸ
ಮಾಯುಕ್ತಃಪಚಾಮ್ಯಂನಂಚತುರ್ವಿಧಂ॥

CANARESE.

೬. ಆ ಸ್ಥಾನದಲ್ಲಿ ಸೂರ್ಯನು ಪ್ರಕಾಶಿಸನು, ಚಂದ್ರ
ನೂ ಇಲ್ಲ, ಅಗ್ನಿಯೂ ಇಲ್ಲ, ಯಾವ ಸ್ಥಾನವನ್ನು ಹೊಂ
ದಿ ಶಿರುಗಕೋ ಅದೇ ನನ್ನ ಶ್ರೇಷ್ಠವಾದ ಸ್ಥಾನವು.

೭. ನನ್ನದು ಒಂದು ಭಾಗವು ಜೀವಲೋಕದಲ್ಲಿ ಯೆಂ
ದಿಸೂ ಜೀವಿಸಿವಂಥಾದ್ದಾಗಿ ಪ್ರಕೃತಿಯಲ್ಲಿರುವ ಪಂಚೇಂ
ದ್ರಿಯಗಳನ್ನೂ ಅವುಗಳಿಗೆ ಕೂಡಿ ಆರನೇದಾಗಿರುವ ಮನ
ಸ್ಸನ್ನೂ ಯೆಳೆಯುತ್ತದೆ.

೮. ಈಶ್ವರನು ಯಾವ ಶರೀರವನ್ನು ಹೊಂದುತ್ತಾನೋ
ಯಾವದರಿಂದ ಹೊರಡುತ್ತಾನೋ ಅದರಲ್ಲಿ ಘ್ರಾಳಿಯು
ಪರಿಮಳಗಳನ್ನು ತಮ್ಮ ಸ್ಥಾನಂಗಳಿಂದ ಕೊಂಡುಹೋಗುವ
ಪ್ರಕಾರ ಆ ಆರನ್ನು ಹಿಡುಕೊಂಡು ಪ್ರವೇಶಿಸುತ್ತಾನೆ.

೯. ಕಿವಿ, ಕಣ್ಣು, ಚರ್ಮ, ನಾಲಿಗೆ, ಮೂಸು, ಮನ
ಸ್ಸು, ಇವಗಳ ಮೇಲಾಗಿದ್ದು ಈತನು ವಿಷಯಗಳನ್ನು ಅನು
ಭವಿಸುವನು.

೧೦. ಅವನು ಹೊರಡುವದನ್ನಾಗಲಿ, ಇರುವದನ್ನಾಗಲಿ
ಗುಣಗಳಿಂದ ಕೂಡಿಕೊಂಡುಅನುಭವಿಸುವದನ್ನಾಗಲಿ, ಮೂಢ
ರು ನೋಡುವದಿಲ್ಲ ಜ್ಞಾನದೃಷ್ಟಿಯುಳ್ಳವರು ನೋಡು
ತ್ತಾರೆ.

೧೧. ಪ್ರಯತ್ನಮಾಡುವ ಯೋಗಿಗಳು ಆತ್ಮದಲ್ಲಿ ಇ
ರುವ ಈತನನ್ನು ಕಾಣುವರು ಕುದ್ಧಾತ್ಮರಲ್ಲದ ಅವಿವೇಕಿಗಳು
ಪ್ರಯತ್ನಮಾಡಿದಾಗ್ಯೂ ಈತನನ್ನು ಕಾಣಲಾರರು.

೧೨. ಸೂರ್ಯ, ಚಂದ್ರ, ಅಗ್ನಿಗಳಲ್ಲಿ ಕೇರಿ ಜಗತ್ತಿ
ಗೆಲ್ಲಾ ಪ್ರಕಾಶಕೊಡುವ ತೇಜಸ್ಸು ಯಾವದೋ ಆ ತೇಜ
ಸ್ಸೇ ನನ್ನ ಸಂಬಂಧವಾದದ್ದೆಂದು ತಿಳಿ.

೧೩. ನಾನು ಭೂಮಿಯೆನ್ನು ಪ್ರವೇಶಿಸಿ ಪ್ರಾಣಿಗಳನ್ನು
ಶಕ್ತಿಯಿಂದ ಧರಿಸುವೆನು, ರಸಾತ್ಮಕನಾದ ಚಂದ್ರನಾಗಿ ಯೆ
ಲ್ಲಾ ಗಿಡಗಳನ್ನು ಬಲಪಡಿಸುವೆನು.

೧೪. ನಾನು ಅಗ್ನಿಯಾಗಿ ಪ್ರಾಣಿಗಳ ದೇಹವನ್ನು
ಹೊಂದಿ ಪ್ರಾಣ ಅಪಾನವಾಯುಗಳೊಡನೆ ಕೂಡಿಕೊಂಡ
ವನಾಗಿ ನಾಲ್ಕು ವಿಧವಾದ ಅನ್ನವನ್ನು ಜೀರ್ಣವಾಗ ಮಾ
ಡುವೆನು.

ENGLISH.

[6]Neither the sun, nor the moon, nor the fire enlighteneth that place from whence there is no return, and which is the supreme mansion of my abode.

[7]It is even a portion of myself that in this animal world is the universal spirit of all things. It draweth together the five organs and the mind, which is the sixth, [8]that it may obtain a body, and that it may leave it again; and *Eeswar*, having taken them under his charge, accompanieth them from his own abode as the breeze the fragrance from the flower.

[9]He presideth over the organs of hearing, seeing, feeling, tasting, and smelling, together with the mind, and attendeth to their objects.

[10]The foolish see it not, attended by the *Goon* or qualities, in expiring, in being, or in enjoying; but those who are endued with the eye of wisdom behold it. [11]Those also who industriously apply their minds in meditation may perceive it planted in their own breasts, whilst those of unformed minds and weak judgments, labouring, find it not.

[12]Know that the light which proceedeth from the sun, and illuminateth the whole world, and the light which is in the moon, and in the fire, are mine [13]I pervade all things in nature, and guard them with my beams. I am the moon, whose nature it is to give the quality of taste and relish, and to cherish the herbs and plants of the field. [14]I am the fire residing in the bodies of all things which have life, where, joined with the two spirits which are called *Prān* and *Opān*, I digest the food which they eat, which is of four kinds.

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SANSCRIT.

೧೫. ಸರ್ವಸ್ಯಾಹಂ ಹೃದಿ ಸಂನಿವಿಷ್ಟೋ ಮತ್ತಃಸ್ಮೃತಿರ್ಜ್ಞಾನ ಮಪೋಹನಂ ಚ। ವೇದೈಶ್ಚ ಸರ್ವೈರಹಮೇವವೇದ್ಯೋವೇದಾಂತಕೃದ್ವೇದವಿದೇವಚಾಹಂ॥

೧೬. ದ್ವಾವಿಮೌ ಪುರುಷಾಲೋಕೇಕ್ಷರ ಶ್ಚಾಕ್ಷರ ಏವಚ। ಕ್ಷರಸ್ಸರ್ವಾಣಿ ಭೂತಾನಿ ಕೂಟಸ್ಥೋಕ್ಷರಉಚ್ಯತೇ॥

೧೭. ಉತ್ತಮಃ ಪುರುಷಸ್ತ್ವನ್ಯಃ ಪರಮಾತ್ಮೇತ್ಯುದಾಹೃದಃ। ಯೋಲೋಕತ್ರಯ ಮಾವಿಶ್ಯಬಿಭರ್ತ್ಯವ್ಯಯಈಶ್ವರಃ॥

೧೮. ಯಸ್ಮಾತ್ಕ್ಷರಮತೀತೋಹಮಕ್ಷರಾದಪಿಚೋತ್ತಮಃ। ಅತೋಸ್ಮಿಲೋಕೇವೇದೇ ಚಪ್ರಥಿತಃಪುರುಷೋತ್ತಮಃ॥

೧೯. ಯೋಮಾಮೇವಮಸಂಮೂಢೋ ಜಾನಾತಿಪುರುಷೋತ್ತಮಂ। ಸಸರ್ವವಿದ್ಭಜತಿಮಾಂಸರ್ವಭಾವೇನಭಾರತ॥

೨೦. ಇತಿಗುಹ್ಯತಮಂಶಾಸ್ತ್ರ ಮಿದಮುಕ್ತಂಮಯಾನಘ। ಏತದ್ಬುಧ್ವಾಬುದ್ಧಿಮಾನ್ಸ್ಯಾತ್ಕೃತಕೃತ್ಯಶ್ಚಭಾರತ॥

CANARESE.

೧೫. ಯೆಲ್ಲರ ಹೃದಯದಲ್ಲಿ ಇರುವಾತನು ನಾನೇ. ನನ್ನ ಬೆಕೆಯಿಂದಲೇ ಶಿಳಿವಳಿಕೆಯೂ, ಜ್ಞಾಪಕವೂ, ಅನುಮಾನವೂ, ಯೆಲ್ಲಾ ವೇದಗಳಿಂದ ನಾನೇ ಅರಿಯತಕ್ಕವನು, ವೇದಾಂತಕಾರ್ತ್ರನ್ನು ಮಾಡಿದವನೂ ವೇದವನ್ನು ಶಿಳಿದವನೂ ನಾನೇ.

೧೬. ಲೋಕದೊಳಗೆ ಕ್ಷರನು, ಅಕ್ಷರನು, ಇವರಿಬ್ಬರು ಪುರುಷರು ಭೂತಗಳೆಲ್ಲವು ಕ್ಷರಪುರುಷನಾಗಿರುತ್ತವೆ ಅವುಗಳ ನಿತ್ತಿಯಲ್ಲಿ ನಿಂತವನೇ ಅಕ್ಷರನು.

೧೭. ಬೇರೆ ವುತ್ತಮನಾದ ಪುರುಷನು ಪರಮಾತ್ಮನೆಂಬ ಹೆಸರನ್ನು ಹೊಂದಿದ್ದಾನೆ ಈತನು ಮೂರುಲೋಕವನ್ನು ಪ್ರವೇಶಿಸಿ ಧರಿಸುವನಾದ ನಿತ್ಯ ಈಶ್ವರನೇ.

೧೮. ನಾನು ಕ್ಷರವನ್ನು ದಾಟಿ ಅಕ್ಷರನಿಗಿಂತಲೂ ಉತ್ತಮನಾಗಿರುವದರಿಂದ ವೇದದಲ್ಲಿಯೂ ಲೋಕದಲ್ಲಿಯೂ ಉತ್ತಮಪುರುಷನೆಂಬ ಹೆಸರನ್ನು ಹೊಂದಿದ್ದೇನೆ.

೧೯. ಯೆಲೇ ಭರತಕುಲ ಶ್ರೇಷ್ಠನೇ, ಉತ್ತಮ ಪುರುಷನಾದ ನನ್ನನ್ನು ಮೋಹಪಡದೆ ಶಿಳುಕೊಳ್ಳುವವನ್ಯಾವನೋ ಆತನೇ ಸರ್ವಜ್ಞನು ಸರ್ವಪ್ರಕಾರದಿಂದ ನನ್ನನ್ನೇ ಹೊಂದುವನು.

೨೦. ಅತಿರಹಸ್ಯವಾದ ಈ ಶಾಸ್ತ್ರವು ಈಪ್ರಕಾರ ನಿನ್ನಿಂದ ಹೇಳಲ್ಪಟ್ಟಿತು; ಯೆಲೇ ಪಾಪರಹಿತನಾದ ಭಾರತನೇ, ಇದನ್ನು ಶಿಳಿದವನು ಬುದ್ಧಿವಂಥನು ಮಾಡತಕ್ಕವುಗಳ ಮಾಡಿದವನೂ ಆಗಿರುವನು.

ENGLISH.

15I penetrate into the hearts of all men; and from me proceed memory, knowledge, and the loss of both. I am to be known by all the *Vēds*, or books of divine knowledge: I am he who formed the *Vēdant*, and I am he who knoweth the *Vēds*.

16There are two kinds of *Pooroosh* in the world, the one corruptible, the other incorruptible. The corruptible *Pooroosh* is the body of all things in nature; the incorruptible is called *Koothasta*, or he who standeth on the pinnacle. 17There is another *Pooroosh* most high, the *Paramatma* or supreme soul, who inhabiteth the three regions of the world, even the incorruptible *Eeswar*. 18Because I am above corruption, so also am I superior to incorruption; wherefore in this world, and in the *Vēds*, I am called *Poorooshōttama* 19The man of a sound judgment, who conceiveth me thus to be the *Poorooshōttama*, knoweth all things, and serveth me in every principle.

20Thus, O *Arjoon*, have I made known unto thee this most mysterious *Sastra*; and he who understandeth it shall be a wise man, and the performer of all that is fit to be done.

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LECTURE XVI.

OF GOOD AND EVIL DESTINY.

ಹದಿನಾರನೇ ಅಧ್ಯಾಯ.

SANSCRIT.

ಶ್ರೀಭಗವಾನುವಾಚ.

೧. ಅಭಯಂಸತ್ವಸಂಶುದ್ಧಿರ್ಜ್ಞಾನಯೋಗವ್ಯವಸ್ಥಿತಿಃ। ದಾನಂದಮಶ್ಚಯಜ್ಞಶ್ಚಸ್ವಾಧ್ಯಾಯಸ್ತಪಆರ್ಜವಂ॥

೨. ಅಹಿಂಸಾಸತ್ಯಮಕ್ರೋಧಸ್ತ್ಯಾಗಶಾಂತಿರಪೈಶುನಂ। ದಯಾಭೂತೇಷ್ವಲೋಲುಪ್ತ್ವಂಮಾರ್ದವಂಹ್ರೀರಚಾಪಲಂ॥

೩. ತೇಜಃಕ್ಷಮಾಧೃತಿಃಶೌಚಮದ್ರೋಹೋನಾತಿಮಾನಿತಾ। ಭವಂತಿಸಂಪದಂದೈವೀಮಭಿಜಾತಸ್ಯಭಾರತ॥

೪. ದಂಭೋದರ್ಪೋಭಿಮಾನಶ್ಚಕ್ರೋಧಃಪಾರುಷ್ಯಮೇವಚ। ಅಜ್ಞಾನಂಚಾಭಿಜಾತಸ್ಯಪಾರ್ಥಸಂಪದಮಾಸುರೀಂ॥

೫. ದೈವೀಸಂಪದ್ವಿಮೋಕ್ಷಾಯನಿಬಂಧಾಯಾಸುರೀಮತಾ। ಮಾಶುಚಃಸಂಪದಂದೈವೀಮಭಿಜಾತೋಸಿಪಾಂಡವ॥

೬. ದ್ವೌಭೂತಸರ್ಗೌಲೋಕೇಸ್ಮಿನ್ದೈವಆಸುರಏವಚ। ದೈವೋವಿಸ್ತರಶಃಪ್ರೋಕ್ತಆಸುರಂಪಾರ್ಥಮೇಶ್ರುಣು॥

CANARESE.

ಭಗವದ್ವಾಕ್ಯ.

೧. ಅಭಯವೂ, ಸತ್ವಗುಣಶುದ್ಧಿಯೂ, ಜ್ಞಾನಯೋಗದಸ್ಥಿತಿಯೂ, ದಾನವೂ, ಇಂದ್ರಿಯನಿಗ್ರಹವೂ, ಯಜ್ಞವೂ, ವೇದಾಭ್ಯಾಸವೂ, ತಪಸ್ಸೂ, ಮೊಳ್ಳಿನಡತೆಯೂ

೨. ಅಹಿಂಸೆಯೂ, ಸತ್ಯವೂ, ಕೋಪವಿಲ್ಲದೆ ಯಿರುವಿಕೆಯೂ, ತ್ಯಾಗವೂ, ಶಾಂತಿಯೂ, ದಾಕ್ಷಿಣ್ಯವೂ, ಪ್ರಾಣಿಗಳ ವಿಷಯದಲ್ಲಿ ದಯೆಯೂ, ವಿಷಯಲಂಪಟವಿಲ್ಲದಿರುವಿಕೆಯೂ, ಮೃದುವಾದ ಮನಸ್ಸೂ, ನಾಚಿಕೆಯೂ,

೩. ತೇಜಸ್ಸೂ, ಕ್ಷಮೆಯೂ, ಧೈರ್ಯವೂ, ಶುಚಿಯೂ, ದ್ರೋಹವಿಲ್ಲದ ಮನಸ್ಸೂ, ಬಹುಮಾನದ ನಿರಾಕೆಯೂ; ಯೆಲೇ ಅರ್ಜುನನೇ, ಈ ಗುಣಂಗಳು ದಿವ್ಯಗತಿಗಾಗಿ ಹುಟ್ಟಿದವನಿಗೆ ವುಂಟಾಗುವವು.

೪. ಡಂಭವೂ, ದರ್ಪವೂ, ಗರ್ವವೂ, ಕೋಪವೂ, ಕಾಠಿಣ್ಯವೂ, ಅಜ್ಞಾನವೂ; ಯೆಲೇ ಕುಂತೀ ಪುತ್ರನೇ, ಇವು ಅಸುರಗತಿಗಾಗಿ ಹುಟ್ಟಿದವನಿಗೆ [ಆಗುವವು.]

೫. ದಿವ್ಯಗತಿಯು ಮೋಕ್ಷಕ್ಕೋಸ್ಕರವೂ ಅಸುರಗತಿಯು ಬಂಧನಕ್ಕೋಸ್ಕರವೂ ಯೆಂದು ಯೆಣಿಸಲ್ಪಡುತ್ತದೆ ಪಾಂಡವನೇ ನೀನು ಅಳಬೇಡ ನೀನು ದಿವ್ಯಗತಿಗಾಗಿ ಹುಟ್ಟಿದಿ.

೬. ಲೋಕದಲ್ಲಿ ಭೂತಗಳ ಸೃಷ್ಟಿಯು ದೇವ ಸಂಬಂಧ ಅಸುರ ಸಂಬಂಧವೆಂದು ಯೆರಡು ವಿಧವು; ಯೆಲೇ ಕುಂತೀ ಕುಮಾರನೇ, ನನ್ನಿಂದ ದೇವಸಂಬಂಧವು ವಿಸ್ತಾರವಾಗಿ ಹೇಳಲ್ಪಟ್ಟಿತು, ಅಸುರ ಸಂಬಂಧವನ್ನು ಕೇಳು.

ENGLISH.

KRISHNA.

1, 2 & 3The man who is born with divine destiny is endued with the following qualities: exemption from fear, a purity of heart, a constant attention to the discipline of his understanding; charity, self-restraint, religion, study, penance, rectitude, freedom from doing wrong, veracity, freedom from anger, resignation, temperance, freedom from slander, universal compassion, exemption from the desire of slaughter, mildness, modesty, discretion, dignity, patience, fortitude, chastity, unrevengefulness, and a freedom from vainglory: 4whilst those who come into life under the influence of the evil destiny, are distinguished by hypocrisy, pride, presumption, anger, harshness of speech, and ignorance.

5The divine destiny is for *Mōksh* or eternal absorption in the divine nature; and the evil destiny confineth the soul to mortal birth. Fear not, *Arjoon*, for thou art born with the divine destiny before thee.

6Thus there are two kinds of destiny prevailing in the world. The nature of the good destiny hath been fully explained. Hear what is the nature of the evil.

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SANSCRIT.

೭. ಪ್ರವೃತ್ತಿಂಚನಿವೃತ್ತಿಂಚಜನಾನವಿದು
ರಾಸುರಾಃ। ನಕೌಚಂನಾಪಿಚಾಚಾರೋನಸ
ತ್ಯಂತೇಷುವಿದ್ಯತೆ॥

೮. ಅಸತ್ಯಮಪ್ರತಿಷ್ಠಂತೇಜಗದಾಹುರ
ನೀಶ್ವರಂ। ಅಪರಸ್ಪರಸಂಭೂತಂಕಿಮನ್ಯ
ತ್ಕಾಮಹೈತುಕಂ॥

೯. ಏತಾಂದೃಷ್ಟಿಮವಷ್ಟಭ್ಯನಷ್ಟಾತ್ಮಾ
ನೋಲ್ಪಬುದ್ಧಯಃ। ಪ್ರಭವಂತ್ಯುಗ್ರಕ
ರ್ಮಾಣಃಕ್ಷಯಾಯಜಗತೋಹಿತಾಃ॥

೧೦. ಕಾಮಮಾಶ್ರಿತ್ಯದುಷ್ಪೂರಂದಂ
ಭಮಾನಮದಾನ್ವಿತಾಃ। ಮೋಹಾದ್ಗೃಹೀ
ತ್ವಾಸದ್ಗ್ರಾಹಾನ್ಪ್ರವರ್ತಂತೇಶುಚಿವ್ರತಾಃ

೧೧. ಚಿಂತಾ ಮಪರಿಮೇಯಾಂಚ ಪ್ರಳ
ಯಾಂತಾಮುಪಾಶ್ರಿತಾಃ। ಕಾಮೋಪಭೋ
ಗಪರಮಾಏತಾವದಿತಿನಿಶ್ಚಿತಾಃ॥

೧೨. ಆಶಾ ಪಾಶ ಶತೈರ್ಬದ್ಧಾಃ ಕಾಮ
ಕ್ರೋಧಪರಾಯಣಾಃ। ಈಹಂತೇಕಾಮಭೋ
ಗಾರ್ಥಮನ್ಯಾಯೇನಾರ್ಥ ಸಂಚಯಾನ್॥

೧೩. ಇದಮದ್ಯಮಯಾಲಬ್ಧಮಿದಂಪ್ರಾ
ಪ್ಸೆಮನೋರಥಂ। ಇದಮಸ್ತೀದಮಪಿಮೇಭ
ವಿಷ್ಯತಿಪುನರ್ಧನಂ॥

೧೪. ಅಸೌ ಮಯಾ ಹತಶ್ಶತ್ರು ರ್ಹನಿ
ಷ್ಯೇಚಾಪರಾನಪಿ। ಈಶ್ವರೋಹಮಹಂಭೋ
ಗೀಸಿದ್ಧೋಹಂಬಲವಾನ್ಸುಖೀ॥

೧೫. ಆಢ್ಯೋಭಿಜನವಾನಸ್ಮಿಕೋನ್ಯೋ
ಸ್ತಿಸದೃಶೋಮಯಾ। ಯಕ್ಷ್ಯೇದಾಸ್ಯಾಮಿ
ಮೋದಿಷ್ಯೇಇತ್ಯಜ್ಞಾನವಿಮೋಹಿತಾಃ॥

CANARESE.

೭. ಅಸುರ ಸಂಬಂಧಿಗಳಾದ ಜನರು ಮಾಡತಕ್ಕದ್ದನ್ನೂ,
ಬಿಡತಕ್ಕದ್ದನ್ನೂ, ಅರಿಯರು ; ಅವರಲ್ಲಿ ಶುಚಿತ್ವವೂ, ಆ
ಚಾರ್ಯವೂ, ಸತ್ಯವೂ ಯಿಲ್ಲ.

೮. ಅವರು ಈಲೋಕಕ್ಕೆ ಸತ್ಯವೂ ಪ್ರತಿಷ್ಠೆಯೂ
ಈಶ್ವರನೂ ಇಲ್ಲವೆಂದೂ ಅದು ತನ್ನಷ್ಟಕ್ಕೆ ಹುಟ್ಟಿತೆಂದು
ಅದಕ್ಕಕಾರಣವು ಕಾಮದಲ್ಲಿಯೇ ಇರುತ್ತದೆಂದೂ ಹೇಳುತ್ತಾರೆ.

೯. ಇಂಥಾ ದೃಷ್ಟಿಯನ್ನು ಹೊಂದಿ ಕೆಟ್ಟ ಸ್ವಭಾವ
ವೂ, ಅಲ್ಪಬುದ್ಧಿಯೂ, ಕ್ರೂರವಾದ ಕರ್ಮಗಳೂ ವುಳ್ಳ
ವರಾಗಿಯೂ, ಜಗತ್ತನ್ನು ಕೆಡಿಸುವದರಲ್ಲಿಯೇ ಸಂತೋಷ
ಪಡುವವರಾಗಿಯೂ ಹುಟ್ಟುತ್ತಾರೆ.

೧೦. ಅವರು ಪೂರ್ತಿಯಾಗದ ಕಾಮವನ್ನೂ ದಂಭ
ಮಾನ ಮದಗಳನ್ನೂ ಹೊಂದಿ ಹಿಡಿಯಲಿಕ್ಕೆ ಅಯೋಗ್ಯ
ವಾದವುಗಳನ್ನು ಮೋಹದಿಂದ ಗ್ರಹಿಸಿ ಅಶುದ್ಧವೇ ವ್ರತ
ವೆಂದುಕೊಂಡು ಪ್ರವರ್ತಿಸುತ್ತಾರೆ.

೧೧. ಪಾರವಿಲ್ಲದೆ ಪ್ರಳಯ ವರೆಯಂತ್ರವಾದ ಚಿಂತೆ
ಯನ್ನು ಹೊಂದಿ ಕಾಮಕ್ಕೆ ತಕ್ಕ ಭೋಗವೇ ಶ್ರೇಷ್ಠವು ಹೀ
ಗೆಂದು ನಿಶ್ಚಯಿಸುವರು.

೧೨. ಆಕೆಗಳೆಂಬ ನೂರಾರು ಹಗ್ಗಗಳಿಂದ ಕಟ್ಟಲ್ಪಟ್ಟವ
ರಾಗಿ ಕಾಮದಲ್ಲಿಯೂ, ಕ್ರೋಧದಲ್ಲಿಯೂ, ಆಸಕ್ತಿಯು
ಳ್ಳವರಾಗಿ ಕಾಮಕ್ಕೆ ತಕ್ಕ ಭೋಗಗಳಿಗೋಸ್ಕರ ಅನ್ಯಾಯ
ದಿಂದ ದ್ರವ್ಯ ಸಂಪಾದನೆಗಳನ್ನು ಮಾಡುತ್ತಿರುವರು.

೧೩. ಇದು ಈಗ ನನ್ನಿಂದ ಸಂಪಾದಿಸಲ್ಪಟ್ಟಿತು, ಬೇ
ಕಾದ ಇದನ್ನು ಸಂಪಾದಿಸೀನು, ನನಗೆ ಈ ದ್ರವ್ಯವಿದೆ, ತಿ
ರಿಗಿ ಈ ಧನವೂ ಸಂಪಾದನೆ ಆಗುತ್ತೆ.

೧೪. ಈ ಹಗೆಯವನು ನನ್ನಿಂದ ಕೊಲ್ಲಲ್ಪಟ್ಟನು, ಮಿ
ಕ್ಕ ಹಗೆಯವರನ್ನಾ ಕೊಲ್ಲುತ್ತೇನೆ, ನಾನೇ ಈಶ್ವರನು,
ನಾನೇ ಭೋಗವುಳ್ಳವನು, ನಾನು ಸಿದ್ಧನು, ನಾನು ಬಲವಂತ
ನು, ನಾನೇ ಸುಖವುಳ್ಳವನು.

೧೫. ನಾನು ಹೆಸರಾದವನು, ಬಳಗವುಳ್ಳವನು ಆಗಿದ್ದೇ
ನೆ, ನನ್ನಹಾಗೆ ಮತ್ತ್ಯಾರು, ಯಜ್ಞ ಮಾಡುತ್ತೇನೆ, ದಾನ
ಮಾಡುತ್ತೇನೆ, ಸಂತೋಷ ಪಡುತ್ತೇನೆ ಯೆಂದು ಅಜ್ಞಾನದಿಂ
ದ ಮೋಹಿಸಲ್ಪಟ್ಟವರು [ಹೇಳುವರು.]

ENGLISH.

[7]Those who are born under the influence of the evil destiny know not what it is to proceed in virtue, or recede from vice; nor is purity, veracity, or the practice of morality to be found in them. [8]They say the world is without beginning, and without end, and without an *Eeswar;* that all things are conceived by the junction of the sexes; and that love is the only cause. [9]These lost souls, and men of little understandings, having fixed upon this vision, are born of dreadful and inhuman deeds for the destruction of the world.

[10]They trust to their carnal appetites, which are hard to be satisfied; are hypocrites, and overwhelmed with madness and intoxication. Because of their folly they adopt false doctrines, and continue to live the life of impurity. [11]They abide by their inconceivable opinions, even unto the day of confusion, and determine within their own minds that the gratification of the sensual appetites is the supreme good. [12]Fast bound by the hundred cords of hope, and placing all their trust in lust and anger, they seek by injustice the accumulation of wealth, for the gratification of their inordinate desires.

[13]"This, to-day, hath been acquired by me. I shall obtain this "object of my heart. This wealth "I have, and this shall I have also.

"[14]This foe have I already slain, and "others will I forthwith vanquish. I "am *Eeswar*, and I enjoy; I am "consummate, I am powerful, and I "am happy; [15]I am rich, and I am "endued with precedence amongst "men; and where is there another "like unto me? I will make presents "at the feasts and be merry." In this manner do those ignorant men talk, whose minds are thus gone astray.

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SANSCRIT.

೧೬. ಅನೇಕಚಿತ್ತವಿಭ್ರಾಂತಾ ಮೋಹಜಾಲಸಮಾವೃತಾಃ। ಪ್ರಸಕ್ತಾಃಕಾಮಭೋಗೇಷು ಪತಂತಿನರಕೇಶುಚೌ॥

೧೭. ಆತ್ಮಸಂಭಾವಿತಾಃಸ್ತಬ್ಧಾ ಧನಮಾನಮದಾನ್ವಿತಾಃ। ಯಜಂತೇನಾಮಯಜ್ಞೈಸ್ತೇ ದಂಭೇನಾವಿಧಿಪೂರ್ವಕಂ॥

೧೮. ಅಹಂಕಾರಂ ಬಲಂದರ್ಪಂ ಕಾಮಂ ಕ್ರೋಧಂಚಸಂಶ್ರಿತಾಃ। ಮಾಮಾತ್ಮಪರದೇಹೇಷು ಪ್ರದ್ವಿಷಂತೋಭ್ಯಸೂಯಕಾಃ॥

೧೯. ತಾನಹಂದ್ವಿಷತಃಕ್ರೂರಾ ಸಂಸಾರೇಷುನರಾಧಮಾ। ಕ್ಷಿಪಾಮ್ಯಜಸ್ರಮಶುಭಾನಾಸುರೀಷ್ವೇವಯೋನಿಷು॥

೨೦. ಆಸುರೀಂಯೋನಿಮಾಪನ್ನಾಮೂಢಾಜನ್ಮನಿಜನ್ಮನಿ। ಮಾಮಪ್ರಾಪ್ಯೈವಕೌಂತೇಯತತೋಯಾಂತ್ಯಧಮಾಂಗತಿಂ॥

೨೧. ತ್ರಿವಿಧಂನರಕಸ್ಯೇದಂದ್ವಾರಂನಾಶನಮಾತ್ಮನಃ। ಕಾಮಃಕ್ರೋಧಸ್ತಥಾಲೋಭಸ್ತಸ್ಮಾದೇತತ್ತ್ರಯಂತ್ಯಜೇತ್॥

೨೨. ಏತೈರ್ವಿಮುಕ್ತಃಕೌಂತೇಯ ತಮೋದ್ವಾರೈಸ್ತ್ರಿಭಿರ್ನರಃ। ಆಚರತ್ಯಾತ್ಮನಃ ಶ್ರೇಯಸ್ತತೋಯಾತಿಪರಾಂಗತಿಂ॥

೨೩. ಯಃಶಾಸ್ತ್ರವಿಧಿಮುತ್ಸೃಜ್ಯವರ್ತತೇಕಾಮಕಾರತಃ। ನಸಸಿದ್ಧಿಮವಾಪ್ನೋತಿ ನಸುಖಂನಪರಾಂಗತಿಂ॥

CANARESE.

೧೬. ಅನೇಕವಾದ ಮನೋವಿಕಾರದಿಂದ ತಿರುಗುವವರೂ, ಮೋಹವೆಂಬ ಬಲೆಯಿಂದ ಮುಚ್ಚಲ್ಪಟ್ಟವರೂ, ಕಾಮಕ್ಕೆ ತಕ್ಕ ಭೋಗಗಳಲ್ಲಿ ಆಸಕ್ತಿಯುಳ್ಳವರೂ [ಆಗಿ] ಅಶುಚಿಯಾದ ನರಕದಲ್ಲಿ ಬೀಳುವರು.

೧೭. ತಮ್ಮನ್ನು ತಾವೇ ಘನಪಡಿಸಿಕೊಳ್ಳುವವರೂ, ಸ್ತಂಭದಪಾಗೆ ನಿಂತವರೂ, ಧನ, ಮಾನ, ಮದಗಳೊತನೆ ಕೂಡಿಕೊಂಡಿರುವವರೂ ಆಗಿ ಹೆಸರುಮಾತ್ರವುಳ್ಳ ಯಜ್ಞಗಳಿಂದಲೂ, ಡಂಭದಿಂದಲೂ, ಶಾಸ್ತ್ರಮರ್ಯಾದೆಯನ್ನು ಬಿಟ್ಟು ಯಾಗ ಮಾಡುವರು.

೧೮. ಅಹಂಕಾರವನ್ನೂ, ಬಲವನ್ನೂ, ಸೊಕ್ಕನ್ನೂ, ಕಾಮವನ್ನೂ, ಕ್ರೋಧವನ್ನೂ, ಹೊಂದಿದವರಾಗಿ ತಮ್ಮು ದೇಹದಲ್ಲಿಯೂ ಬೇರೆ ದೇಹಗಳಲ್ಲಿಯೂ ನನ್ನನ್ನು ದ್ವೇಷಿಸಿ ಅಸೂಯೆ ಪಡಿಸುತ್ತಾರೆ.

೧೯. ಕ್ರೂರರೂ ಮನುಷ್ಯರೊಳಗೆ ಅಧಮರೂ, ಅಮಂಗಳರೂ, ಆದ ಆ ದ್ವೇಷಿಗಳನ್ನು ಅಸುರ ಸಂಬಂಧವಾದ ಗರ್ಭಗಳೆಂಬ ಸಂಸಾರಗಳಲ್ಲಿ ಯಾವಾಗಲೂ ಹೊಗಿಸುತ್ತಿರುವೆನು,

೨೦. ಅಸುರ ಸಂಬಂಧವಾದ ಗರ್ಭವನ್ನು ಹೊಂದಿದ ಮೂಢರು ಜನ್ಮಜನ್ಮದಲ್ಲಿಯೂ ನನ್ನನ್ನು ಕೇರದೆಯೇ; ಯೆಲೇ ಕುಂತೀ ಪುತ್ರನೇ, ಆಮೇಲೆ ಅಧೋಗತಿಯನ್ನು ಹೊಂದುವರು.

೨೧. ಕಾಮ, ಕ್ರೋಧ, ಹಾಗೆಯೇ ಲೋಭ, ಈಮೂರು ವಿಧವಾದ ನರಕದ ಬಾಗಿಲು ಆತ್ಮದ ನಾಶವನ್ನು ಮಾತು ವಂಥಾದ್ದು ಆದಕಾರಣ ಈ ಮೂರನ್ನು ಬಿಡಬೇಕು.

೨೨. ಯೆಲೇ ಕುಂತೀ ಪುತ್ರನೇ, ತಾಮಸಗಳಾದ ಈ ಮೂರು ಬಾಗಿಲುಗಳಿಂದ ಬಿಡಲ್ಪಟ್ಟ ಮನುಷ್ಯನು ಆಮೇಲೆ ಆತ್ಮದ ಮೇಲುಗಳನ್ನು ಆಚರಿಸುವನು, ಅನಂತರದಲ್ಲಿ ಶ್ರೇಷ್ಠವಾದ ಗತಿಯನ್ನು ಪಡೆಯುವನು.

೨೩. ಶಾಸ್ತ್ರಮಾರ್ಗವನ್ನು ಬಿಟ್ಟು ಇಚ್ಛೆ ಬಂದಪಾಗೆ ಯಾವನು ನಡಿಯುತ್ತಾನೆಯೋ ಅವನು ಕಾರ್ಯಸಿದ್ಧಿಯನ್ನು ಹೊಂದನು, ಸುಖವೂ ಯಿಲ್ಲ, ಶ್ರೇಷ್ಠವಾದ ಗತಿಯೂ ಇಲ್ಲ.

ENGLISH.

16Confounded with various thoughts and designs, they are entangled in the net of folly; and being firmly attached to the gratification of their lusts, they sink at length into the *Narak* of impurity. 17Being self-conceited, stubborn, and ever in pursuit of wealth and pride, they worship with the name of worship and hypocrisy, and not according to divine ordination; 18and placing all their trust in pride, power, ostentation, lust, and anger, they are overwhelmed with calumny and detraction, and hate me in themselves and others: 19wherefore I cast down upon the earth those furious abject wretches, those evil beings who thus despise me, into the wombs of evil spirits and unclean beasts.

20Being doomed to the wombs of *Asoors* from birth to birth, at length not finding me, they go unto the most infernal regions. 21There are these three passages to *Narak* (or the infernal regions;) lust, anger, & avarice, which are the destroyers of the soul; wherefore a man should avoid them; 22for, being freed from these gates of sin, which arise from the influence of the *Tama-Goon*, he advanceth his own happiness; and at length he goeth the journey of the Most High. 23He who abandoneth the dictates of the *Sāstra* to follow the dictates of his lusts, attaineth neither perfection, happiness, nor the regions of the Most High.

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SANSCRIT.	CANARESE.	ENGLISH.
೨೪ ತಸ್ಮಾಚ್ಛಾಸ್ತ್ರಂ ಪ್ರಮಾಣಂತೇ ಕಾರ್ಯಾಕಾರ್ಯವ್ಯವಸ್ಥಿತೌ। ಜ್ಞಾತ್ವಾ ಶಾಸ್ತ್ರವಿಧಾನೋಕ್ತಂ ಕರ್ಮ ಕರ್ತುಮಿಹಾರ್ಹಸಿ॥	೨೪. ಆದದರಿಂದ ಯಾವದನ್ನು ಮಾಡಬೇಕೋ ಯಾವದನ್ನು ಬಿಡಬೇಕೋ ಯೆಂಬ ವಿಷಯದಲ್ಲಿ ಶಾಸ್ತ್ರವೇ ನಿನಗೆ ಪ್ರಮಾಣವು ಶಾಸ್ತ್ರಕ್ರಮದಲ್ಲಿ ಹೇಳಿದ ಕರ್ಮವನ್ನು ತಿಳಿಕೊಂಡಮೇಲೆ ಮಾಡಬಹುದು.	24 Wherefore, O *Arjoon*, having made thyself acquainted with the precepts of the *Sāstra*, in the establishment of what is fit and unfit to be done, thou shouldst perform those works which are declared by the commandments of the *Sāstra*.

LECTURE XVII.

OF FAITH DIVIDED INTO THREE SPECIES.

ಹದಿನೇಳನೇ ಅಧ್ಯಾಯ.

ಅರ್ಜುನ ಉವಾಚ.	ಅರ್ಜುನ ವಾಕ್ಯ.	ARJOON.
೧. ಯೇ ಶಾಸ್ತ್ರವಿಧಿಮುತ್ಸೃಜ್ಯಯಜಂತೇ ಶ್ರದ್ಧಯಾನ್ವಿತಾಃ। ತೇಷಾಂ ನಿಷ್ಠಾತು ಕಾ ಕೃಷ್ಣ ಸತ್ವಮಾಹೋ ರಜಸ್ತಮಃ॥	೧. ಯೆಲೇ ಶ್ರೀಕೃಷ್ಣನೇ, ಶಾಸ್ತ್ರವನ್ನು ಬಿಟ್ಟು ಭಕ್ತಿಯಿಂದ ಕೂಡಿಕೊಂಡವರಾಗಿ ಯಾರು ಆರಾಧಿಸುವರೋ ಅವರ ಸ್ಥಿತಿ ಯೆಂಥಾದ್ದು ಸಾತ್ವಿಕವೋ, ರಾಜಸವೋ, ತಾಮಸವೋ.	1What is the guide of those men, who, although they neglect the precepts of the *Sāstra*, yet worship with faith? Is it the *Satwa*, the *Raja*, or the *Tama-Goon*.
ಶ್ರೀಭಗವಾನುವಾಚ.	ಭಗವದ್ವಾಕ್ಯ.	KRISHNA.
೨. ತ್ರಿವಿಧಾ ಭವತಿ ಶ್ರದ್ಧಾ ದೇಹಿನಾಂ ಸಾ ಸ್ವಭಾವಜಾ। ಸಾತ್ವಿಕೀ ರಾಜಸೀ ಚೈವ ತಾಮಸೀ ಚೇತಿ ತಾಂ ಶೃಣು॥	೨. ಮನುಷ್ಯರಿಗೆ ಭಕ್ತಿಯು ಸ್ವಭಾವದಿಂದ ಹುಟ್ಟಿದ್ದು ಆ ಭಕ್ತಿಯು ಸಾತ್ವಿಕ ಭಕ್ತಿ, ರಾಜಸ ಭಕ್ತಿ, ತಾಮಸ ಭಕ್ತಿ, ಯೆಂದು ಮೂರು ಪ್ರಕಾರವಾಗಿರುವದು ಅದನ್ನು ಕೇಳು.	2The faith of mortals is of three kinds, and is produced from the constitution. It is denominated after the three *Goon*, *Sātwakēē*, *Rājasēē*, or *Tāmasēē*. Hear what these are.

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SANSCRIT.

3. ಸತ್ವಾನುರೂಪಸರ್ವಸ್ಯ ಶ್ರದ್ಧಾಭವತಿಭಾರತ। ಶ್ರದ್ಧಾಮಯೋಯಂ ಪುರುಷೋಯೋಯಚ್ಛ್ರದ್ಧಸ್ಸವಸಃ॥

೪. ಯಜಂತೇಸಾತ್ವಿಕಾದೇವಾನ್ಯಕ್ಷರಕ್ಷಾಂಸಿರಾಜಸಾಃ। ಪ್ರೇತಾ ಭೂತ ಗಣಾಂಶ್ಚಾನ್ಯೇಯಜಂತೇತಾಮಸಾಜನಾಃ॥

೫. ಅಶಾಸ್ತ್ರವಿಹಿತಂಘೋರಂತಪ್ಯಂತೇ ಯೇತಪೋಜನಾಃ। ದಂಭಾಹಂಕಾರಸಂಯುಕ್ತಾಃಕಾಮರಾಗಬಲಾನ್ವಿತಾಃ॥

೬. ಕರ್ಶಯಂತಃಶರೀರಸ್ಥಂಭೂತಗ್ರಾಮಮಚೇತಸಃ। ಮಾಂಚೈವ್ಯಾಂತಃಶರೀರಸ್ಥಂತಾನ್ವಿದ್ಧ್ಯಾಸುರನಿಶ್ಚಯಾ॥

೭. ಆಹಾರಸ್ತ್ವಪಿಸರ್ವಸ್ಯ ತ್ರಿವಿಧೋಭವತಿಪ್ರಿಯಃ। ಯಜ್ಞಸ್ತಪಸ್ತಥಾ ದಾನಂತೇಷಾಂಭೇದಮಿದಂಶ್ರುಣು॥

೮. ಆಯುಸ್ಸತ್ವ ಬಲಾರೋಗ್ಯ ಸುಖ ಪ್ರೀತಿವಿವರ್ಧನಾಃ। ರಸ್ಯಾಃಸ್ನಿಗ್ಧಾಃಸ್ಥಿರಾ ಹೃದ್ಯಾಆಹಾರಾಸಾತ್ವಿಕಪ್ರಿಯಾಃ॥

೯. ಕಟ್ವಮ್ಲಲವಣಾತ್ಯುಷ್ಣತೀಕ್ಷ್ಣರೂಕ್ಷವಿದಾಹಿನಃ। ಆಹಾರಾರಾಜಸಸ್ಯೇಷ್ಟಾದುಃಖ ಶೋಕಾಮಯಪ್ರದಾಃ॥

೧೦. ಯಾತಯಾಮಂಗತರಸಂಪೂತಿಪರ್ಯುಷಿತಂಚಯತ್। ಉಚ್ಛಿಷ್ಟಮಪಿಚಾಮೇಧ್ಯಂ ಭೋಜನಂತಾಮಸಪ್ರಿಯಂ॥

೧೧. ಅಫಲಾಕಾಂಕ್ಷಿಭಿರ್ಯಜ್ಞೋ ವಿಧಿದೃಷ್ಟೋಯಇಜ್ಯತೇ। ಯಷ್ಟವ್ಯಮೇವೇತಿಮನಃಸಮಾಧಾಯಸಸಾತ್ವಿಕಃ॥

CANARESE.

3. ಯೆಲ್ಲೇ ಅರ್ಜುನನೇ, ಯೆಲ್ಲಾ ಜನಕ್ಕೂ ಸ್ವಭಾವಕ್ಕೆ ತಕ್ಕ ಭಕ್ತಿಯು ಹುಟ್ಟುತಲಿದೆ, ಶ್ರದ್ಧೆತುಂಬಿದ ಪುರುಷನು ಯಂಥದರಲ್ಲಿ ಶ್ರದ್ಧೆಯಿಡುತ್ತಾನೋ ಅಂಥವನೇ ಆಗಿರುವನು.

೪. ಸಾತ್ವಿಕ ಗುಣವುಳ್ಳವರು ದೇವತೆಗಳನ್ನು ಆರಾಧಿಸುತ್ತಾರೆ, ರಾಜಸ ಗುಣವುಳ್ಳವರು ಯಕ್ಷರನ್ನೂ, ರಾಕ್ಷಸರನ್ನೂ, ಮಿಕ್ಕಾದ ತಾಮಸಗುಣವುಳ್ಳ ಜನರು ಪ್ರೇತಗಳನ್ನೂ, ಭೂತಸಮೂಹವನ್ನೂ, ಆರಾಧಿಸುತ್ತಾರೆ.

೫. ಶಾಸ್ತ್ರಸಮ್ಮತವಾಗದ ಅಘೋರತಪಸ್ಸನ್ನು ಮಾಡುವ ತಪಸ್ಸಿಗಳು ಡಾಂಭಿಕವಾದ ಗರ್ವದೊಡನೆ ಕೂಡಿಕೊಂಡಿರುವವರೂ, ಮತ್ತು ಕಾಮ, ಮೋಹಗಳ ಬಲದೊಡನೆ ಕೂಡಿಕೊಂಡಿರುವವರೂ ಆಗಿ

೬. ಶರೀರದಲ್ಲಿರುವ ಪಂಚಭೂತಗಳ ಸಂಘವನ್ನೂ, ಒಳಗಿನ ಶರೀರದಲ್ಲಿರುವ ನನ್ನನ್ನೂ ಪೀಡಿಸುವರು. ಅಂಥವರನ್ನು ನಿಶ್ಚಯವಾಗಿ ಅಸುರರೆಂದು ತಿಳಿ.

೭. ಆಹಾರ, ಯಜ್ಞ, ತಪಸ್ಸು, ದಾನ, ಮೊದಲಾದವುಗಳು ಸಹ ಮೂರು ವಿಧವಾಗಿ ಆಯಾಜನರಿಗೆ ಪ್ರಿಯವಾಗಿರುತ್ತವೆ ಅವುಗಳ ಈ ಭೇದವನ್ನು ಕೇಳು.

೮. ಆಯುಷ್ಯವೂ, ಸತ್ವವೂ, ಬಲವೂ, ಆರೋಗ್ಯವೂ, ಸುಖವೂ, ಪ್ರೀತಿಯೂ, ಇವುಗಳನ್ನು ಬೆಳೆಸುವವುಗಳೂ, ರಸವುಳ್ಳವುಗಳೂ, ಸ್ನಿಗ್ಧಪದಾರ್ಥಗಳೂ, ಸ್ಥಿರವಾದವುಗಳೂ, ಮನೋಹರವಾದವುಗಳೂ, ಆಗಿರುವ ಆಹಾರಗಳು ಸತ್ವಗುಣವುಳ್ಳವರಿಗೆ ಪ್ರಿಯವಾಗಿವೆ.

೯. ಖಾರ, ಹುಳಿ, ಉಪ್ಪು, ಬಹುಬಿಸಿ, ಖಾರ, ಉರಿ, ದಾಹವ ಹುಟ್ಟಿಸುವ ಈ ಆಹಾರಗಳು ರಾಜಸಗುಣವುಳ್ಳವರಿಗೆ ಇಷ್ಟವಾದವುಗಳು; ದುಃಖವನ್ನೂ, ಸೋಲ್ಯಾಟವನ್ನೂ, ರೋಗವನ್ನೂ, ಉಂಟುಮಾಡುವವು.

೧೦. ಸಮಯಮೀರಿ, ಹುಳಿಹಿಡಿದು, ಕಂಪಾಗಿ ತಂಗಳು ಆದದ್ದು ಯಾವದೋ ಯೆಂಜಲಾದ ಅಪವಿತ್ರವಾದ ಆ ಭೋಜನವು ತಾಮಸಗುಣವುಳ್ಳವರಿಗೆ ಪ್ರಿಯವಾದದ್ದು.

೧೧. ಫಲದ ಆಕೆಯಿಲ್ಲದ ಯಜ್ಞಗಳನ್ನು ಶಾಸ್ತ್ರಪ್ರಕಾರವಾಗಿ ಹೀಗೆಯೇ ಮಾಡಬೇಕೆಂದು ಮನಸ್ಸನ್ನು ಸಮಾಧಾನ ಪಡಿಸಿ ಯಾವಾತನು ಮಾಡುವನೋ ಆತನು ಸಾತ್ವಿಕಗುಣವುಳ್ಳವನು.

ENGLISH.

[3]The faith of every one is a copy of that which is produced from the *Satwa-Goon*. The mortal *Pooroosh* being formed with faith, of whatever nature he may be, with that kind of faith is he endued. [4]Those who are of the disposition which ariseth from the *Satwa-Goon* worship the *Dews*; those of the *Raja-Goon* the *Yakshas* and the *Rakshas*; and those of the *Tama-Goon* worship the departed spirits and the tribe of *Bhōōts*.

[5]Those men who perform severe mortifications of the flesh, not authorized by the *Sāstra*, are possessed of hypocrisy and pride, and overwhelmed with lust, passion, and tyrannic strength. [6]Those fools torment the spirit that is in the body, and myself also who am in them. Know what are the resolutions of those who are born under the influence of the evil spirit.

[7]There are three kinds of food which are dear unto all men. Worship, zeal, and charity are each of them also divided into three species. Hear what are their distinctions.

[8]The food that is dear unto these of the *Satwa-Goon* is such as increases their length of days, their power and their strength, and keeps them free from sickness, happy and contented. It is pleasing to the palate, nourishing, permanent, and congenial to the body. [9]It is neither too bitter, too sour, too salt, too hot, too pungent, too astringent, nor too inflammable. The food that is coveted by those of the *Raja-Goon* giveth nothing but pain and misery. [10]and the delight of those in whom the *Tama-Goon* prevaileth, is such as was dressed the day before, and is out of season; hath lost its taste, and is grown putrid; the leavings of others, and all things that are impure.

[11]That worship which is directed by divine precept, and is performed without the desire of reward, as necessary to be done, and with an attentive mind, is of the *Satwa-Goon*.

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೧೨. ಅಭಿಸಂಧಾಯತುಫಲಂದಂಭಾರ್ಥ
ಮಪಿಚೈವಯತ್ | ಇಜ್ಯತೇಭರತಶ್ರೇಷ್ಠತಂ
ಯಜ್ಞಂವಿದ್ಧಿರಾಜಸಂ||

೧೩. ವಿಧಿಹೀನಮಸೃಷ್ಟಾನ್ನಂಮಂತ್ರಹೀ
ನಮದಕ್ಷಿಣಂ| ಶ್ರದ್ಧಾವಿರಹಿತಂಯಜ್ಞಂ ತಾ
ಮಸಂಪರಿಚಕ್ಷತೆ||

೧೪. ದೇವದ್ವಿಜ ಗುರುಪ್ರಾಜ್ಞ ಪೂಜನಂ
ಶೌಚಮಾರ್ಜವಂ| ಬ್ರಹ್ಮಚರ್ಯಮಹಿಂಸಾ
ಚಶಾರೀರಂತಪಉಚ್ಯತೇ||

೧೫. ಅನುದ್ವೇಗಕರಂವಾಕ್ಯಂಸತ್ಯಂಪ್ರಿ
ಯಹಿತಂಚಯತ್ | ಸ್ವಾಧ್ಯಾಯಾಭ್ಯಸನಂ
ಚೈವವಾಙ್ಮಯಂತಪಉಚ್ಯತೇ||

೧೬. ಮನಃಪ್ರಸಾದಸ್ಸೌಮ್ಯತ್ವಂ
ಮೌನಮಾತ್ಮವಿನಿಗ್ರಹಃ| ಭಾವಸಂಶುದ್ಧಿರಿ
ತ್ಯೇತತ್ತಪೋಮಾನಸಮುಚ್ಯತೇ||

೧೭. ಶ್ರದ್ಧಯಾ ಪರಯಾತಪ್ತಂ ತಪಸ್ತ
ತ್ತ್ರಿವಿಧಂನರೈಃ| ಅಫಲಾಕಾಂಕ್ಷಿಭಿರ್ಯುಕ್ತೈ
ಸ್ಸಾತ್ವಿಕಂಪರಿಚಕ್ಷತೆ||

೧೮. ಸತ್ಕಾರ ಮಾನ ಪೂಜಾರ್ಥಂ ತ
ಪೋದಂಭೇನಚೈವಯತ್ | ಕ್ರಿಯತೇತದಿ
ಹಪ್ರೋಕ್ತಂರಾಜಸಂಚಲಮಧ್ರುವಂ||

೧೯. ಮೂಢಗ್ರಾಹೇಣಾತ್ಮನೋಯತ್ಪೀ
ಡಯಾಕ್ರಿಯತೇತಪಃ| ಪರಸ್ಯೋತ್ಸಾದ
ನಾರ್ಥಂವಾತತ್ತಾಮಸಮುದಾಹೃತಂ||

೨೦. ದಾತವ್ಯಮಿತಿ ಯದ್ದಾನಂದೀಯ
ತೇನುಪಕಾರಿಣೇ| ದೇಶೇಕಾಲೇಚಪಾತ್ರೇಚತ
ದ್ದಾನಂಸಾತ್ವಿಕಸ್ಮೃತಂ||

೨೧. ಯತ್ತುಪ್ರತ್ಯುಪಕಾರಾರ್ಥಂಫಲ
ಮುದ್ದಿಶ್ಯವಾಪುನಃ| ದೀಯತೇಚಪರಿಕ್ಲಿಷ್ಟಂ
ತದ್ದಾನರಾಜಸಮುದಾಹೃತಂ||

CANARESE.

೧೨. ಯೆಲೇ ಭರತಕುಲ ಶ್ರೇಷ್ಠನೇ, ಫಲವನ್ನು ಅಪೇ
ಕ್ಷಿಸಿ ಡಂಭಕ್ಕೋಸ್ಕರವೇ ಯಾವದು ಮಾಡಲ್ಪಡುವದೋ
ಆ ಯಜ್ಞವನ್ನು ರಾಜಸವೆಂದು ತಿಳಿ.

೧೩. ಶಾಸ್ತ್ರವಿಧಿ ಅಲ್ಲದೆ, ಅನ್ನದಾನ ವಿಲ್ಲದೆ, ಮಂ
ತ್ರವಿಲ್ಲದೆ, ದಕ್ಷಿಣೆಯೂ ಇಲ್ಲದೆ, ಭಕ್ತಿಹೀನವಾದ ಯಜ್ಞ
ವು ತಾಮಸವೆಂದು ಹೇಳಲ್ಪಡುವದು.

೧೪. ದೇವತೆಗಳನ್ನೂ, ಬ್ರಾಹ್ಮಣರನ್ನೂ, ಗುರುಗಳ
ನ್ನೂ, ಪ್ರಾಜ್ಞರನ್ನೂ, ಪೂಜಿಸುವದೂ, ಶುಚಿಯೂ,
ನೊಳ್ಳೀನಡತೆಯೂ, ವೇದವಿಚಾರಣೆಯೂ, ಹಿಂಸೆಮಾಡ
ದಿರುವಿಕೆಯೂ, ಇದು ಶರೀರ ಸಂಬಂಧವಾದ ತಪಸ್ಸೆಂದು
ಹೇಳಲ್ಪಡುವದು.

೧೫. ಬೇಸರಿಕೆ ಹುಟ್ಟಿಸದಂಥಾ, ಸತ್ಯವಾದಂಥಾ, ಪ್ರಿ
ಯವೂ ಹಿತವೂ ಆದಂಥಾ ವಾಕ್ಯವು, ವೇದದ ಅಭ್ಯಾಸವು,
ಇದು ವಾಕ್ಕಿನಸಂಬಂಧವಾದ ತಪಸ್ಸೆಂದು ಹೇಳಲ್ಪಡುವದು

೧೬. ಸ್ಥಿರಮನಸ್ಸೂ, ಕಾಂತತ್ವವೂ, ಮೌನವೂ, ಇಂ
ದ್ರಿಯ ನಿಗ್ರಹವೂ, ಶುದ್ಧವಾದ ಸ್ವಭಾವವೂ, ಇದು
ಮನಸ್ಸಿನ ಸಂಬಂಧವಾದ ತಪಸ್ಸೆಂದು ಹೇಳಲ್ಪಡುವದು.

೧೭. ಫಲಾಪೇಕ್ಷೆ ಯಿಲ್ಲದ ಯೋಗ್ಯರಾದ ಜನಗಳಿಂದ
ಶ್ರೇಷ್ಠವಾದ ಭಕ್ತಿಯೊಡನೆ ಆ ಮೂರು ವಿಧವಾಗಿ ಮಾಡ
ಲ್ಪಟ್ಟ ತಪಸ್ಸು ಸಾತ್ವಿಕವೆಂದು ಹೇಳಲ್ಪಡುತದು.

೧೮. ಸನ್ಮಾನ, ಘನ, ಪೂಜ್ಯತೆ, ಇವಗಳಿಗೋಸ್ಕರ
ಡಂಭದಿಂದ ಯಾವ ತಪಸ್ಸು ಮಾಡಲ್ಪಡುವದೋ ಅದೀಗ
ಚಲನೆಯುಳ್ಳ ಸ್ಥಿರವಲ್ಲದ ರಾಜಸವೆಂದು ಹೇಳಲ್ಪಟ್ಟಿತು.

೧೯. ಮೂಢಬುದ್ಧಿಯಿಂದ ಸ್ವಂತಪೀಡೆಗೋಸ್ಕರವಾಗ
ಲಿ ಮತ್ತೊಬ್ಬನನ್ನು ಕೆಡಿಸುವದಕ್ಕೋಸ್ಕರವಾಗಲಿ ಮಾಡ
ಲ್ಪಟ್ಟ ತಪಸ್ಸಿಗೆ ತಾಮಸವೆಂದು ಹೆಸರು.

೨೦. ದಾನ ಮಾಡಬೇಕು ಯೆಂಬ ಮನಸ್ಸಿನಿಂದ ಉಪ
ಕಾರ ಮಾಡದವನಿಗೆ ತಕ್ಕ ಸ್ಥಳದಲ್ಲಿಯೂ ತಕ್ಕ ಕಾಲದಲ್ಲಿ
ಯೂ ತಕ್ಕ ಮನುಷ್ಯನಲ್ಲಿಯೂ ಕೊಡಲ್ಪಟ್ಟ ದಾನವು
ಸಾತ್ವಿಕವೇ.

೨೧. ಯಾವ ದಾನವು ಫಲವನ್ನು ಅಪೇಕ್ಷಿಸುವ ಮನಸ್ಸಿ
ನಿಂದ ಪ್ರತ್ಯುಪಕಾರಕ್ಕೋಸ್ಕರ ಕರಕರೆಯಿಂದ ಕೊಡ
ಲ್ಪಡುವದೋ ಅದು ರಾಜಸವೆಂದು ಹೇಳಲ್ಪಟ್ಟಿತು.

ENGLISH.

12The worship which is performed with a view to the fruit, and with hypocrisy, is of the *Raja-Goon.*

13The worship which is performed without regard to the precepts of the law, without the distribution of bread, without the usual invocations, without gifts to the *Brāhmans* at the conclusion, and without faith, is of the *Tama-Goon.*

14Respect to the *Dēvs*, to *Brāhmans*, masters, and learned men; chastity, rectitude, the worship of the Deity, and a freedom from injury, are called *bodily zeal.*

15Gentleness, justness, kindness, and benignity of speech, and attention to one's particular studies, are called *verbal zeal.*

16Content of mind, mildness of temper, devotion, restraint of the passions, and a purity of soul, are called *mental zeal.*

17This threefold zeal being warmed with supreme faith, and performed by men who long not for the fruit of action, is of the *Satwa-Goon.*

18The zeal which is shewn by hypocrisy, for the sake of the reputation of sanctity, honor, and respect, is said to be of the *Raja-Goon*; and it is inconstant and uncertain.

19The zeal which is exhibited with self-torture, by the fool, without examination, or for the purpose of injuring another, is of the *Tama-Goon.*

20That charity which is bestowed by the disinterested, because it is proper to be given, in due place and season, and to proper objects, is of the *Satwa-Goon.*

21That which is given in expectation of a return, or for the sake of the fruit of the action, and with reluctancy, is of the *Raja-Goon.*

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SANSCRIT.

೨೨. ಅದೇಶಕಾಲೇಯದ್ದಾನಮಪಾತ್ರೇ
ಭ್ಯಶ್ಚದೀಯತೇ। ಅಸತ್ಕೃತಮವಜ್ಞಾತಂತ
ತ್ತಾಮಸಮುದಾಹೃತಂ॥

೨೩. ಓಂತತ್ಸದಿತಿನಿರ್ದೇಶೋಬ್ರಹ್ಮಣ
ಸ್ತ್ರಿವಿಧಸ್ಮೃತಃ। ಬ್ರಾಹ್ಮಣಾಸ್ತೇನವೇದಾ
ಶ್ಚಯಜ್ಞಾಶ್ಚವಿಹಿತಾಃಪುರಾಃ॥

೨೪. ತಸ್ಮಾದೋಮಿತ್ಯುದಾಹೃತ್ಯಯ
ಜ್ಞದಾನತಪಃಕ್ರಿಯಾಃ। ಪ್ರವರ್ತಂತೇವಿ
ಧಾನೋಕ್ತಾಸ್ಸತತಂಬ್ರಹ್ಮವಾದಿನಾಂ॥

೨೫. ತದಿತ್ಯನಭಿಸಂಧಾಯಫಲಂಯಜ್ಞ
ತಪಃಕ್ರಿಯಾಃ। ದಾನಕ್ರಿಯಾಶ್ಚವಿವಿಧಾಃ
ಕ್ರಿಯಂತೇಮೋಕ್ಷಕಾಂಕ್ಷಿಭಿಃ॥

೨೬. ಸದ್ಭಾವೇಸಾಧುಭಾವೇಚಸದಿತ್ಯೇ
ತತ್ಪ್ರಯುಜ್ಯತೇ। ಪ್ರಶಸ್ತೇ ಕರ್ಮಣಿತ
ಥಾಸಚ್ಛಬ್ದಃಪಾರ್ಥಯುಜ್ಯತೇ॥

೨೭. ಯಜ್ಞೇತಪಸಿದಾನೇಚ ಸ್ಥಿತಿಸ್ಸದಿತಿ
ಚೋಚ್ಯತೇ। ಕರ್ಮಚೈವತದರ್ಥೀಯಂ
ಸದಿತ್ಯೇವಾಭಿಧೀಯತೇ॥

೨೮. ಅಶ್ರದ್ಧಯಾಹುತಂದತ್ತಂ ತಪ
ಸ್ತಪ್ತಂಕೃತಂಚಯತ್। ಅಸದಿತ್ಯುಚ್ಯತೇ
ಪಾರ್ಥನಚತತ್ಪ್ರೆತ್ಯನೋಇಹ॥

CANARESE.

೨೨. ಪೊಳ್ಳೀದಾಗದ ದೇಶದಲ್ಲಿಯೂ ಕಾಲದಲ್ಲಿ
ಯೂ ಸನ್ಮಾನಿಸದೆ ಅವಮಾನ ಪಡಿಸುವಹಾಗೆ ಅಯೋಗ್ಯ
ರಿಗೆ ಯಾವ ದಾನ ಮಾಡಲ್ಪಡುವದೋ ಅದು ತಾಮಸವೆಂ
ದು ಹೇಳಲ್ಪಡುವದು.

೨೩. ಓಂ, ತತ್, ಸತ್ ಯೆಂದು ಪರಬ್ರಹ್ಮಕ್ಕೆ ಮೂ
ರು ವಿಧ ಗುರುತು ಹೇಳಲ್ಪಟ್ಟಿತು ಅದರಿಂದ ಪೂರ್ವದಲ್ಲಿ
ಬ್ರಾಹ್ಮಣರೂ ವೇದಗಳೂ ಯಜ್ಞಗಳೂ ನಿರ್ಣಯಿಸಲ್ಪ
ಟ್ಟರು.

೨೪. ಅದುಕಾರಣ ಓಮೆಂದು ಉಚ್ಚರಿಸಿ ವೇದವಾದಿಗಳ
ಯಜ್ಞ, ದಾನ, ತಪಸ್ಸು, ಕ್ರಿಯೆ, ಇವುಗಳು ಕಾಸ್ತ್ರಪ
ದ್ಧತಿಮೇರೆಗೆ ಯಾವಾಗಲೂ ನಡಿಯುತ್ತಲಿವೆ.

೨೫. ತತ್ ಯೆಂದು ಹೇಳಿಕೊಂಡು ಫಲವನ್ನು ಆಲೋಚಿ
ಸದೆ ಮೋಕ್ಷವನ್ನು ಅಪೇಕ್ಷಿಸುವವರು ಯಜ್ಞ, ತಪಸ್ಸು, ದಾನ
ಮೊದಲಾದ ಬೇರೆ ಬೇರೆ ಕ್ರಿಯೆಗಳನ್ನು ನಡೆಸುತ್ತಾರೆ.

೨೬. ಇರುವಿಕೆಯಲ್ಲಿಯೂ ಪೊಳ್ಳೀತನದಲ್ಲಿಯೂ
ಸತ್ ಯೆಂಬ ಶಬ್ದವು ಪ್ರಯೋಗಿಸಲ್ಪಡುತ್ತದೆ; ಯೆಲೇ
ಕುಂತೀಪುತ್ರನೇ ಹಾಗೆಯೇ ಸತ್ ಯೆಂಬ ಶಬ್ದವು ಪೊಳ್ಳೀ
ಕರ್ಮವಿಷಯದಲ್ಲಿ ಪ್ರಯೋಗಿಸಲ್ಪಡುತ್ತದೆ.

೨೭. ಯಜ್ಞದಲ್ಲಿ, ದಾನದಲ್ಲಿ, ತಪಸ್ಸಿನಲ್ಲಿ, ಸತ್ ಯೆಂ
ಬ ಸ್ಥಿತಿಯು ಹೇಳಲ್ಪಡುತ್ತದೆ ಅದೇ ಅರ್ಥವಾದ ಕರ್ಮ
ವು ಸತ್ ಯೆಂದು ಹೇಳಲ್ಪಡುತ್ತದೆ.

೨೮. ಭಕ್ತಿಹೀನತೆಯಿಂದ ಅರ್ಪಿಸಿದ್ದೂ, ಕೊಟ್ಟದ್ದೂ,
ತಪಸ್ಸುಮಾಡಿದ್ದೂ, ಕ್ರಿಯೆನಡಿಸಿದ್ದೂ ಯಾವದೋ ಅದ
ಕ್ಕೆ ಅಸತ್ತು ಯೆಂದು ಹೆಸರು ಅದು ಇಹಕ್ಕಾಕ್ಕೂ, ಪರಕ್ಕಾಕ್ಕೂ,
ಅಲ್ಲದ್ದು,

ENGLISH.

[22]That which is given out of place and season, and to unworthy objects, and, at the same time, ungraciously and scornfully, is pronounced to be of the *Tama-Goon.*

[23] ಓಂ *Om*, ತತ್ *Tat*, and ಸತ್ *Sat*, are the three mystic characters used to denote the Deity. By him in the beginning were appointed the *Brāhmans*, the *Vēds*, and religion. [24]hence the sacrificial, charitable, and zealous ceremonies of the expounders of the word of God, as they are ordained by the law, constantly proceed after they have pronounced *Om!*

[25] *Tat* having been pronounced by those who long for immortality, without any inclination for a temporary reward of their actions, then are performed the ceremonies of worship and zeal, and the various deeds of charity.

[26]The word *Sat* is used for qualities which are true, and for qualities that are holy. The word *Sat* is also applied to deeds which are praiseworthy. [27]Attention in worship, zeal, and deeds of charity, are also called *Sat.* Deeds which are performed for *Tat* are also to be esteemed *Sat.*

[28]Whatever is performed without faith, whether it be sacrifices, deeds of charity, or mortifications of the flesh, is called *Asat;* and is not for this world or that which is above.

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LECTURE XVIII.

OF FORSAKING THE FRUITS OF ACTION FOR OBTAINING ETERNAL SALVATION.

ಹದಿನೆಂಟನೇ ಅಧ್ಯಾಯ.

SANSCRIT.

ಅರ್ಜುನ ಉವಾಚ.

೧. ಸನ್ಯಾಸಸ್ಯಮಹಾಬಾಹೋತತ್ತ್ವಮಿ
ಚ್ಛಾಮಿವೇದಿತುಂ। ತ್ಯಾಗಸ್ಯಚಹೃಷೀಕೇಶ
ಪೃಥಕ್ಕೇಶಿನಿಷೂದನ॥

ಶ್ರೀಭಗವಾನುವಾಚ.

೨. ಕಾಮ್ಯಾನಾಂಕರ್ಮಣಾಂ ನ್ಯಾಸಂ
ಸಂನ್ಯಾಸಂ ಕವಯೋವಿದುಃ। ಸರ್ವಕರ್ಮ
ಫಲತ್ಯಾಗಂಪ್ರಾಹುಸ್ತ್ಯಾಗಂವಿಚಕ್ಷಣಾಃ॥

೩. ತ್ಯಾಜ್ಯಂದೋಷವದಿತ್ಯೇಕೇಕರ್ಮ
ಪ್ರಾಹುರ್ಮನೀಷಿಣಃ। ಯಜ್ಞದಾನತಪಃಕರ್ಮ
ನತ್ಯಾಜ್ಯಮಿತಿಚಾಪರೇ॥

೪. ನಿಶ್ಚಯಂಶ್ರುಣುಮೇತತ್ರತ್ಯಾಗೇಭರ
ತಸತ್ತಮ। ತ್ಯಾಗೋಹಿಪುರುಷವ್ಯಾಘ್ರತ್ರಿ
ವಿಧಃಸಂಪ್ರಕೀರ್ತಿತಃ॥

೫. ಯಜ್ಞದಾನತಪಃಕರ್ಮ ನತ್ಯಾಜ್ಯಂ
ಕಾರ್ಯಮೇವತತ್। ಯಜ್ಞದಾನತಪಶ್ಚೈವಪಾ
ವನಾನಿಮನೀಷಿಣಾಂ॥

CANARESE.

ಅರ್ಜುನ ವಾಕ್ಯ.

೧. ಯೆಲೇ ಹೃಷೀಕೇಶನೇ, ಪರಾಕ್ರಮಕಾಲಿಯೇ, ಕೇ
ಶಿವೈತ್ಯನ ಕೊಂದವನೇ; ಸನ್ಯಾಸವೂ, ತ್ಯಾಗವೂ, ಇವು
ಗಳ ಸ್ವರೂಪವನ್ನು ಬೇರೆ ಬೇರೆ ತಿಳಿಯಲಿಚ್ಛೈಯಿಸುತ್ತೇನೆ.

ಭಗವದ್ವಾಕ್ಯ.

೨. ಅಪೇಕ್ಷಿಸತಕ್ಕ ಕರ್ಮಗಳ ಮಾತ್ರ ಬಿಡುವದೇ ಸ
ನ್ಯಾಸವೆಂದು ಪಂಡಿತರು ತಿಳಿಯುವರು. ಯೆಲ್ಲಾ ಕರ್ಮಗ
ಳ ಫಲವನ್ನು ಬಿಡುವದೇ ತ್ಯಾಗವೆಂದು ಜ್ಞಾನಿಗಳು ಹೇಳು
ವರು.

೩. ದೋಷವೆಂಬಹಾಗೆ ಕರ್ಮವನ್ನು ಬಿಡಬೇಕೆಂದು
ಪ್ರಾಜ್ಞರು ಕೆಲವರು ಹೇಳುವರು. ಯಜ್ಞವೂ, ದಾನವೂ,
ತಪಸ್ಸು, ಈ ಕರ್ಮವು ಬಿಡತಕ್ಕದ್ದಲ್ಲವೆಂದು ಬೇರೆ ಕೆಲ
ವರು (ಹೇಳುವರು.)

೪. ಯೆಲೇ ಭರತಕುಲ ಶ್ರೇಷ್ಠನೇ, ಆ ತ್ಯಾಗದ ವಿಷ
ಯದಲ್ಲಿ ನಿಶ್ಚಯವನ್ನು ನನ್ನಿಂದ ಕೇಳು; ಯೆಲೇ ಪುರುಷ
ಶ್ರೇಷ್ಠನೇ, ತ್ಯಾಗವು ಮೂರು ಪ್ರಕಾರವಾಗಿ ಹೊಗಳಿಸಿ
ಕೊಳ್ಳಲ್ಪಟ್ಟಿತು.

೫. ಯಜ್ಞ, ದಾನ, ತಪಸ್ಸು, ಈ ಕರ್ಮವು ಬಿಡತಕ್ಕ
ದ್ದಲ್ಲ ಮಾಡತಕ್ಕದ್ದೇ. ಯಜ್ಞ, ದಾನ, ತಪಸ್ಸು, ಇವಗಳು
ಪಂಡಿತರಿಗೆ ಪವಿತ್ರಮಾಡುವವುಗಳೇ.

ENGLISH.

ARJOON.

[1]I wish much to comprehend the principle of *Sănnyās*, and also of *Tyāg*, each separately.

KRISHNA.

[2]The bards conceive that the word *Sănnyās* implieth the forsaking of all actions which are desirable; and they call *Tyāg*, the forsaking of the fruits of every action. Certain philosophers have declared that works are as much to be avoided as crimes, whilst others say that deeds of worship, mortifications, and charity should not be forsaken. [4]Hear what is my decree upon the term *Tyāg*. *Tyāg*, or forsaking, is pronounced to be of three natures. [5]But deeds of worship, mortification, and charity are not to be forsaken: they are proper to be performed. Sacrifices, charity, and mortifications are purifiers of the philosopher.

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SANSCRIT.

೬. ವಿತಾನ್ಯಪಿತುಕರ್ಮಾಣಿಸಂಗಂ ತ್ಯಕ್ತ್ವಾಫಲಾನಿಚ। ಕರ್ತವ್ಯಾನೀತಿಮೇಪಾರ್ಥ ನಿಶ್ಚಿತಮುತ್ತಮಂ॥

೭. ನಿಯತಸ್ಯತುಸನ್ಯಾಸಃಕರ್ಮಣೋನೋಪಪದ್ಯತೇ। ಮೋಹಾತ್ತಸ್ಯಪರಿತ್ಯಾಗಸ್ತಾಮಸಃಪರಿಕೀರ್ತಿತಃ॥

೮. ದುಃಖಮಿತ್ಯೇವಯತ್ಕರ್ಮಕಾಯಕ್ಲೇಶಭಯಾತ್ತ್ಯಜೇತ್। ಸಕೃತ್ತ್ಯಾರಾಜಸಂತ್ಯಾಗಂನೈವತ್ಯಾಗಫಲಂಲಭೇತ್॥

೯. ಕಾರ್ಯಮಿತ್ಯೇವಯತ್ಕರ್ಮನಿಯತಂ ಕ್ರಿಯತೇರ್ಜುನ। ಸಂಗಂತ್ಯಕ್ತ್ವಾಫಲಂಚೈವಸತ್ಯಾಗಸ್ಸಾತ್ವಿಕೋಮತಃ॥

೧೦. ನದ್ವೇಷ್ಟ್ಯಕುಶಲಂಕರ್ಮ ಕುಶಲೇನಾನುಷಜ್ಯತೇ। ತ್ಯಾಗೀಸತ್ವಸಮಾವಿಷ್ಟೋ ಮೇಧಾವೀಛಿನ್ನಸಂಶಯಃ॥

೧೧. ನಹಿದೇಹಭೃತಾಶಕ್ಯಂ ತ್ಯಕ್ತುಂಕರ್ಮಾಣ್ಯಶೇಷತಃ। ಯಸ್ತುಕರ್ಮ ಫಲತ್ಯಾಗೀಸತ್ಯಾಗೀತ್ಯಭಿಧೀಯತೇ॥

೧೨. ಅನಿಷ್ಟಮಿಷ್ಟಂಮಿಶ್ರಂಚತ್ರಿವಿಧಂಕರ್ಮಣಃಫಲಂ। ಭವತ್ಯತ್ಯಾಗಿನಾಂಪ್ರೇತ್ಯನತುಸಂನ್ಯಾಸಿನಾಂಕ್ವಚಿತ್॥

೧೩. ಪಂಚೈತಾನಿಮಹಾಬಾಹೋಕಾರಣಾನಿನಿಬೋಧಮೇ। ಸಾಂಖ್ಯೇಕೃತಾಂತೇಪ್ರೋಕ್ತಾನಿಸಿದ್ಧಯೇಸರ್ವಕರ್ಮಣಾಂ॥

೧೪. ಅಧಿಷ್ಠಾನಂತಥಾಕರ್ತಾಕರಣಂಚಪೃಥಗ್ವಿಧಂ। ವಿವಿಧಾಶ್ಚಪೃಥಕ್ಚೇಷ್ಟಾದೈವಂಚೈವಾತ್ರಪಂಚಮಂ॥

೧೫. ಶರೀರವಾಙ್ಮನೋಭಿರ್ಯತ್ಕರ್ಮಪ್ರಾರಭತೇನರಃ। ನ್ಯಾಯ್ಯಂವಿಪರೀತಂವಾಪಂಚೈತೇತಸ್ಯಹೇತವಃ॥

CANARESE.

೬. ಈ ಕರ್ಮಗಳು ಲಿದಾಸ್ಯಾ ಆಕೆಯನ್ನೂ ಫಲಗಳನ್ನೂ ಬಿಟ್ಟು ಮಾಡತಕ್ಕವಗಳೆಂದು ಯೆಲೇ ಪಾರ್ಥನೇ, ನನ್ನ ಉತ್ತಮವಾದ ಮತವು ನಿಶ್ಚಯಿಸಲ್ಪಟ್ಟಿತು.

೭. ನಿತ್ಯವಾಗಿ ಮಾಡತಕ್ಕ ಕರ್ಮದ ಬಿಡುವಿಕೆ ಸರಿಯಲ್ಲ ಅಜ್ಞಾನದಿಂದ ಹುಟ್ಟಿದ ಅದರ ವರಿತ್ಯಾಗವು ತಾಮಸವೆಂದು ಹೇಳಲ್ಪಟ್ಟಿತು.

೮. ಯಾವನು ಕರ್ಮವು ದುಃಖವೇಯೆಂದು ಶೀರಕ್ಕೆ ಕಷ್ಟವೆಂಬ ಭಯದ ಬೆಕೆಯಿಂದ ಬಿಡುವನೋ ಅವನು ರಾಜಸವೆಂಬ ತ್ಯಾಗವನ್ನು ಮಾಡಿ ತ್ಯಾಗದ ಫಲವನ್ನು ಹೊಂದ ಲಾರನು.

೯. ಕ್ರಿಯೆನಡಿಸುವದೇ ಅವಶ್ಯವೆಂಬ ಆಲೋಚನೆಯಿಂದ ಆಕೆಯನ್ನೂ ಫಲವನ್ನೂ ಬಿಟ್ಟಮೇಲೆ ಯಾವ ಕ್ರಿಯೆಯು ಸ್ಥಿರವಾಗಿ ನಡಿಸಲ್ಪಡುತ್ತದೆಯೋ ಅದು ಸಾತ್ವಿಕಗುಣದ ತ್ಯಾಗವೆಂದು ಯೆಣಿಸಲ್ಪಡುತ್ತದೆ.

೧೦. ಸಾತ್ವಿಕಗುಣವನ್ನು ಹೊಂದಿದ ತ್ಯಾಗಿಯು ಬುದ್ಧಿವಂತನೂ ಸಂಶಯ ಬಿಟ್ಟವನೂ ಆಗಿ ಕಷ್ಟವಾದ ಕರ್ಮವನ್ನು ದ್ವೇಷಿಸನು, ಸುಖವಾದ ಕರ್ಮವನ್ನು ಅಪೇಕ್ಷಿಸನು

೧೧. ಶೀರಧಾರಿಗಳಿಗೆ ಕರ್ಮಗಳನ್ನು ಮಿಗದಹಾಗೆ ಬಿಡುವದಕ್ಕೆ ಶಕ್ಯವಲ್ಲ. ಯಾವನು ಕರ್ಮಫಲದ ಬಿಡುಗಡೆವುಳ್ಳವನೋ ಅವನೇ ತ್ಯಾಗಿಯೆಂದು ಹೇಳಲ್ಪಡುವನು.

೧೨. ಅನಿಷ್ಟವೂ, ಇಷ್ಟವೂ, ಮಿಶ್ರವೂ, ಯೆಂಬ ಮೂರು ವಿಧವಾದ ಕರ್ಮಫಲವು ಆಕೆಬಿಡದವರಿಗೆ ಸತ್ತಮೇಲೆ ಸಿಕ್ಕುವದು, ಸಂನ್ಯಾಸಿಗಳಿಗೆ ಹ್ಯಾಗಾದರೂ ಸಿಕ್ಕುವದಿಲ್ಲ.

೧೩. ಥೆಲ್ಲಾ ಕರ್ಮಗಳ ಸಿದ್ಧಿಗೋಸ್ಕರ ಕೊನೆಮುಟ್ಟಿದ ಸಾಂಖ್ಯದಲ್ಲಿ ವಿವರಿಸಲ್ಪಟ್ಟ ಈ ಅಯ್ದಿದು ಕಾರಣಗಳನ್ನು ನನ್ನಿಂದ ಕಿಳುಕೋ ಮಹಾ ಭುಜನೇ.

೧೪. ಅಧಿಷ್ಠಾನವು, ಕರ್ತನು, ಹೇಕೆ ಬೇರೆ ವಿಧವಾದ ಕರಣವು, ನಾನಾಪ್ರಕಾರವಾದ ಚೇಷ್ಟೆಗಳು, ಇಲ್ಲಿ ಅಯ್ದಿದು ದೈವವು.

೧೫. ಮನುಷ್ಯನು, ಶೀರ, ವಾಕ್ಕು, ಮನಸ್ಸು, ಇವುಗಳಿಂದ ಯಾವ ಕರ್ಮವನ್ನು ಪ್ರಾರಂಭಿಸುತ್ತಾನೋ ಅದು ಸರಿಯಾದದ್ದಾದರೂ ಸುಳ್ಳಿಲ್ಲದ್ದಾದರೂ ಅದಕ್ಕೆ ಈ ಅಯ್ದಿದು ಕಾರಣಗಳು.

ENGLISH.

6It is my ultimate opinion and decree, that such works are absolutely to be performed, with a forsaking of their consequences and the prospect of their fruits. 7The retirement from works, which are appointed to be performed, is improper. The forsaking of them through folly and distraction of mind, ariseth from the influence of the *Tămă-Gŏŏn.*

8The forsaking of a work because it is painful, and from the dread of bodily affliction, ariseth from the *Rājă-Gŏŏn;* and he who thus leaveth undone what he ought to do, shall not obtain the fruit of forsaking.

9The work which is performed because it is appointed and esteemed necessary to be done, and with a forsaking of the consequences and the hope of a reward, is, with such a forsaking, declared to be of the *Sătwă-Gŏŏn.*

10The man who is possessed of the *Sătwă-Gŏŏn* is thus a *Tyāgēē,* or one who forsaketh the fruit of action. He is of a sound judgment, and exempt from all doubt; he complaineth not in adversity, nor exulteth in the success of his undertakings.

11No corporeal being is able totally to refrain from works. He is properly denominated a *Tyāgēē* who is a forsaker of the fruit of action.

12The fruit of action is threefold: that which is coveted, that which is not coveted, and that which is neither one nor the other. Those who do not abandon works obtain a final release; not those who withdraw from action, and are denominated *Sănnyāsēēs.*

13Learn, O *Arjoon,* that for the accomplishment of every work five agents are necessary, as is further declared in the *Sānkhyă* and *Vēdānt Sāstrās:*—14attention and supervision, the actor, the implements of various sorts, distinct and manifold contrivances, and lastly the favor of Providence 15The work which a man undertaketh, either with his body, his speech, or his mind, whether it be lawful or unlawful, hath these five agents engaged in the performance.

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SANSCRIT.

೧೬. ತತ್ರೈವಂಸತಿ ಕರ್ತಾರಮಾತ್ಮಾನಂಕೇವಲಂತುಯಃ। ಪಶ್ಯತ್ಯಕೃತಬುದ್ಧಿತ್ವಾನ್ನಸಪಶ್ಯತಿದುರ್ಮತಿಃ॥

೧೭. ಯಸ್ಯನಾಹಂಕೃತೋಭಾವೋ ಬುದ್ಧಿರ್ಯಸ್ಯನಲಿಪ್ಯತೇ। ಹತ್ವಾಪಿಸಇಮಾಲ್ಲೋಕಾನ್ನಹಂತಿನನಿಬಧ್ಯತೇ॥

೧೮. ಜ್ಞಾನಂಜ್ಞೇಯಂಪರಿಜ್ಞಾತಾತ್ರಿವಿಧಾ ಕರ್ಮಚೋದನಾ। ಕರಣಂ ಕರ್ಮಕರ್ತೇತಿತ್ರಿವಿಧಃಕರ್ಮಸಂಗ್ರಹಃ॥

೧೯. ಜ್ಞಾನಂಕರ್ಮಚಕರ್ತಾಚತ್ರಿಧೈವಗುಣಭೇದತಃ। ಪ್ರೋಚ್ಯತೇ ಗುಣಸಂಖ್ಯಾನಿಯಥಾವಚ್ಛೃಣುತಾನ್ಯಪಿ॥

೨೦. ಸರ್ವಭೂತೇಷುಯೇನೈಕಂ ಭಾವಮವ್ಯಯಮೀಕ್ಷತೇ। ಅವಿಭಕ್ತಂವಿಭಕ್ತೇಷು ತಜ್ಜ್ಞಾನಂವಿದ್ಧಿಸಾತ್ವಿಕಂ॥

೨೧. ಪೃಥಕ್ತ್ವೇನತುಯಜ್ಜ್ಞಾನಂನಾನಾಭಾವಾನ್ಪೃಥಗ್ವಿಧಾನ್। ವೇತ್ತಿ ಸರ್ವೇಷುಭೂತೇಷುತಜ್ಜ್ಞಾನಂವಿದ್ಧಿರಾಜಸಂ॥

೨೨. ಯತ್ತುಕೃತ್ಸ್ನವದೇಕಸ್ಮಿನ್ಕಾರ್ಯೇಸಕ್ತಮಹೈತುಕಂ। ಅತತ್ತ್ವಾರ್ಥವದಲ್ಪಂಚತತ್ತಾಮಸಮುದಾಹೃತಂ॥

೨೩. ನಿಯತಂಸಂಗರಹಿತಮರಾಗದ್ವೇಷತಃಕೃತಂ। ಅಫಲಪ್ರೇಪ್ಸುನಾಕರ್ಮಯತ್ತತ್ಸಾತ್ವಿಕಮುಚ್ಯತೇ॥

೨೪. ಯತ್ತುಕಾಮೇಪ್ಸುನಾಕರ್ಮಸಾಹಂಕಾರೇಣ ವಾಪುನಃ। ಕ್ರಿಯತೇ ಬಹುಳಾಯಾಸಂತದ್ರಾಜಸಮುದಾಹೃತಂ॥

೨೫. ಅನುಬಂಧಂಕ್ಷಯಂಹಿಂಸಾಮನವೇಕ್ಷ್ಯಚ ಪೌರುಷಂ। ಮೋಹಾದಾರಭ್ಯತೇ ಕರ್ಮತತ್ತಾಮಸಮುದಾಹೃತಂ॥

CANARESE.

೧೬. ಹೀಗಿರಲಾಗಿ ಯಾವನು ದುರ್ಬುದ್ಧಿಯಿಂದ ತಾನೇ ಕೇವಲ ಕರ್ತನೆಂದು ತಿಳುಕೊಳ್ಳುತ್ತಾನೋ ಅವನು ಮತಿಹೀನನಾಗಿ ಯೇನೂ ತಿಳುಕೊಳ್ಳುವದಿಲ್ಲ.

೧೭. ಯಾವಾತಗೆ ನಾನು ಮಾಡುವೆನೆಂಬ ಸ್ವತಂತ್ರಭಾವವಿಲ್ಲವೋ ಮತ್ತು ಯಾವಾತನ ಬುದ್ಧಿಯು ಲೇಪವನ್ನು ಹೊಂದದೋ ಆತನು ಈ ಜನಗಳನ್ನೆಲ್ಲಾ ಕೊಂದಾಗ್ಯೂ ಕೊಲ್ಲುವದಿಲ್ಲ ಕಟ್ಟಲ್ಪಡನು.

೧೮. ಜ್ಞಾನವು, ಜ್ಞೇಯವು, ಪರಿಜ್ಞಾತೃ, ಈ ಮೂರು ವಿಧವು ಕರ್ಮವ್ಯಾಪಾರವು. ಕಾರಣ, ಕರ್ಮ, ಕರ್ತೃ, ಈ ಮೂರು ವಿಧವು ಕರ್ಮಸಂಗ್ರಹವು.

೧೯. ಜ್ಞಾನವು, ಕರ್ಮವು, ಕರ್ತನು ಈ ಮೂರುವಿಧವಾದ ಭೇದದಿಂದ ಗುಣಗಳ ಸಂಖ್ಯೆಗಳು ಹೇಳಲ್ಪಡುತ್ತವೆ ಅವುಗಳನ್ನಾ ಯಥಾರ್ಥವಾಗಿ ಕೇಳು.

೨೦. ಬೇರೆಬೇರೆಯಾಗಿರುವ ಯೆಲ್ಲಾ ಭೂತಗಳಲ್ಲಿಯೂ ಬೇರೆಮಾಡಲ್ಪಡಕೂಡದಂಥಾ ನಾಕರಹಿತವಾದ ವೊಂದು ಭಾವವು ಯಾವಜ್ಞಾನದಿಂದ ತಿಳಿಯಲ್ಪಡುತ್ತದೆಯೋ ಆ ಜ್ಞಾನವು ಸಾತ್ವಿಕವೆಂದು ತಿಳಿ.

೨೧. ಯಾವ ಜ್ಞಾನವು ಬೇರೆಬೇರೆಯಾಗಿ ನಾನಾ ಭಾವಗಳನ್ನು ಬೇರೆಬೇರೆ ವಿಧಗಳಾಗಿ ಯೆಲ್ಲಾ ಭೂತಗಳಲ್ಲಿ ಯೆಣಿಸುವದೋ ಆ ಜ್ಞಾನವು ರಾಜಸವೆಂದು ತಿಳಿ.

೨೨. ಯಾವ ಜ್ಞಾನವು ವೊಂದರಲ್ಲೇ ಅದು ಯೆಲ್ಲಾ ಯೆಂದೆಣಿಸಿ ಕಟ್ಟಲ್ಪಡದೆಯೋ ಯಾವದು ಹೇತುವಿಲ್ಲದೆಯೂ ತತ್ವಾರ್ಥವಿಲ್ಲದೆಯೂ ಅಲ್ಪವಾಗಿದೆಯೋ ಅದಕ್ಕೆ ತಾಮಸವೆಂದು ಹೆಸರು.

೨೩. ನಿಶ್ಚಿರವಾಗಿಯೂ, ಆಕೆಯಿಲ್ಲದೆಯೂ, ರಾಗದ್ವೇಷಗಳಿಲ್ಲದೆಯೂ, ಫಲದ ಅಪೇಕ್ಷೆಯಿಲ್ಲದೆಯೂ, ಮಾಡಿದ ಕರ್ಮಕ್ಕೆ ಸಾತ್ವಿಕವೆಂದು ಹೆಸರು.

೨೪. ಯಾವ ಕರ್ಮವು ಆಕೆಯುಳ್ಳವನಿಂದ ಮತ್ತು ಅಹಂಕಾರದೊಡನೆ ಕೂಡಿರುವವನಿಂದ ಬಹಳ ಪ್ರಯಾಸವಾಗಿ ಮಾಡಲ್ಪಡುವದೋ ಅದು ರಾಜಸ ಕರ್ಮವೆಂದು ಹೇಳಲ್ಪಡುವದು.

೨೫. ವೊಳ್ಳೆದನ್ನಾ, ಅಲ್ಲದ್ದನ್ನಾ, ಹಿಂಸೆಯನ್ನಾ, ತನ್ನ ಶಕ್ತಿಯನ್ನಾ ನೋಡದೆ ಯಾವ ಕರ್ಮವು ಆರಂಭಿಸಲ್ಪಡುವದೋ ಅದು ತಾಮಸವೆಂದು ಹೇಳಲ್ಪಡುವದು.

ENGLISH.

16He then who after this, because of the imperfection of his judgment, beholdeth no other agent than himself, is an evil-thinker and seeth not at all. 17He who hath no pride in his disposition, and whose judgment is not affected, although he should destroy a whole world, neither killeth nor is he bound thereby.

18In the direction of a work are three things: *Gnān*, *Gnēyă*, and *Părĕĕgnātā*. The accomplishment of a work is also threefold: the implement, the action, and the agent.

19The *Gnān*, the action, and the agent are each distinguished by the influence of the three *Gŏŏn*. Hear in what manner they are declared to be after the order of the three *Gŏŏn*.

20That *Gnān*, or wisdom, by which one principle alone is seen prevalent in all nature, incorruptible and infinite in all things finite; is of the *Sătwă-Gŏŏn*.

21That *Gnān*, or wisdom, is of the *Răjă-Gŏŏn*, by which a man believeth that there are various and manifold principles prevailing in the natural world of created beings.

22That *Gnān*, or wisdom, which is mean, interested in one single object alone as if it were the whole, without any just motive or design, and without principle or profit, is pronounced to be of the *Tămă-Gŏŏn*.

23The action which is appointed by divine precept, is performed free from the thought of its consequences and without passion or despite, by one who hath no regard for the fruit thereof, is of the *Sătwă-Gŏŏn*.

24The action which is performed by one who is fond of the gratification of his lusts, or by the proud and selfish, and is attended with unremitted pains, is of the *Răjă-Gŏŏn*.

25The action which is undertaken through ignorance and folly, and without any foresight of its fatal and injurious consequences, is pronounced to be of the *Tămă-Goon*.

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೨೬. ಮುಕ್ತಸಂಗೋನಹಂವಾದೀಧೃತ್ಯುತ್ಸಾ
ಹಸಮನ್ವಿತಃ। ಸಿಧ್ಯಸಿಧ್ಯೋರ್ನಿರ್ವಿ
ಕಾರಃಕರ್ತಾ ಸಾತ್ವಿಕವುಚ್ಯತೇ॥

೨೭. ರಾಗೀಕರ್ಮಫಲಪ್ರೇಪ್ಸುರ್ಲುಬ್ಧೋ
ಹಿಂಸಾತ್ಮಕೋಶುಚಿಃ। ಹರ್ಷಶೋಕಾನ್ವಿತಃ
ಕರ್ತಾ ರಾಜಸಃಪರಿಕೀರ್ತಿತಃ॥

೨೮. ಅಯುಕ್ತಃ ಪ್ರಾಕೃತಸ್ತಬ್ಧಃ
ಶಠೋ ನೈಷ್ಕೃತಿಕೋಲಸಃ। ವಿಷಾದೀ ದೀ
ರ್ಘಸೂತ್ರೀಚಕರ್ತಾ ತಾಮಸಉಚ್ಯತೇ॥

೨೯. ಬುದ್ಧೇರ್ಭೇದಂಧೃತೇಶ್ಚೈವಗು
ಣತಸ್ತ್ರಿವಿಧಂಶ್ರುಣು। ಪ್ರೋಚ್ಯಮಾನ
ಮಶೇಷೇಣಪೃಥಕ್ತ್ವೇನಧನಂಜಯ॥

೩೦. ಪ್ರವೃತ್ತಿಂಚನಿವೃತ್ತಿಂಚಕಾರ್ಯಾಕಾ
ರ್ಯೇಭಯಾಭಯೇ। ಬಂಧಮೋಕ್ಷಂಚಯಾ
ವೇತ್ತಿಬುದ್ಧಿಸಾಪಾರ್ಥ ಸಾತ್ವಿಕೀ॥

೩೧. ಯಯಾಧರ್ಮಮಧರ್ಮಂಚಕಾ
ರ್ಯಂಚಾಕಾರ್ಯಮೇವಚ। ಅಯಥಾವತ್ಪ್ರ
ಜಾನಾತಿಬುದ್ಧಿಸಾಪಾರ್ಥ ರಾಜಸಿ॥

೩೨. ಅಧರ್ಮಂಧರ್ಮಮಿತಿಯಾಮಂ
ನ್ಯತೇತಮಸಾವೃತಾ। ಸರ್ವಾರ್ಥಾನ್ವಿಪರೀ
ತಾಂಶ್ಚ ಬುದ್ಧಿಸಾಪಾರ್ಥ ತಾಮಸೀ॥

೩೩. ಧೃತ್ಯಾಯಯಾಧಾರಯತೇಮನಃ
ಪ್ರಾಣೇಂದ್ರಿಯಕ್ರಿಯಾಃ। ಯೋಗೇನಾವ್ಯ
ಭಿಚಾರಿಣ್ಯಾ ಧೃತಿಸಾಪಾರ್ಥ ಸಾತ್ವಿಕೀ॥

CANARESE.

೨೬. ಆಕೆಯಿಲ್ಲದವನೂ, ಅಹಂಕಾರವಿಲ್ಲದವನೂ, ಧೈ
ರ್ಯಸಂತೋಷಗಳೊಡನೆ ಕೂಡಿಕೊಂಡಿರುವಾತನೂ, ಆದ
ರೂ ಆಗದಿದ್ದರೂ ವಿಕಾರವನ್ನು ಹೊಂದದಿರುವನೂ, ಇಂ
ಥಾ ಕರ್ಮಕರ್ತನು ಸಾತ್ವಿಕನೆಂದು ಹೇಳಲ್ಪಡುವನು.

೨೭. ಆಕೆಯುಳ್ಳವನೂ, ಕರ್ಮದ ಫಲವನ್ನು ಅಪೇಕ್ಷಿ
ಸುವನೂ, ಲೋಭಿಯೂ, ಹಿಂಸೆಮಾಡುವವನೂ, ಶುಚಿಯಿ
ಲ್ಲದವನೂ, ಸಂತೋಷ ದುಃಖಗಳೊಡನೆ ಕೂಡಿಕೊಂಡಿರು
ವವನೂ, ಇಂಥಾ ಕರ್ಮಕರ್ತನು ರಾಜಸನೆಂದು ಹೇಳಲ್ಪ
ಡುವನು.

೨೮. ಅಯೋಗ್ಯನೂ, ಲೌಕೀಕನೂ, ತನ್ನತಾನೆ
ಹೊಗಳಿಕೊಂಬುವವನೂ, ನಿರುತ್ತರವಾದಿಯೂ, ನೀಚಕ
ರ್ಮಕನೂ, ಜ್ಞಾನಸಗಾರನೂ, ಬೇಸರಿಕೆ ಪಡುವವನೂ,
ಜಾಗ್ರತೆಯಿಲ್ಲದ ಯೋಚನೆಗಾರನೂ, ಇಂಥಾ ಕರ್ಮಕ
ರ್ತನು ತಾಮಸನೆಂದೆಣಿಸಿಕೊಂಬನು.

೨೯. ಯೆಲೇ ಅರ್ಜುನನೇ, ಬುದ್ಧಿಯ ಭೇದವನ್ನು
ಮತ್ತು ಧೈರ್ಯದ ಭೇದವನ್ನು ಗುಣದ ಬೆಕೆಯಿಂದ ಮೂರು
ವಿಧವಾಗಿ ಬೇರೆಬೇರೆ ಪ್ರಕಾರಗಳಿಂದ ಮಿಗದಹಾಗೆ ಹೇಳಲ್ಪ
ಡುವದನ್ನು ಕೇಳು.

೩೦. ಹೋಗುವದರಲ್ಲಿಯೂ, ಹೊರಡುವದರಲ್ಲಿಯೂ,
ಮಾಡತಕ್ಕದರಲ್ಲಿಯೂ, ಮಾಡಬಾರದರಲ್ಲಿಯೂ, ಭಯ
ದಲ್ಲಿಯೂ, ಅಭಯದಲ್ಲಿಯೂ, ಕಟ್ಟಲ್ಪಡುವದನ್ನು, ಬಿಡ
ಲ್ಪಡುವದನ್ನು ಯಾವ ಬುದ್ಧಿಯು ತಿಳಿಯುವದೋ ಆ ಬು
ದ್ಧಿಯು ಯೆಲೇ ಕುಂತೀಪುತ್ರನೇ ಸಾತ್ವಿಕವು.

೩೧. ಯಾವ ಬುದ್ಧಿಯಿಂದ ಧರ್ಮವೂ, ಅಧರ್ಮವೂ,
ಮಾಡತಕ್ಕದ್ದೂ ಮಾಡಬಾರದ್ದೂ ಸರಿಯಾಗಿ ತಿಳಿಯುವದಿ
ಲ್ಲವೋ ಆ ಬುದ್ಧಿಯು ಯೆಲೇ ಪಾರ್ಥನೇ ರಾಜಸವು.

೩೨. ಅಧರ್ಮವು ಧರ್ಮವೇಯೆಂದು ಹೇಳಿ ಯೆಲ್ಲಾ
ಕಾರ್ಯಗಳನ್ನು ಹಿಂದೆ ಮುಂದೆ ಮಾಡುವ ಕತ್ತಲೆಯುಳ್ಳ ಬುದ್ಧಿಯು; ಯೆಲೇ ಪಾರ್ಥನೇ, ತಾಮಸಗುಣವುಳ್ಳದ್ದಾ
ಗಿದೆ.

೩೩. ಯಾವ ಧೈರ್ಯದಿಂದ ಮನಸ್ಸು, ಪ್ರಾಣಗಳು,
ಇಂದ್ರಿಯವ್ಯಾಪಾರಗಳು ಮತ್ತೊಂದು ಕಡೆಗೆ ತಿರುಗದ
ಯೋಗದಿಂದ ನಿಲ್ಲಿಸಲ್ಪಡುವದೋ ಆ ಧೈರ್ಯವು; ಯೆಲೇ
ಪಾರ್ಥನೆ ಸಾತ್ವಿಕವು.

ENGLISH.

26The agent who is regardless of the consequences, is free from pride and arrogance, is endued with fortitude and resolution, and is unaffected whether his work succeed or not, is said to be of the *Satwa-Goon.*

27That agent is pronounced to be of the *Raja-Goon* who is a slave to his passions, who longeth for the fruit of action, who is avaricious, of a cruel disposition, of impure principles, and a slave to joy and grief.

28The agent who is unattentive, indiscreet, stubborn, dissembling, mischievous, indolent, melancholy, and dilatory, is of the *Tama-Goon.*

29Hear also what are the threefold divisions of understanding and firmness, according to the influence of the three *Goon*, which are about to be explained to thee distinctly and without reserve.

30The understanding which can determine what it is to proceed in a business, and what it is to recede; what is necessary and what is unnecessary; what is fear and what is not; what is liberty and what is confinement, is of the *Satwa-Goon.*

31The understanding which doth not conceive justice and injustice; what is proper and what is improper: as they truly are, is of the *Raja-Goon.*

32The understanding which, being overwhelmed in darkness, mistaketh injustice for justice, and all things contrary to their true intent and meaning, is of the *Tama-Goon.*

33That steady firmness, with which a man, by devotion, restraineth every action of the mind and organs, is of the *Satwa-Goon.*

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SANSCRIT.

೩೪. ಯಯಾತುಧರ್ಮ ಕಾಮಾರ್ಥಾ ಧೃತ್ಯಾಧಾರಯತೇರ್ಜುನ। ಪ್ರಸಂಗೇನ ಫಲಾಕಾಂಕ್ಷೀಧೃತಿಸ್ಸಾಪಾರ್ಥ ರಾಜಸೀ॥

೩೫. ಯಯಾಸ್ವಪ್ನಂಭಯಂಶೋಕಂವಿ ಷಾದಂಮದಮೇವಚ। ನವಿಮುಂಚಂತಿದುರ್ಮೇ ಧಾಧೃತಿಸ್ಸಾಪಾರ್ಥ ತಾಮಸೀ॥

೩೬. ಸುಖಂತ್ವಿದಾನೀಂತ್ರಿವಿಧಂಶ್ರುಣು ಮೇಭರತರ್ಷಭ। ಅಭ್ಯಾಸಾದ್ರಮತೇಯ ತ್ರದುಖ್ಖಾಂತಂಚನಿಗಛತಿ॥

೩೭. ಯತ್ತದಗ್ರೆ ವಿಷಮಿವ ಪರಿಣಾಮೇ ಮೃತೋಪಮಂ। ತತ್ಸುಖಂಸಾತ್ವಿಕಂಪ್ರೋಕ್ತ ಮಾತ್ಮಬುದ್ಧಿಪ್ರಸಾದಜಂ॥

೩೮. ವಿಷಯೇಂದ್ರಿಯ ಸಂಯೋಗಾದ್ಯತ್ತದಗ್ರೇಮೃತೋಪಮಂ। ಪರಿಣಾಮೇ ವಿಷಮಿವತತ್ಸುಖಂರಾಜಸಂಸ್ಮೃತಂ॥

೩೯. ಯದಗ್ರೇಚಾನುಬಂಧೇಚ ಸುಖಂ ಮೋಹಸಮಾತ್ಮನಃ। ನಿದ್ರಾಲಸ್ಯಪ್ರಮಾ ದೋದ್ಧಂತತ್ತಾಮಸಮುದಾಹೃತಂ॥

೪೦. ನತದಸ್ತಿ ಪೃಥಿವ್ಯಾಂ ವಾದಿವಿದೇವೇ ಷುವಾಪುನಃ। ಸತ್ವಂಪ್ರಕೃತಿಜೈರ್ಮುಕ್ತಂ ಯದೇಭಿಸ್ಯಾತ್ರಿಭಿರ್ಗುಣೈಃ॥

೪೧. ಬ್ರಾಹ್ಮಣಕ್ಷತ್ರಿಯವಿಶಾಂಶೂದ್ರಾ ಣಾಂಚಪರಂತಪ। ಕರ್ಮಾಣಿಪ್ರವಿಭಕ್ತಾನಿ ಸ್ವಭಾವಪ್ರಭವೈರ್ಗುಣೈಃ॥

೪೨. ಶಮೋದಮ ಸ್ತಪಶ್ಶೌಚಂ ಕ್ಷಾಂತಿ ರಾರ್ಜವಮೇವಚ। ಜ್ಞಾನಂ ವಿಜ್ಞಾನ ಮಾಸ್ತಿ ಕ್ಯಂಬ್ರಹ್ಮಕರ್ಮಸ್ವಭಾವಜಂ॥

CANARESE.

೩೪. ಯಾವ ಧೈರ್ಯದಿಂದ ಧರ್ಮವನ್ನು, ಅರ್ಥವನ್ನು, ಕಾಮವನ್ನು, ಆಕೆಯಿಂದ ಸ್ಥಿರಪಡಿಸುವದೋ ಆ ಫಲವನ್ನು ಅಪೇಕ್ಷಿಸುವ ಧೈರ್ಯವು ಯೆಲೇ ಪಾರ್ಥನೇ ರಾಜಸವು.

೩೫. ಯಾವ ಧೈರ್ಯದಿಂದ ಸ್ವಪ್ನವೂ, ಭಯವೂ, ಶೋಕವೂ, ಬೇಸರಿಕೆಯೂ, ಗರ್ವವೂ, ಬಿಡಲ್ಪಡದೋ ಆ ದುಷ್ಟಬುದ್ಧಿಯುಳ್ಳ ಧೈರ್ಯವು ತಾಮಸಧೈರ್ಯವು ಯೆಲೇ ಕುಂತೀಪುತ್ರನೇ.

೩೬. ಯೆಲೇ ಭರತಕುಲ ಶ್ರೇಷ್ಠನಾದ ಅರ್ಜುನನೇ, ಈಗ ಮೂರು ಪ್ರಕಾರವಾದ ಸುಖವನ್ನು ಕೇಳು ಯಾವ ಸುಖದಲ್ಲಿ ಅಭ್ಯಾಸಮಾಡಿದ್ದರಿಂದ ದುಃಖದ ತುದಿಯನ್ನು ಹೊಂದಿ ಸುಖಿಸುವನು.

೩೭. ಯಾವದು ಮೊದಲು ವಿಷದಂತೆಯೂ ಕಡೆಯಲ್ಲಿ ಅಮೃತಕ್ಕೆ ಸಮಾನವಾಗಿಯೂ ಇರುವದೋ ಆ ಸುಖವು ಆತ್ಮವಿಷಯವಾದ ಬುದ್ಧಿಯ ನಿರ್ಮಲತ್ವದಿಂದ ಹುಟ್ಟುವದು ಅದು ಸಾತ್ವಿಕ ಸುಖವೆಂದು ಹೇಳಲ್ಪಟ್ಟಿತು.

೩೮. ವಿಷಯದ ಸಂಬಂಧವಾದ ಇಂದ್ರಿಯಂಗಳ ಕೂಡುವಿಕೆಯಿಂದ ಮೊದಲು ಅಮೃತವಾಗಿಯೂ ಕಡೆಯಲ್ಲಿ ವಿಷವಾಗಿಯೂ ಯಾವ ಸುಖವು ತೋರುವದೋ ಅದು ರಾಜಸವುಯೆಂದು ಹೇಳಲ್ಪಟ್ಟಿತು.

೩೯. ಯಾವದು ಆರಂಭದಲ್ಲಿಯೂ ಅಂತದಲ್ಲಿಯೂ ಆತ್ಮವನ್ನು ಮೋಹಗೊಳಿಸುವದಾಗಿ ನಿದ್ರೆ ಆಲಸ್ಯ ಮರವು ಇವಗಳಿಂದ ಹುಟ್ಟುವದೋ ಆ ಸುಖವು ತಾಮಸವೆಂದು ಹೇಳಲ್ಪಡುವದು.

೪೦. ಪ್ರಕೃತಿಯಿಂದ ಹುಟ್ಟಿದ ಈ ಮೂರು ಗುಣಗಳಿಂದ ಬಿಡಲ್ಪಟ್ಟದ್ದು ಯೊಂದಾದರು ಭೂಮಿಯಲ್ಲಿಯೂ, ಸ್ವರ್ಗದಲ್ಲಿಯೂ, ದೇವತೆಗಳಲ್ಲಿಯೂ, ಯಿಲ್ಲ.

೪೧. ಬ್ರಾಹ್ಮಣರಿಗೂ, ಕ್ಷತ್ರಿಯರಿಗೂ, ವೈಶ್ಯರಿಗೂ, ಶೂದ್ರರಿಗೂ, ಯೆಲೇ ಶತ್ರುಹರನೇ ಸ್ವಭಾವದಿಂದ ಹುಟ್ಟಿದ ಗುಣಗಳಿಂದ ಕರ್ಮಗಳು ವಿಂಗಡಿಸಲ್ಪಟ್ಟವು.

೪೨. ಶಾಂತವೂ, ಇಂದ್ರಿಯ ನಿಗ್ರಹವೂ, ತಪಸ್ಸೂ, ಶುಚಿಯೂ, ಕ್ಷಾಲೆಮೆಯೂ, ವೊಳ್ಳೀನಡತೆಯೂ, ಜ್ಞಾನವೂ, ವಿಶೇಷವಾದ ತಿಳಿವಿಕೆಯೂ, ವಿಶ್ವಾಸವೂ, ಇವು ಬ್ರಾಹ್ಮಣನಿಗೆ ಸ್ವಭಾವದಿಂದ ಹುಟ್ಟುವ ಕರ್ಮಗಳು.

ENGLISH.

34That interested firmness by which a man, from views of profit, persisteth in the duties of his calling, in the gratification of his lusts, and the acquisition of wealth, is declared to be of the *Raja-Goon*.

35That stubborn firmness, by which a man of low capacity departeth not from sloth, fear, grief, melancholy, and intoxication, is of the *Tama-Goon*.

36Now hear what is the threefold division of pleasure. That pleasure which a man enjoyeth from his labour, and wherein he findeth the end of his pains; 37and that which, in the beginning, is a poison, and in the end as the water of life, is declared to be of the *Satwa-Goon*, and to arise from the consent of the understanding.

38That pleasure which ariseth from the conjunction of the organs with their objects, which in the beginning is as sweet as the water of life, and in the end as a poison, is of the *Raja Goon*.

39That pleasure which in the beginning and the end tendeth to stupify the soul, and ariseth from drowsiness, idleness, and intoxication, is pronounced to be of the *Tama-Goon*.

40There is not any thing either in heaven or earth, or amongst the hosts of heaven, which is free from the influence of these three *Goon* or qualities, which arise from the first principles of nature.

41The respective duties of the four tribes of *Brahman*, *Kshētree*, *Visya*, and *Soōdra*, are also determined by the qualities which are in their constitutions.

42The natural duty of the *Brahman* is peace, self-restraint, zeal, purity, patience, rectitude, wisdom, learning, and theology.

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SANSCRIT.

೪೩. ಶೌರ್ಯಂತೇಜೋಧೃತಿರ್ದಾಕ್ಷ್ಯಂಯು
ದ್ಧೇಚಾಪ್ಯಪಲಾಯನಂ। ದಾನಮೀಶ್ವರಭಾ
ವಶ್ಚಕ್ಷಾತ್ರಂಕರ್ಮ ಸ್ವಭಾವಜಂ॥

೪೪. ಕೃಷಿಗೌರಕ್ಷ್ಯವಾಣಿಜ್ಯಂವೈಶ್ಯಂಕ
ರ್ಮ ಸ್ವಭಾವಜಂ। ಪರಿಚರ್ಯಾತ್ಮಕಂಕರ್ಮಶೂ
ದ್ರಸ್ಯಾಪಿಸ್ವಭಾವಜಂ॥

೪೫. ಸ್ವೇಸ್ವೇಕರ್ಮಣ್ಯಭಿರತಃಸಂ
ಸಿದ್ಧಿಂಲಭತೇನರಃ। ಸ್ವಕರ್ಮನಿರತಃಸಿದ್ಧಿಂ
ಯಥಾವಿಂದತಿತಚ್ಛೃಣು॥

೪೬. ಯತಃಪ್ರವೃತ್ತಿರ್ಭೂತಾನಾಂ
ಯೇನಸರ್ವಮಿದಂತತಂ। ಸ್ವಕರ್ಮಣಾತ
ಮಭ್ಯರ್ಚ್ಯಸಿದ್ಧಿಂವಿಂದತಿಮಾನವಃ॥

೪೭. ಶ್ರೇಯಾನ್ಸ್ವಧರ್ಮೋವಿಗುಣಃ
ಪರಧರ್ಮಾತ್ಸ್ವನುಷ್ಠಿತಾತ್। ಸ್ವಭಾವನಿ
ಯತಂಕರ್ಮಕುರ್ವನ್ನಾಪ್ನೋತಿಕಿಲ್ಬಿಷಂ॥

೪೮. ಸಹಜಂಕರ್ಮಕೌಂತೇಯಸದೋ
ಷಮಪಿನತ್ಯಜೇತ್। ಸರ್ವಾರಂಭಾಹಿದೋ
ಷೇಣಧೂಮೇನಾಗ್ನಿರಿವಾವೃತಾಃ॥

೪೯. ಅಸಕ್ತಬುದ್ಧಿಸ್ಸರ್ವತ್ರಜಿತಾತ್ಮಾವಿ
ಗತಸ್ಪೃಹಃ। ನೈಷ್ಕರ್ಮ್ಯಸಿದ್ಧಿಂಪರಮಾಂ
ಸಂನ್ಯಾಸೇನಾಧಿಗಚ್ಛತಿ॥

೫೦. ಸಿದ್ಧಿಂಪ್ರಾಪ್ತೋಯಥಾಬ್ರಹ್ಮತಥಾ
ಪ್ನೋತಿನಿಬೋಧಮೆ। ಸಮಾಸೇನೈವಕೌಂ
ತೇಯನಿಷ್ಠಾಜ್ಞಾನಸ್ಯಯಾಪರಾ॥

೫೧. ಬುಧ್ಯಾವಿಶುದ್ಧಯಾಯುಕ್ತೋಧೃ
ತ್ಯಾತ್ಮಾನಂನಿಯಮ್ಯಚ। ಶಬ್ದಾದೀನ್ವಿಷ
ಯಾಂಸ್ತ್ಯಕ್ತ್ವಾರಾಗದ್ವೇಷೌವ್ಯುದಸ್ಯಚ॥

CANARESE.

೪೩. ಪರಾಕ್ರಮವೂ, ತೇಜಸ್ಸೂ, ಧೈರ್ಯವೂ, ಸಾ
ಮರ್ಥ್ಯವೂ, ಯುದ್ಧದಲ್ಲಿ ವೋಡಿಹೋಗದೆ ಯಿರುವಿಕೆ
ಯೂ, ದಾನವೂ, ದೇವಭಕ್ತಿಯೂ, ಇವು ಕ್ಷತ್ರಿಯನ ಸ್ವ
ಭಾವದಿಂದ ಹುಟ್ಟುವ ಕರ್ಮಂಗಳು.

೪೪. ವ್ಯವಸಾಯವೂ, ದನಕುರಿಗಳ ಕಾಯುವಿಕೆಯೂ,
ವ್ಯಾಪಾರವೂ, ಇವು ವೈಶ್ಯನ ಸ್ವಭಾವದಿಂದ ಹುಟ್ಟುವ ಕ
ರ್ಮಗಳು. ಸೇವೆ ಮಾಡುವದೇ ಶೂದ್ರನ ಸ್ವಭಾವದಿಂದ
ಹುಟ್ಟಿದ ಕರ್ಮವು.

೪೫. ತನ್ನ ತನ್ನ ಕರ್ಮದಲ್ಲಿ ಆಸಕ್ತಿಯುಳ್ಳ ಮನು
ಷ್ಯನು ಮೋಕ್ಷವನ್ನು ಹೊಂದುವನು ತನ್ನ ಕರ್ಮದಲ್ಲಿ
ಯೇ ಆಸಕ್ತಿಯುಳ್ಳವನು ಹ್ಯಾಗೆ ಮೋಕ್ಷವನ್ನು ಹೊಂದು
ವನೋ ಅದನ್ನು ಕೇಳು.

೪೬. ಯಾವನ ಚೆಷ್ಟೆಯಿಂದ ಈ ಭೂತಗಳ ಸೃಷ್ಟಿ
ಮೊದಲಾದದ್ದು ಯಾವನಿಂದ ಈ ಜಗತ್ತು ವಿಸ್ತರಿಸಲ್ಪಟ್ಟಿ
ತೋ ಅಂಥಾವನನ್ನು ಸ್ವಂತ ಕರ್ಮದಿಂದ ಆರಾಧಿಸಿ ಮ
ನುಷ್ಯನು ಮೋಕ್ಷವನ್ನು ಪಡೆಯುವನು.

೪೭. ಗುಣವಿಲ್ಲದ ಸ್ವಧರ್ಮವು ಗುಣವುಳ್ಳ ಅನ್ಯಧ
ರ್ಮಕ್ಕಿಂತ ಶ್ರೇಷ್ಠವು ಸ್ವಭಾವದಿಂದ ನಿಶ್ಚಯವಾದ ಕ
ರ್ಮವನ್ನು ಮಾಡಿದವನು ಪಾಪವನ್ನು ಹೊಂದನು.

೪೮. ಯೆಲೇ ಕುಂತೀಪುತ್ರನೇ, ಸಹಜವಾದ ಕರ್ಮ
ವು ದೋಷದಿಂದ ಕೂಡಿದ್ದು ಇದ್ದಾಗ್ಯೂ ಬಿಡಲಾಗದು ಹೊ
ಗೆಗೆ ಬೆಂಕಿಯಂದದಾಗೆ ಯೆಲ್ಲಾ ಕರ್ಮಗಳ ಆರಂಭವೂ
ದೋಷಕ್ಕೆ ಕೂಡಿ ಅವೆ.

೪೯. ಆಕೆಯಿಲ್ಲದ ಬುದ್ಧಿಯುಳ್ಳವನಾಗಿ ಯೆಲ್ಲಾ ಕಡೆ
ಯಲ್ಲಿಯೂ ಮನೋಜಯವೂ ನಿರ್ಮೋಹವೂ ಉಂಟಾ
ಗಿ ಇರುವವನು ಸನ್ಯಾಸ ಯೋಗದಿಂದ ಮೋಕ್ಷವೆಂಬ ಶ್ರೇ
ಷ್ಠವಾದ ಸಿದ್ಧಿಯನ್ನು ಪಡೆಯುವನು.

೫೦. ಸಿದ್ಧಿಯನ್ನು ಹೊಂದಿದವನು ಬ್ರಹ್ಮವನ್ನು ಹ್ಯಾ
ಗೆ ಹೊಂದ್ಯಾನೋ ಜ್ಞಾನಸಂಬಂಧವಾದ ಶ್ರೇಷ್ಠವಾದ ಆಚ
ರಣೆ ಯಾವದೋ ಯೆಂಬುವದನ್ನು ನನ್ನಿಂದ ಪೂರ್ಣವಾ
ಗಿ ಕಲಿ ಕುಂತೀಪುತ್ರನೇ.

೫೧. ಪರಿಶುದ್ಧವಾದ ಬುದ್ಧಿಯಿಂದ ಕೂಡಿಕೊಂಡಿರುವವ
ನು ಧೈರ್ಯದಿಂದ ಮನಸ್ಸನ್ನು ನಿಗ್ರಹಿಸಿ ಶಬ್ದ ಕೇಳುವದೇ
ಮೊದಲಾದ ವಿಷಯೆಗಳನ್ನು ಬಿಟ್ಟು ಸ್ನೇಹವನ್ನು ದ್ವೇಷ
ವನ್ನು ಬಿಟ್ಟು;

ENGLISH.

[43]The natural duties of the *Kshētree* are bravery, glory, fortitude, rectitude, not to flee from the field, generosity, and princely conduct.

[44]The natural duty of the *Visya* is to cultivate the land, tend the cattle, and buy and sell. The natural duty of a *Sōōdra* is servitude.

[45] A man being contented with his own particular lot and duty obtaineth perfection. Hear how that perfection is to be accomplished.

[46]The man who maketh an offering of his own works to that being from whom the principles of all beings proceed, and by whom the whole universe was spread forth, by that means obtaineth perfection.

[47]The duties of a man's own particular calling, although not free from faults, is far preferable to the duty of another, let it be ever so well pursued. A man by following the duties which are appointed by his birth, doeth no wrong. [48]A man's own calling, with all its faults, ought not to be forsaken. Every undertaking is involved in its faults, as the fire in its smoke. [49]A disinterested mind and conquered spirit, who, in all things, is free from inordinate desires, obtaineth a perfection unconnected with works, by that resignation and retirement which is called *Sannyas;* [50]and having attained that perfection, learn from me, in brief, in what manner he obtaineth *Brahm*, and what is the foundation of wisdom.

[51]A man being endued with a purified understanding, having humbled his spirit by resolution, and abandoned the objects of the organs; who hath freed himself from passion and dislike;

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SANSCRIT.

೫೨. ವಿವಿಕ್ತಸೇವೀಲಘ್ವಾಶೀಯತವಾಕ್ಕಾ
ಯ ಮಾನಸಃ। ಧ್ಯಾನಯೋಗ ಪರೋನಿ
ತ್ಯಂವೈರಾಗ್ಯಂಸಮುಪಾಶ್ರಿತಃ॥

೫೩. ಅಹಂಕಾರಂ ಬಲಂದರ್ಪಂ ಕಾಮಂ
ಕ್ರೋಧಂಪರಿಗ್ರಹಂ। ವಿಮುಚ್ಯನಿರ್ಮ
ಮಾಂತೋಬ್ರಹ್ಮಭೂಯಾಯಕಲ್ಪತೇ॥

೫೪. ಬ್ರಹ್ಮಭೂತಪ್ರಸನ್ನಾತ್ಮಾನಶೋ
ಚತಿನಕಾಂಕ್ಷತಿ। ಸಮಸ್ಸರ್ವೇಷುಭೂತೇಷು
ಮದ್ಭಕ್ತಿಂಲಭತೇಪರಾಂ॥

೫೫. ಭಕ್ತ್ಯಾಮಾಮಭಿಜಾನಾತಿ ಯಾವಾ
ನ್ಯಶ್ಚಾಸ್ಮಿತತ್ವತಃ। ತತೋಮಾಂತತ್ವತೋ
ಜ್ಞಾತ್ವಾವಿಶತೇತದನಂತರಂ॥

೫೬. ಸರ್ವ ಕರ್ಮಾಣ್ಯಪಿಸದಾ ಕು
ರ್ವಾಣೋಮದ್ವ್ಯಪಾಶ್ರಯಃ। ಮತ್ಪ್ರ
ಸಾದಾದವಾಪ್ನೋತಿಕಾಶ್ವತಂವದಮವ್ಯಯಂ

೫೭. ಚೇತಸಾಸರ್ವ ಕರ್ಮಾಣಿಮಯಿ
ಸನ್ಯಸ್ಯಮತ್ಪರಃ। ಬುದ್ಧಿಯೋಗಮುಪಾ
ಶ್ರಿತ್ಯಮಚ್ಚಿತ್ತಸ್ಸತತಂಭವ॥

೫೮. ಮಚ್ಚಿತ್ತಸ್ಸರ್ವ ದುರ್ಗಾಣಿ ಮ
ತ್ಪ್ರ ಸಾದಾತ್ತರಿಷ್ಯಸಿ। ಅಥಚೇತ್ವಮಹಂ
ಕಾರಾನ್ನಶ್ರೋಷ್ಯಸಿವಿನಂಕ್ಷ್ಯಸಿ॥

೫೯. ಯದ್ಯಹಂಕಾರ ಮಾಶ್ರಿತ್ಯ ನ
ಯೋತ್ಸ್ಯಇತಿಮನ್ಯಸೆ। ಮಿಥ್ಯೈಷವ್ಯವ
ಸಾಯಸ್ತೆಪ್ರಕೃತಿಸ್ತ್ವಾಂ ನಿಯೋಕ್ಷ್ಯತಿ॥

೬೦. ಸ್ವಭಾವೇನತುಕೌಂತೇಯನಿಬದ್ಧಃ
ಸ್ವೇನಕರ್ಮಣಾ। ಕರ್ತುಂನೇಚ್ಛಸಿಯನ್ಮೋ
ಹಾತ್ಕರಿಷ್ಯಸ್ಯವಶೋಪಿತತ್॥

CANARESE.

೫೨. ಯೇಕಾಂತ ಸ್ಥಳದಲ್ಲಿ ವಾಸಿಸುವನಾಗಿಯೂ, ಮಿ
ತಾಹಾರಿಯೂ, ವಾಕ್ಕು, ಶರೀರ, ಮನಸ್ಸು, ಇವಗಳ ನೇಮ
ಉಳ್ಳವನಾಗಿಯೂ, ನಿತ್ಯವೂ ಧ್ಯಾನಯೋಗ ಹೊಂದಿದ
ವನಾಗಿಯೂ, ವೈರಾಗ್ಯವನ್ನು ಆಶ್ರಯಿಸಿದವನಾಗಿಯೂ,

೫೩. ಅಹಂಕಾರವೂ, ಬಲವೂ, ದರ್ಪವೂ, ಕಾಮವೂ,
ಕ್ರೋಧವೂ, ಸಂಪಾದನೆ ಮಾಡುವ ಬುದ್ಧಿಯೂ ಇವಗಳ
ನ್ನು ಬಿಟ್ಟು ನನ್ನದೆಂಬ ಮಮಕಾರವಿಲ್ಲದೆ ಶಾಂತನಾದವನು
ಬ್ರಹ್ಮಹೊಂದುವದಕ್ಕೆ ಸಿದ್ಧನಾಗುತ್ತಾನೆ.

೫೪. ಬ್ರಹ್ಮದಹಾಗೆ ನಿರ್ಮಲ ಮನಸ್ಸುಳ್ಳವನು ಅಳ
ನು, ಅಪೇಕ್ಷಿಸನು, ಯೆಲ್ಲಾ ಭೂತಗಳಲ್ಲಿಯೂ ಸಮಬುದ್ಧಿ
ಯುಳ್ಳವನಾಗಿ ಶ್ರೇಷ್ಠವಾದ ನನ್ನ ಭಕ್ತಿಯನ್ನು ಹೊಂದು
ವನು.

೫೫. ಭಕ್ತಿಯಿಂದ ನನ್ನನ್ನು ಯೆಷ್ಟುಪ್ರಮಾಣವುಳ್ಳ
ವನಾಗಿದ್ದೇನೆಂದು ನಿಶ್ಚಯವಾಗಿ ಯಾವನು ತಿಳಿಯುವನೋ
ಅವನು ನಿಶ್ಚಯವಾಗಿ ತಿಳಿದು ನನ್ನನ್ನು ಆ ಅನಂತರದಲ್ಲಿ
ಹೊಂದುವನು.

೫೬. ಯೆಲ್ಲಾ ಕರ್ಮಗಳನ್ನು ಯೆಲ್ಲಾ ಕಾಲದಲ್ಲಿಯೂ
ಮಾಡುವವನಾಗಿ ನನ್ನನ್ನೇ ಆಶ್ರಯಿಸಿಕೊಂಡಿರುವವನು ನ
ನ್ನ ಅನುಗ್ರಹದಿಂದ ಕಾಶ್ವತವಾದ ನಾಶವಿಲ್ಲದ ಪದವನ್ನು
ಹೊಂದುವನು.

೫೭. ಮನಸ್ಸಿನಿಂದ ಯೆಲ್ಲಾ ಕರ್ಮಗಳನ್ನು ನನ್ನಲ್ಲಿ
ಯಿಟ್ಟು ನಾನೇದೊಡ್ಡವನೆಂದು ನಿಶ್ಚಯಿಸಿ ಜ್ಞಾನಯೋಗವ
ನ್ನು ಹೊಂದಿ ಯಾವಾಗಲು ನನ್ನಲಿಯೇ ಚಿತ್ತವುಳ್ಳವನಾಗು

೫೮. ನನ್ನಲ್ಲಿಯೇ ಚಿತ್ತವುಳ್ಳವನು, ಯೆಲ್ಲಾ ದುಃಖಗಳ
ನ್ನು ನನ್ನ ಅನುಗ್ರಹದಿಂದಲೇ ದಾಟುವಿ ಇಷ್ಟರಮೇಲೆ
ನೀನು ಅಹಂಕಾರದ ದೆಸೆಯಿಂದ ಕೇಳ್ದದವನಾದರೆ ಕೆಟ್ಟು
ಹೋಗುವಿ.

೫೯. [ನೀನು] ಅಹಂಕಾರವನ್ನು ಹೊಂದಿ ಯುದ್ಧಮಾ
ಡುವದಿಲ್ಲವೆಂದು ನೆನೆಸಿದವನಾದರೇ ನಿನ್ನ ಈ ಪ್ರಯತ್ನವು
ಸುಳ್ಳಾಗುವದು ಪ್ರಕೃತಿಯು ನಿನ್ನನ್ನು ಪ್ರೇರೇಪಿಸುವದು

೬೦. ಯೆಲೇ ಕುಂತೀಪುತ್ರನೇ, ಯಾವಕಾರಣದಿಂದ
ಸ್ವಂತವಾದ ಸ್ವಭಾವಕರ್ಮದಿಂದ ಕಡಲ್ಪಟ್ಟವನಾಗಿ ಮೋ
ಹದಿಂದ ಮಾಡುವದಕ್ಕೆ ಇಷ್ಟಪಡಿಸದವನಾದರೇ ಅದುಕಾ
ರಣದಿಂದ ಪರವಶನಾಗಿ ಅದನ್ನೇ ಮಾಡುವಿ.

ENGLISH.

[52]who worshippeth with discrimination, eateth with moderation, and is humble of speech, of body, and of mind; who preferreth the devotion of meditation, and who constantly placeth his confidence in dispassion; [53]who is freed from ostentation, tyrannic strength, vain-glory, lust, anger, and avarice; and who is exempt from selfishness, and in all things temperate, is formed for being *Brahm*. And thus being as *Brahm*, his mind is at ease, and he neither longeth nor lamenteth. He is the same in all things, and obtaineth my supreme assistance; [55]and by my divine aid he knoweth, fundamentally, who I am, and what is the extent of my existence; and having thus discovered who I am, he at length is absorbed in my nature.

[56]A man also being engaged in every work, if he put his trust in me alone, shall, by my divine pleasure, obtain the eternal and incorruptible mansions of my abode.

[57]With thy heart place all thy works on me; prefer me to all things else; depend upon the use of thy understanding, and think constantly of me; [58]for by doing so thou shalt, by my divine favor, surmount every difficulty which surroundeth thee. But if, through pride, thou wilt not listen unto my words, thou shalt undoubtedly be lost.

[59]From a confidence in thy own self-sufficiency thou mayst think that thou wilt not fight, Such is a fallacious determination, for the principles of thy nature will impel thee.

[60]Being confined to action by the duties of thy natural calling, thou wilt involuntarily do that from necessity, which thou wantest, through ignorance, to avoid.

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೬೧. ಈಶ್ವರಸ್ಸರ್ವ್ವಭೂತಾನಾಂಹೃದ್ದೇ
ಶೇಽರ್ಜ್ಜುನತಿಷ್ಠತಿ। ಭ್ರಾಮಯಂತ್ಸರ್ವ್ವಭೂ
ತಾನಿಯಂತ್ರಾರೂಢಾನಿಮಾಯಯಾ॥

೬೨. ತಮೇವಶರಣಂಗಚ್ಛ ಸರ್ವ್ವಭಾವೇ
ನಭಾರತ। ತತ್ಪ್ರಸಾದಾತ್ಪರಾಂ ಶಾಂತಿಂ
ಸ್ಥಾನಂಪ್ರಾಪ್ಸ್ಯಸಿಶಾಶ್ವತಂ॥

೬೩. ಇತಿತೇಜ್ಞಾನಮಾಖ್ಯಾತಂ ಗುಹ್ಯಾ
ದ್ಗುಹ್ಯತರಂಮಯಾ। ವಿಮೃಶ್ಯೈತದಶೇಷೇ
ಣಯಥೇಚ್ಛಸಿತಥಾಕುರು॥

೬೪. ಸರ್ವ್ವಗುಹ್ಯತಮಂಭೂಯಃಶೃ
ಣುಮೇಪರಮಂವಚಃ। ಇಷ್ಟೋಽಸಿಮೇದೃಢ
ಮಿತಿತತೋವಕ್ಷ್ಯಾಮಿತೇಹಿತಂ॥

೬೫. ಮನ್ಮನಾಭವಮದ್ಭಕ್ತೋಮದ್ಯಾ
ಜೀಮಾಂನಮಸ್ಕುರು। ಮಾಮೇವೈಷ್ಯಸಿಸ
ತ್ಯಂತೇಪ್ರತಿಜಾನೇಪ್ರಿಯೋಽಸಿಮೇ॥

೬೬. ಸರ್ವ್ವಧರ್ಮಾನ್ಪರಿತ್ಯಜ್ಯಮಾ
ಮೇಕಂಶರಣಂವ್ರಜ। ಅಹಂತ್ವಾಂಸರ್ವ್ವಪಾ
ಪೇಭ್ಯೋಮೋಕ್ಷಇಷ್ಯಾಮಿಮಾಶುಚಃ॥

೬೭. ಇದಂತೇನಾತಪಸ್ಕಾಯ ನಾಭಕ್ತಾ
ಯಕದಾಚನ। ನಚಾಶುಶ್ರೂಷವೇವಾಚ್ಯಂನ
ಚಮಾಂಯೋಽಭ್ಯಸೂಯತಿ॥

೬೮. ಯಇದಂಪರಮಂಗುಹ್ಯಂಮದ್ಭ
ಕ್ತೇಷ್ವಭಿಧಾಸ್ಯತಿ। ಭಕ್ತಿಂ ಮಯಿಪರಾಂಕೃ
ತ್ವಾಮಾಮೇವೈಷ್ಯತ್ಯಸಂಶಯಃ॥

೬೯. ನಚತಸ್ಮಾನ್ಮನುಷ್ಯೇಷುಕಶ್ಚಿನ್ಮೇ
ಪ್ರಿಯಕೃತ್ತಮಃ। ಭವಿತಾನಚಮೇತಸ್ಮಾ
ದನ್ಯಃಪ್ರಿಯತರೋಭುವಿ॥

CANARESE.

೬೧. ಯೆಲೇ ಅರ್ಜುನನೇ, ಸಮರ್ಥನಾದ ದೇವರು
ಯೆಲ್ಲಾ ಭೂತಗಳ ಹೃದಯ ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದಾನೆ,
ಚಕ್ರದಲ್ಲಿಯೇರಿಯಿರುವ ಯೆಲ್ಲಾ ಭೂತಗಳನ್ನು ತಿರಿಗಿಸು
ತ್ತಾನೆ.

೬೨. ಯೆಲೇ ಭರತವಂಶದವನೇ, ಯೆಲ್ಲಾ ವಿಧದಿಂದ
ಆತನನ್ನೆ ಆಶ್ರಯವಾಗಿ ಹೊಂದು, ಆತನ ಪ್ರಸಾದದಿಂದ
ಶ್ರೇಷ್ಠವಾದ ಶಾಶ್ವತವಾದ ಕಾಂತಿಯುಳ್ಳ ಮೋಕ್ಷಸ್ಥಾನವ
ನ್ನು ಹೊಂದುವಿ.

೬೩. ಹೀಗೆಂದು ನಿನಗೆ ರಹಸ್ಯಗಳಿಗಿಂತಲೂ ಅತಿರಹ
ಸ್ಯವಾದ ಜ್ಞಾನವು ನಿನ್ನಿಂದ ವಿವರಿಸಲ್ಪಟ್ಟಿತು ಇದನ್ನೆಲ್ಲಾ
ವಿಚಾರಣೆಮಾಡಿ ಹ್ಯಾಗೆ ಯೆಣಿಸುವಿಯೋ ಹಾಗೆಯೇ
ಮಾಡು.

೬೪. ಯೆಲ್ಲಾ ರಹಸ್ಯಗಳಿಗೂ ಶ್ರೇಷ್ಠವಾದ ನನ್ನ ವಚ
ನವನ್ನು ಪುನಹಾ ಕೇಳು ನನಗೆ ನೀನು ಪ್ರಿಯನಾದವನು
ದೃಢವುಳ್ಳವನೆಂದು ಅದರಮೇಲೆ ನಿನಗೆ ಹಿತವಾದದ್ದನ್ನು
ಹೇಳುವೆನು.

೬೫. ನನ್ನಲ್ಲಿ ಮನಸ್ಸು ಉಳ್ಳವನೂ ನನ್ನ ಭಕ್ತನೂ
ನನ್ನನ್ನು ಆರಾಧಿಸುವವನೂ ಆಗು ನನಗೆ ನಮಸ್ಕಾರ ಮಾ
ಡು ಸತ್ಯವಾಗಿ ನನ್ನನ್ನೇ ಹೊಂದುವಿ ಸತ್ಯವಾದ ವಚನವ
ನ್ನು ನಿನಗೆ ಕೊಡುತ್ತೇನೆ ನೀನು ನನಗೆ ಪ್ರಿಯನಾಗಿದ್ದಿ.

೬೬. ಯೆಲ್ಲಾ ಧರ್ಮಗಳನ್ನು ಬಿಟ್ಟು ಯೊಬ್ಬನಾದ
ನನ್ನನ್ನು ಆಶ್ರಯವಾಗಿ ಹೊಂದು ನಾನು ನಿನ್ನನ್ನು ಯೆಲ್ಲಾ
ಪಾಪಗಳ ದೆಶೆಯಿಂದ ಬಿಡಿಸುವೆನು ಕೊರಗಿಸದಿರು.

೬೭. ಈ ಮಾತನ್ನು ನೀನು ತಪಸ್ವಿಗೂ, ಭಕ್ತಿಯಿಲ್ಲ
ದವನಿಗೂ, ನನ್ನ ಮೇಲೆ ಅ
ಸೂಯೆತೆ ಉಂಟಾದವನಿಗೂ ಯೆಂದಿಗಾದರೂ ಹೇಳಬಾ
ರದು.

೬೮. ಯಾವನು ಈ ಪರಮರಹಸ್ಯವನ್ನು ನನ್ನ ಭಕ್ತ
ರಲ್ಲಿ ಅಭ್ಯಾಸ ಮಾಡುವನೋ ಅವನು ನನ್ನಲ್ಲಿ ಶ್ರೇಷ್ಠವಾದ
ಭಕ್ತಿಯನ್ನು ಮಾಡಿ ನನ್ನನ್ನೇ ಹೊಂದುವನು ಇದಕ್ಕೆ ಸಂ
ಶಯ ವಿಲ್ಲ.

೬೯. ಅಥವನಿಗಿಂತ ಹೆಚ್ಚಾದ ಪ್ರಿಯವಾದದ್ದನ್ನು ನ
ನಗೆ ಮಾಡುವವನು ಮನುಷ್ಯರಲ್ಲಿ ಯಿಲ್ಲ ಅಂಥವನಿಗಿಂತ ಹೆ
ಚ್ಚಾಗಿ ಪ್ರಿಯನು ಭೂಮಿಯೆಲ್ಲಿ ಅಗಲಿಕ್ಕಿಲ್ಲ.

ENGLISH.

61 *Eeswar* resideth in the breast of every mortal being, revolving with his supernatural power all things which are mounted upon the universal wheel of time. 62 Take sanctuary then, upon all occasions, with him alone, O offspring of *Bharat*; for by his divine pleasure thou shalt obtain supreme happiness and an eternal abode.

63 Thus have I made known unto thee knowledge which is a superior mystery. Ponder it well in thy mind, and then act as it seemeth best unto thee.

64 Attend now to these my supreme and most mysterious words, which I will now for thy good reveal unto thee, because thou art dearly beloved of me. 65 Be of my mind, be my servant, offer unto me alone & bow down humbly before me, and thou shalt verily come unto me; for I approve thee, and thou art dear unto me.

66 Forsake every other religion, and fly to me alone. Grieve not then, for I will deliver thee from all thy transgressions.

67 This is never to be revealed by thee to any one who hath not subjected his body by devotion, who is not my servant, who is not anxious to learn; nor unto him who despiseth me.

68 He who shall teach this supreme mystery unto my servant, directing his service unto me, shall undoubtedly go unto me; 69 and there shall not be one amongst mankind who doeth me a greater kindness; nor shall there be in all the earth one more dear unto me.

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SANSCRIT.

೭೦. ಅಧ್ಯೇಷ್ಯತೇಚಯಏಷಂಧರ್ಮ್ಯಂ ಸಂವಾದಮಾವಯೋಃ। ಜ್ಞಾನಯಜ್ಞೇನತೇನಾಹಮಿಷ್ಟಃಸ್ಯಾಮಿತಿಮೇಮತಿಃ॥

೭೧. ಶ್ರದ್ಧಾವಾನನಸೂಯಶ್ಚ ಶ್ರುಣುಯಾದಪಿಯೋನರಃ। ಸೋಪಿಮುಕ್ತಃಶುಭಾಲೋಕಾಪ್ರಾಪ್ನುಯಾತ್ಪುಣ್ಯಕರ್ಮಣಾಂ॥

೭೨. ಕಚ್ಚಿದೇತಚ್ಛ್ರುತಂಪಾರ್ಥ ತ್ವಯೈಕಾಗ್ರೇಣಚೇತಸಾ। ಕಚ್ಚಿದಜ್ಞಾನಸಂಮೋಹಃಪ್ರಣಷ್ಟಸ್ತೇಧನಂಜಯ॥

ಅರ್ಜುನ ಉವಾಚ.

೭೩. ನಷ್ಟೋಮೋಹಸ್ಮೃತಿರ್ಲಬ್ಧಾ ತ್ವತ್ಪ್ರಸಾದಾನ್ಮಯಾಚ್ಯುತ। ಸ್ಥಿತೋಸ್ಮಿಗತಸಂದೇಹಃಕರಿಷ್ಯೇವಚನಂತವ॥

ಸಂಜಯ ಉವಾಚ.

೭೪. ಇತ್ಯಹಂವಾಸುದೇವಸ್ಯಪಾರ್ಥಸ್ಯಚಮಹಾತ್ಮನಃ। ಸಂವಾದಮಿಮಮಶ್ರೌಷಮದ್ಭುತಂರೋಮಹರ್ಷಣಂ॥

೭೫. ವ್ಯಾಸಪ್ರಸಾದಾಚ್ಛ್ರುತವಾನೇತದ್ಗುಹ್ಯಮಹಂಪರಂ। ಯೋಗಂಯೋಗೇಶ್ವರಾತ್ಕೃಷ್ಣಾತ್ಸಾಕ್ಷಾತ್ಕಥಯತಸ್ವಯಂ॥

೭೬. ರಾಜನ್ಸಂಸ್ಮೃತ್ಯಸಂಸ್ಮೃತ್ಯಸಂವಾದಮಿಮಮದ್ಭುತಂ। ಕೇಶವಾರ್ಜುನಯೋಃಪುಣ್ಯಂಹೃಷ್ಯಾಮಿಚಮುಹುರ್ಮುಹುಃ॥

CANARESE.

೭೦. ಈ ಧರ್ಮ್ಯಸ್ವರೂಪವಾದ ನಮ್ಮಿಬ್ಬರ ಸಂವಾದವನ್ನು ಯಾವನು ಪಾಸುವನೋ ಅವನಿಂದ ನಾನು ಜ್ಞಾನಯಜ್ಞದಿಂದ ಆರಾಧಿಸಲ್ಪಟ್ಟವನಾಗುತ್ತೇನೆ ಹೀಗೆಂದು ನನ್ನ ಬುದ್ಧಿ.

೭೧. ವಿಶ್ವಾಸವುಳ್ಳವನಾಗಿಯೂ ಅಸೂಯೆ ಯಿಲ್ಲದವನಾಗಿಯೂ ಯಾವ ಮನುಷ್ಯನು ಕೇಳುವನೋ ಅವನು ಮುಕ್ತನಾಗಿ ಪುಣ್ಯಾತ್ಮರು ಹೊಂದುವ ಶುಭವಾದ ಲೋಕಗಳನ್ನು ಹೊಂದುವನು.

೭೨. ಯೆಲೇ ಕುಂತೀಪುತ್ರನೇ, ಸ್ಥಿರಮನಸ್ಸುಳ್ಳ ನಿನ್ನಿಂದ ಇದು ಕೇಳಲ್ಪಟ್ಟಿತೋ; ಯೆಲೇ ಧನಂಜಯನೇ, ನಿನಗೆ ಅಜ್ಞಾನವೆಂಬ ಕತ್ತಲು ನಷ್ಟವಾಯಿತೋ.

ಅರ್ಜುನ ವಾಕ್ಯ.

೭೩. ಯೆಲೇ ಸದಾಸ್ಥಿರನೇ, ನಿನ್ನ ಅನುಗ್ರಹದಿಂದ ಮೋಹವು ನಷ್ಟವಾಯಿತು, ನಿನ್ನಿಂದ ಜ್ಞಾನವು ಹೊಂದಲ್ಪಟ್ಟಿತು, ಸಂಶಯಗಳನ್ನು ಬಿಟ್ಟುಂಥಾವನಾಗಿ ನಿಂತಿದ್ದೇನೆ, ನಿನ್ನ ವಚನವನ್ನೇ ಮಾಡುತ್ತೇನೆ.

ಸಂಜಯವಾಕ್ಯ.

೭೪. ಹೀಗೆ ನಾನು ಮಹಾತ್ಮನಾದ ವಾಸುದೇವನ ಮತ್ತು ಅರ್ಜುನನ ಅದ್ಭುತವಾದ ರೋಮಹರ್ಷಣವಾದ ಈ ಸಂವಾದವನ್ನು ಕೇಳಿದೆನು.

೭೫. ವೇದವ್ಯಾಸರ ಅನುಗ್ರಹದಿಂದ ಈ ರಹಸ್ಯವಾದ ಶ್ರೇಷ್ಠವಾದ ಯೋಗವನ್ನು ಯೋಗೀಶ್ವರನಾದ ಕೃಷ್ಣನ ಬೆಕೆಯಿಂದ ಪ್ರತ್ಯಕ್ಷವಾಗಿ ಹೇಳಲ್ಪಟ್ಟದ್ದೆಂದು ನಾನು ಕೇಳಿದವನಾದೆನು.

೭೬. ಯೆಲೇ ಧೃತರಾಷ್ಟ್ರರಾಯನೇ, ಈ ಅದ್ಭುತವಾದಂಥಾ ಕೃಷ್ಣಾರ್ಜುನರ ಸಂವಾದವನ್ನು ನೆನೆಸಿ ನೆನೆಸಿ ಲಿಂದಾಗ್ಯೆ ಸಂತೋಷಿಸುತ್ತೇನೆ.

ENGLISH.

[70]He also who shall read these our religious dialogues, by him I may be sought with the devotion of wisdom. This is my resolve,

[71]The man too who may only hear it without doubt, and with due faith, may also be saved, and obtain the regions of happiness provided for those whose deeds are virtuous.

[72]Hath what I have been speaking, O *Arjoon*, been heard with thy mind fixed to one point? Is the distraction of thought, which arose from thy ignorance, removed?

ARJOON.

[73]By thy divine favor, my confusion of mind is lost, and I have found understanding. I am now fixed in my principles, and am freed from all doubt; and I will henceforth act according to thy words.

SANJAY.

[74]In this manner have I been an ear-witness of the astonishing and miraculous conversation that hath passed between the son of *Vāsŏdēv*, and the magnanimous son of *Pāndŏ̄*; [75]and I was enabled to hear this supreme and miraculous doctrine, even as revealed from the mouth of *Krishna* himself; who is the God of religion, by the favor of *Vyās*.

[76]As, O mighty Prince! I recollect again and again this holy and wonderful dialogue of *Krishna* and *Arjoon*, I continue more and more to rejoice;

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SANSCRIT.

೭೭. ತಚ್ಚ ಸಂಸ್ಮೃತ್ಯ ಸಂಸ್ಮೃತ್ಯ ರೂಪ
ಮತ್ಯದ್ಭುತಂಹರೇಃ। ವಿಸ್ಮಯೋಮೇಮಹಾ
ನ್ರಾಜ ಹೃದ್ಯಾಮಿಚ ಪುನಃಪುನಃ॥

೭೮. ಯತ್ರಯೋಗೀಶ್ವರಃಕೃಷ್ಣೋ
ಯತ್ರಪಾರ್ಥೋ ಧನುರ್ಧರಃ। ತತ್ರಶ್ರೀ
ರ್ವಿಜಯೋ ಭೂತಿ ರ್ಧ್ರುವಾನೀತಿ ಮತಿ
ರ್ಮಮ॥

ಇತಿ ಶ್ರೀಮದ್ಭಗವದ್ಗೀತಾಸೂಪನಿಷತ್ಸು
ಬ್ರಹ್ಮವಿದ್ಯಾಯಾಂಯೋಗಶಾಸ್ತ್ರೇ ಶ್ರೀ
ಕೃಷ್ಣಾರ್ಜುನ ಸಂವಾದೆ ಮೋಕ್ಷಸನ್ಯಾಸ
ಯೋಗೋನಾಮಅಷ್ಟಾದಶೋಧ್ಯಾಯಃ॥

CANARESE.

೭೭. ಅತ್ಯದ್ಭುತವಾದ ಶ್ರೀಹರಿಯ ಆ ರೂಪವನ್ನು
ನೆನೆದು ನೆನೆದು ಮಹಾ ಆಶ್ಚರ್ಯ್ಯಾಭರಿತನಾಗಿ ಮತ್ತು ಮ
ತ್ತು ಸಂತೋಷಿಸುತ್ತೇನೇ ಧೃತರಾಷ್ಟ್ರರಾಯನೇ.

೭೮. ಯೆಲ್ಲಿ ಯೋಗೀಶ್ವರನಾದ ಶ್ರೀಕೃಷ್ಣನು, ಯೆ
ಲ್ಲಿ ಧನುಸ್ಸನ್ನು ಧರಿಸಿದ ಅರ್ಜುನನು, ಅಲ್ಲಿ ಸಂಪತ್ತೂ, ವಿ
ಜಯವೂ, ಐಶ್ವರ್ಯ್ಯವೂ, ಸ್ಥಿರವಾದವಗಳುಯೆಂದು ನನ್ನ
ಬುದ್ಧಿಯು.

ಇದು ಭಗವದ್ಗೀತೆಯೆಲ್ಲಿ ಮೋಕ್ಷಯೋಗವೆಂಬ
ಹದಿನೆಂಟನೇ ಅಧ್ಯಾಯ ಸಂಪೂರ್ಣವು.

ENGLISH.

77And as I recall to my memory the more than miraculous form of *Hărĕĕ*, my astonishment is great, and I marvel and rejoice again and again! 78 Wherever *Krishna* the God of devotion may be, wherever *Arjoon* the mighty bowman may be, there too, without doubt, are fortune, riches, victory, and good conduct. This is my firm belief.

THE END OF THE GEETA.

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VARIOUS READINGS.

The following various readings have been collected from several good *Malayalam Manuscripts* and *Commentaries*, by the Rev. Dr. GUNDERT, and F. MULLER, and kindly forwarded to the Editor by the Rev. G. H. WEIGLE, who has also added others from the *Calcutta Mahabharat*. Mr. W. adds that "many of the *Malayalam Manuscripts* are original and valuable, being borne out by the Native Commentaries. They are in request even in Bengal, on account of their fidelity, and because they represent a very ancient recension of the Sanscrit Text. The study of Sanscrit has been fostered in the Malayalam country with a care of which we have no idea in Canara or Mysore."

Where the space for the *Calcutta Edition* (Mahabharat, 2d Vol. 1836) is left empty, the reading is the same as Schlegel's.

LECTURE.	SLOKA.	LINE.	SCHLEGEL.	MALAYALAM MANUSCRIPT.	CALCUTTA EDITION.
೧	೪	೨	ತಥೈವಚ.		ಜಯದ್ರಥಃ.
	೧೧	೧	ಅಯನೇಷುಚ.		ಅಯನೇಷುತು.
	—	—	ಅವಸ್ಥಿತಾಃ.	ಅವಸ್ಥಿತಂ.	
	೧೯	೨	ವ್ಯನುನಾದಯನ್.		ಲಭ್ಯನುನಾದಯನ್.
	೨೫	೨	ಮಹೀಕೃತೆ.	ಮಹೀತಲೆ.	
	೩೭	೧	ಸಬಾಂಧವಾನ್.		ಸ್ವಬಾಂಧವಾನ್.
	೩೯	೨	ದ್ರೋಹಂ.		ದೋಷಂ.
೨	೬	೧	ಜಯೇಮ.	ಜಯೊ.	
	೨೦	೧	ಮ್ರಿಯತೆ.	ನಮ್ರಿಯತೆ.	
	೨೬	೨	ನೈನಂಕೋಚಿತುಂ.	ನಾನುಕೋಚಿತಂ.	
	೨೫	೧	ಮಂಸ್ಯಂತೆ.	ಮನ್ಯೇರನ್, ಮನ್ಯಂತೆ.	
	೩೦	೨	ಸ್ಥಿತ್ವಾ.	ಸ್ಮೃತ್ವಾ.	
3	೧೯	೨	ಹ್ಯಾಚರನ್.	ಅಪ್ಯಾಚರನ.	
	೨೩	೧	ಪ್ರಕೃತೆಃ.	ಪ್ರಕೃತ್ಯಾ.	
	೪೦	೨	ಪರತಸ್ತು.	ಪರಮಸ್ತು.	
೪	೨	೧	ಪ್ರಾಪ್ತಂ.	ಪ್ರೋಕ್ತಂ.	
	3	೨	ಭಕ್ತೋ.	ಇಷ್ಟೋ.	
	೫	೨	ವೇದ.	ವೇದ್ಯಿ.	
	೧೪	೧	ಕರ್ಮಾಣಿವಿಂಬಂತಿ.		ವಿಂಬಂತಿಕರ್ಮಾಣಿ.
	೩೦	೨	ಕ್ಷಯಿತ.		ಕ್ಷಪಿತ.
	೩೩	೨	ಅಖಿಲಂ.	ಅಖಿಲೆ.	

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Lecture.	Sloka.	Line.	Schlegel.	Malayalam Manuscript.	Calcutta Edition.
೫	೨೬	೧	ಯುಕ್ತಾನಾಂ.		ಮುಕ್ತಾನಾಂ.
	೨೮	೨	ಮುಕ್ತ.		ಯುಕ್ತ.
೬	೧೧	೨	ಜೇಲಾ.		ಜೈಲಾ.
	೪೩	೧	ದೇಹಿಕಂ.		ದೈಹಿಕಂ.
	೪೪	೧	ಹ್ರೀಯತೆ.		ಕ್ರಿಯತೆ.
೭	೨೩	೧	ಜೇತಸಾಂ.		ಮೇಧಸಾಂ.
	೩೦	೧	ಸಾಧಿಭೂತಾಧಿದೈವಂಮಾಂ.	ಸಾಧಿಭೂತಂಸಾಧಿದೈವಂ.	
೮	೩	೧	ಬ್ರಹ್ಮಪರಮಂ,		ಪರಮಂಬ್ರಹ್ಮ.
	೧೭	೧	ಅಹರ್ಯೆ.	ಅಹರ್ಯಕ್.	ಅಹರ್ಯಕ್.
	೨೭	೧	ಸ್ಮೃತೀ.	ಸ್ಮ್ಯಾತೀ.	
೯	೭	೧	ಮಾಮಕೀಂ.	ಮಾಮಿಕಾಂ.	ಮಾಮಿಕಾಂ.
	೧೪	೧	ಭರ್ತಾ.	ದಕ್ಷಾ.	
	೩೦	೧	ಭಜೇತ.	ಭಜತೆ.	ಭಜತೆ.
೧೦	೭	೨	ಅವಿಕಂಪೇನ.	ಅವಿಕಲ್ಪೇನ.	
	೩೯	೨	ಯಕ್ಸ್ಯಾನ್.		ಯಸ್ಯಾನ್.
	೪೧	೧	ವರ್ಜಿತಂ.	ಊರ್ಜಿತಂ.	ಊರ್ಜಿತಂ.
	೪೨	೧	ಜ್ಞಾನೇನ.	ಜ್ಞಾತೇನ.	
೧೧	೨	೧	ಭವವ್ಯಯೌ.		ಭವಾವ್ಯಯೌ.
	—	—	ವಿಸ್ತರಶೊ.	ವಿಸ್ತರತೋ.	
	೧೧	೨	ದೇವಂ.	ದೇಹಂ.	
	೧೬	೨	ವಿಶ್ವರೂಪ.		ವಿಶ್ವರೂಪಂ.
	೧೪	೨	ಮತೋಮೆ.	ಮತೋಸಿ.	
	೧೯	೨	ದಿವ್ಯಹುತಾಕವಕ್ತ್ರಂ.	ದೀಪ್ತ.	
	೨೦	೨	ತವೇದಂ.		ತವೋಗ್ರಂ.
	೨೨	೧	ಉಪ್ಯಪಾಶ್ಚ.	ಉಪ್ಯವಾಂಶ್ಚ.	
	೨೪	೨	ಅಭಿವಿಜ್ವಲಂತಿ.		ಲಭಿತೋಜ್ವಲಂತಿ.
	೩೪	೨	ವೇದ್ಯಂಚ.	ವೇದ್ಯಶ್ಚ.	
	೪೪	೨	ಪ್ರಿಯಾಯ.	ಪ್ರಿಯಸ್ಯ.	
೧೨	೯	೨	ಇಛ್ಛಾಪ್ತುಂ.	ಇಛಸ್ವ.	
	೧೧	೧	ಮದ್ಯೋಗಂ.	ಉದ್ಯೋಗಂ.	
	೧೪	೨	ಮದ್ಭಕ್ತಂ.		ಮೇಭಕ್ತಂ.

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Lecture.	Sloka.	Line.	Schlegel.	Malayalam Manuscript.	Calcutta Edition.
೧೦	೧೭		*Instead of this entire Sloka the Malayalam Manuscripts read the following.*		
			ಯಸ್ಮಾನ್ನೋದ್ವಿಜತೇಲೋಕೋಲೋಕಾನ್ನೋದ್ವಿಜತೇಚಯಃ।		
			ಹರ್ಷಾಮರ್ಷಭಯೋದ್ವೇಗೈರ್ಮುಕ್ತೋಯಃಸಚಮೇಪ್ರಿಯಃ॥		
			A good Malayalam commentary gives both Slokas.		
೧೩	೪	೧	ಥಂದೋ.	ವಚೋ.	
	೧೭	೨	ನಿಷ್ಮಿತಂ.	ವಿಷ್ಮಿತಂ.	ಧಿಷ್ಮಿತಂ.
	೨೦		*This entire Sloka is omitted in the Calcutta Edition. See Schlegel's note at the beginning of the Lecture. The Malayalam Manuscripts omit (no doubt from a feeling of an interpolation) the first half of the 19th and the second half of the 29th Sloka, in Lecture* XVIII; *they as well as the Calcutta Edition have the introductory Sloka in Lecture* XIII.		
	೧೧	೧	ಅನ್ಯೇತು.	ಅನ್ಯೆಪಿ.	
	೩೦	೧	ಭೂತಪೃರ್ಥ.	ಭೂತಾಪೃರ್ಥ.	
೧೪	೧೩	೧	ಅಕಮಃ.	ಲವಃ.	
		೨	ವಿವೃದ್ಧೆ.	ಪ್ರಸೃದ್ಧೆ.	
	೧೪	೨	ವೃತ್ತಿಸ್ಥಾ.	ವೃತ್ತಸ್ಥಾ.	
	೨೦	೨	ದ್ವೇಷ್ಮಿ.		ದ್ವೇಷ್ಟಾ.
೧೫	೪	೧	ಪದಂ.	ಪರಂ.	
	೫	೨	ಸುಖದುಃಖಸಂಜ್ಞೈಃ.	ಸಂಗೈಃ.	ಸಂಗೈಃ.
	೧೪	೨	ಪ್ರಥಿತಃ.	ಕಥಿತಃ.	
೧೬	೨	೨	ಅಲೋಲಶ್ವಂ.		ಅಲೋಲುಪ್ತ್ವಂ.
	೬	೨	ವಿಸ್ತರಶ್ಯ.	ವಿಸ್ತರತಃ.	
	೮	೧	ಜನಾ.	ಯಥಾ.	
	೧೪	೧	ಅನೀಶ್ವರಂ.	ಅಧೀಶ್ವರಂ.	
	೬	೨	ಜಗತೋಹಿತಾಃ.	ಜಗತೋಧಿಕಾಃ.	
	೧೪	೧	ಅಪಿ.	ಅಹಂ.	
	೨೧	೧	ನರಕಸ್ಯೇದಂ.	ನರಕಸ್ಯೋಕ್ತಂ.	
	೨೨	೧	ತಮೋ.	ಕಾಮ.	
	೨೪	೧	ಕಾಮಕಾರತಃ.	ಕಾಮಕಾರಕಃ.	
೧೭	೫	೧	ತಪೋಜನಾಃ.		ತಪೋಧನಾಃ.
	೬	೧	ಶರೀರಸ್ಥಂ.	ಶರೀರಂಸ್ವಂ.	
	೨೦	೧	ಅನುಪಕಾರಿಣೆ:		ಅನುಪಕಾಮಿಣಿ.

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Lecture.	Sloka.	Line.	Schlegel.	Malayalam Manuscript.	Calcutta Edition.
೧೪	೬	೬	ಪ್ರಾಹುಸ್ತ್ಯಾಗಂ.	ತ್ಯಾಗಂಪ್ರಾಹುಃ.	
	3	೬	ಯಜ್ಞದಾನ.	ಯಜ್ಞೋದಾನಂ.	
	೬	೧	ತು.	ಚ.	
	೭	೧	ನೋಪಪದ್ಯತೆ.	ನೋಪಲಭ್ಯತೆ.	
	೯	೧	ಕ್ರಿಯತೆ.		ಕುರುತೆ.
	೧೦	೧	ನಾನುಷಜ್ಜತೆ.	ಯೋನುಷಜ್ಜತೆ.	
	೧೧	೧	ದೇಹಭೃತಾಕಕ್ಯಂ.	ದೇಹಭೃತಾಕಕ್ಯಾಃ.	
	೧3	೧	ವಂಚ್ಯೆತಾನಿ.	ವಂಚ್ಯಿಮಾನಿ.	ವಂಚ್ಯೆಮಾನಿ.
	೧೪	೧	ಕರಣಂ.	ಕಾರಣಂ.	
	೧೫	೧	ನರಃ.	ಬುಧಃ.	
	೧೬	೧	ಕೇವಲಂ.	ಕೇವಲಃ.	
	೧೮	೧	ತ್ರಿವಿಧಾಕರ್ಮ-ಜೋದನಾ.	ತ್ರಿವಿಧಂಕರ್ಮ-ಜೋದನಂ.	
	೨೧	೧	ಭಾವಾ ನ್ಪೃಥಗ್ವಿಧಾನ್.	ಭಾವಾಕ್ಪೃಥಗ್ವಿಧಾಕ್.	
	೨೫	೬	ಶತ್ತಾಮಸಮುದಾಹೃತಂ.	ಯತ್ತತ್ತಾಮಸಮುಚ್ಯತೆ.	ಯತ್ತತ್ತಾಮಸಮುಚ್ಯತೆ.
	3೦	೧	ಅವೃತಾ.	ಅಧೃತಾ.	
	33	೧	ಧಾರಯತೆ.	ಧಾರಯೇತ.	
	3೭	೬	ಸುಖಂಸಾತ್ವಿಕಂ.	ಸಾತ್ವಿಕಮಿತಿ.	
	೪೦	೧	ಕ್ಷಾಂತಿರಾರ್ಜ-ವಮೇವಚ.	ಅಹಿಂಸಾಕ್ಷಾಂತಿರಾರ್ಜ-ವಂ.	
	೪3	೬	ಕ್ಷಾತ್ರಂ.	ಕ್ಷತ್ರ.	ಕ್ಷಾತ್ರ.
	೪೪	೧	ಕೃಷಿಗೋರಕ್ಷ್ಯವಾಣಿಜ್ಯಂ.	ವಾಣಿಜ್ಯಂಕೃಷಿಗೋರಕ್ಷಾ.	
	೪೭	೬	ನಿಯತಂ.	ವಿಹಿತಂ.	
	೪೯	೧	ಸಿದ್ಧಿಂಪ್ರಾಪ್ತೊ.	ಸಿದ್ಧಿಪ್ರಾಪ್ತೊ.	
	೪೯	೬	ರಾಗದ್ವೇಷಾವ್ಯುದಸ್ಯ.	ರಾಗದ್ವೇಷಾವುದಸ್ಯ.	
	೫೯	೧	ಯದಹಂಕಾರಂ.	ಯದ್ಯಹಂಕಾರಂ.	
	೬೪	೬	ದೃಢಮಿತಿ.	ದೃಢಮಿತಿ.	ದೃಢಮಿತಿ.
	೬೭	೧	ನಾತಪಸ್ಯಾಯ.	ನಾತಪಸ್ಕಾಯ.	ನಾತಪಸ್ಕಾಯ.
	—	೬	ಅಭ್ಯಸೂಯತಿ.	ಅಭ್ಯಸೂಯತೇ.	
	೬೮	೧	ಇದಂ.		ಇಮಂ.
	—	—	ಅಭಿಧಾಸ್ಯತಿ.	ಅಭಿದಾನ್ಯತಿ.	
	—	೬	ಅಸಂತಯಃ.	ಅಸಂತಯಂ.	
	೭೮	೬	ಧ್ರುವಾನೀತಿಮತಿರ್ಮ-ಮ.	ಧ್ರುವಾನೀತಿರ್ಮ-ತಿರ್ಮ-ಮ.	ಧ್ರುವಾನೀತಿರ್ಮ-ತಿರ್ಮ-ಮ.

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ERRATA IN THE SANSCRIT TEXT.

Lecture.	Sloka.	Line.	Correction.			
೧	೪	೬	For	ನ	Insert	ದ
	೧೬	೬	,,	ನಿ	,,	ನ
	೨೫	೬	,,	ಜೈ	,,	ಕ್ಯ
	೨೯	೬	,,	ಧಾ	,,	ಥಾ
	೩೦	೧	,,	ತ್ವ	,,	ತ್ವಿ
	೩೫	೧	,,	ಜ್ವಾ	,,	ಜ್ಞಾ
	೩೬	೧	,,	ಜಜ	,,	ಜ್ಜ
೮	೬	೧	,,	ನ	,,	ದ
	೭	೧	,,	ಮಂ	,,	ಮಃ
	೧೦	೬	,,	ದ್ಯೋ	,,	ಧ್ಯೋ
	೧೫	೧	,,	ಪತಃ	,,	ಪತಂ
	೨೪	೬	,,	ತ	,,	ತ
	೨೫	೧	,,	ಚೊ	,,	ಚ್ಯೊ
	೪೪	೬	,,	ಯೆ	,,	ಯ
	೪೬	೬	,,	ತ್ನ	,,	ಸ್ನ
	೪೭	೧	,,	ನೈ	,,	ನ್ಯೈ
	೪೯	೧	,,	ಹ್ಯಾ	,,	ಹ್ಯ
	—	—	,,	ಧ್ಯ	,,	ದ್ಯ
	೫೪	೬	,,	ಪ್ರ	,,	ಪ್ರ
	೬೪	೧	,,	ನೈ	,,	ಷ್ಟ
	೬೯	೧	,,	ಕಾ	,,	ಕಾ
	—	೬	,,	ತಾ	,,	ಕಾ
೩	೧೪	೬	,,	ವ	,,	ಪ
	೧೫	೬	,,	ನೈ	,,	ನ್ಯೈ
೪	೧೦	೬	,,	ಷೀ	,,	ಷೇ
	೧೫	೧	,,	ಷ	,,	ಷು
	೧೯	೬	,,	ಲಿಬ	,,	ಲ್ವಿ

Lecture.	Sloka.	Line.	Correction.			
೪	೪೦	೧	For	ಕ್ಷ್ಮ	Insert	ಕ್ಷ್ಮಿ
	—	೬	,,	ಮೊ	,,	ಮ್ಮೊ
೫	೧	೬	,,	ಪ್ರ	,,	ಪ್ಪ್ರ
	೩	೬	,,	ದ್ಧಾ	,,	ಧಾ
	೪	೧	,,	ಗಾಭ	,,	ಗಾಬ
	೫	೬	,,	ಪ	,,	ಪ
	೬	೬	,,	ಛಛ	,,	ಚ್ಛ
	೭	೧	,,	ತವ	,,	ತ್ವಿ
	—	೬	,,	ಛಛ	,,	ಚ್ಛ
	೮	೧	,,	ಗ	,,	ಗಂ
	೧೧	೧	,,	ಅ	,,	ರ
	—	೬	,,	ರ	,,	ಅ
	೧೭	೧	,,	ಕ್ಷಾ	,,	ಕ್ಷಿ
	೧೯	೬	,,	ಧಾ	,,	ದಾ
	—	—	,,	ದ್ಞ	,,	ಜ್ಞ್ಞ
	೨೦	೧	,,	ದ್ವ	,,	ದ್ವಿ
	೨೪	೧	,,	ಧಾ	,,	ಥಾ
	—	೬	,,	ಛಛ	,,	ಚ್ಛ
	೨೯	೬	,,	ಜಿ	,,	ದಿ
	೨೯	೬	,,	ಛಛ	,,	ಚ್ಛ
	೨೯	೬	,,	ಛಛ	,,	ಚ್ಛ
೬	೪	೧	,,	ಜ್ಯ	,,	ಜ್ಜ
	೬	೧	,,	ನಿ	,,	ನ್ನಿ
	೧೧	೬	,,	ಛಿ	,,	ಚ್ಛಿ
	೧೫	೬	,,	ನಿ	,,	ನ್ನಿ
	೧೭	೬	,,	ಭೊ	,,	ಬೊ
	೧೩	೬	,,	ಣ	,,	ಣ್ಣ

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Lecture.	Sloka.	Line.	Correction. For	Insert
೬	೨೫	೧	ಕ್ಷ	ಕ
	—	—	,, ಧ	,, ಥ
೧೧	೯	೧	,, ೫	,, ೇ
	೭೭	೧	,, ವೆ	,, ವ
	೨೦	೧	,, ಧಿ	,, ಥಿ
	೨೩	೧	,, ಧಿ	,, ಥಿ
	೨೪	೧	,, ಧಿ	,, ಥಿ
	೨೫	೧	,, ತಿ	,, ಥ
	೨೯	೧	,, ನ್ನ	,, ನ್ನ
	—	೧	,, ಧಾ	,, ಥಾ
	೨೯	೧	,, ಧಾ	,, ಥಾ
	—	೧	,, ಧೈ	,, ಥೈ
	೩೦	೧	,, ಕಾ	,, ಕಾ
	೩೨	೧	,, ವಿ	,, ವಿಂ
	೪೦	೧	,, ಧ	,, ಥ
	೪೫	೧	,, ಧಿ	,, ಥಿ
	೪೯	೧	,, ಜ್ಞ	,, ಜ್ಞ
	೫೦	೧	,, ಧೋ	,, ಥೋ
	೫೦	೧	,, ಕ	,, ಕಾಂ
	೫೪	೧	,, ತ್ವೀ	,, ತ್ವೀ

Lecture.	Sloka.	Line.	Correction. For	Insert
೧೦	೧	೧	ಹ	ಸ
	೬	೧	,, ಯೂ	,, ಯು
	೧೦	೧	,, ಲಿ	,, ಅ
	—	—	,, ಧೊ	,, ಥೊ
	—	೧	,, ವ್ಯ	,, ವ
	೨೯	೧	,, ಧಾ	,, ಥಾ
	೩೦	೧	,, ಧೋ	,, ಥೋ
೧೩	೬	೧	,, ದೀ	,, ಧೀ
	೫	೧	,, ಬೈ	,, ಭೈ
	೧೭	೧	,, ಜ್ಞೋ	,, ಜ್ಞೋ
	೨೦	೧	,, ಜ್ಯೋ	,, ಜ್ಯೋ
	೨೪	೧	,, ಭ್ಯ	,, ದ್ಭ್ಯ
	೨೫	೧	,, ಪ	,, ಸ
	೨೮	೧	,, ಯ	,, ಯಾ
	೨೯	೧	,, ದ್ಹ	,, ದ್ಮ
	೨೯	೧	,, ಕ್ಷ್ಮ	,, ಕ್ಷ್ಯ
	೩೦	೧	,, ದಾ	,, ಥಾ
	೩೦	೧	,, ಸ್ತೋ	,, ಸ್ಥೋ
	೩೪	೧	,, ಧಾ	,, ಥಾ
	—	೧	,, ತ್ರ	,, ತ್ರಂ

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IMPROVED RENDERINGS.

[The following verses translated into Canarese by the Rev. G. Weigle, and sent to the Editor, were received too late to be substituted for those which appear in the work.]

Page 54, Lecture 11.

೧೬. ಯೆಲೇ ಜಗದೊಡೆಯನಾದ ವಿಶ್ವರೂಪನೇ, ಅನೇಕ ತೋಳ್ಗು, ಹೊಟ್ಟೆ. ಬಾಯಿ, ಕಣ್ಣುಗಳುಳ್ಳವನೂ ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಅನಂತರೂಪನೂ ಆಗಿರುವ ನಿನ್ನನ್ನು ನೋಡಿ ಅಂತ್ಯವನ್ನಾ, ಮಧ್ಯವನ್ನಾ, ಆದಿಯನ್ನಾ ಸಹಾ ಕಾಣೆನು.

೧೭. ಕಿರೀಟ ಗದೆ ಚಕ್ರಗಳುಳ್ಳವನೂ, ಪ್ರಕಾಶದ ಸುಂಪುಳ್ಳವನೂ, ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲು ಕಾಂತಿಯುಳ್ಳವನೂ, ನೋಡಕಾಡದವನೂ, ಸುತ್ತಲಾಗಿ ಪ್ರಕಾಶಿಸುವ ಬೆಂಕಿ ಸೂರ್ಯಗಳ ತೋಛೆಯುಳ್ಳವನೂ, ಯೆಣಿಸಕಾಡದವನೂ, ಆಗಿರುವ ನಿನ್ನನ್ನು ನೋಡುತ್ತೇನೆ.

೧೮. ಲಯವಿಲ್ಲದ ವಸ್ತು ಶ್ರೇಷ್ಠವೂ ಅರಿಯತಕ್ಕದ್ದೂ ನೀನೇ, ಈ ಸರ್ವ-ಲೋಕಕ್ಕೆ ಉತ್ಕೃಷ್ಟವಾದ ಆದಿಕಾರಣವು ನೀನೇ, ನಾಶವಿಲ್ಲದವನೂ ಶಾಶ್ವತವಾದ ಧರ್ಮದ ಪಾಲಕನೂ ನೀನೇ, ನೀನು ನಿತ್ಯವಾದ ಪುರುಷನೆಂದು ನಾನು ತಿಳುಕೊಳ್ಳುತ್ತೇನೆ.

Page 55, Lecture 11.

೧೯. ಆದಿ ಮಧ್ಯ ಅಂತ್ಯಗಳಿಲ್ಲದವನೂ, ಅಮಿತಶಕ್ತಿಯುಳ್ಳವನೂ, ಲೆಕ್ಕವಿಲ್ಲದ ತೋಳ್ಗುಗಳುಳ್ಳವನೂ, ಚಂದ್ರಸೂರ್ಯರೆಂಬ ಕಣ್ಣುಗಳುಳ್ಳವನೂ, ಉರಿಯುವ ಬೆಂಕಿಯಂತೆ ಮುಖವುಳ್ಳವನೂ, ಸ್ವಂತ ಪ್ರಕಾಶದಿಂದ ಈ ಸರ್ವ-ಲೋಕಕ್ಕೆ ಬಿಸಿಮಾಡುವವನೂ, ಆಗಿರುವ ನಿನ್ನನ್ನು ನೋಡುತ್ತೇನೆ.

೨೦. ಯೆಲೇ ಮಹಾ ಭುಜನೇ, ಅನೇಕ ಬಾಯಿಕಣ್ಣುಗಳುಳ್ಳದ್ದೂ, ಅನೇಕ ತೋಳ್ಗು ತೊಡೆ ಕಾಲುಗಳುಳ್ಳದ್ದೂ, ಅನೇಕ ಹೊಟ್ಟೆಗಳುಳ್ಳದ್ದೂ, ಅನೇಕ ಕೋರೆಗಳಿಂದ ಭಯಂಕರವಾದದ್ದೂ, ಆಗಿರುವ ನಿನ್ನ ದೊಡ್ಡರೂಪವನ್ನು ನೋಡಿ ಲೋಕಗಳು ವ್ಯಥೆಪಡುತ್ತವೆ ನಾನು ಪಡುತ್ತೇನೆ.

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೨೧. ಯೆಲೇ ಸರ್ವೋತ್ತಮನೇ, ನಿನಗೆ ನಮಸ್ಕಾರವಾಗಲಿ ಪ್ರಸನ್ನನಾಗು ಭಯಂಕರ ರೂಪವುಳ್ಳವನಾದ ನೀನು ಯೆಂಥವನೋ ಯೆಂದು ನನಗೆ ಹೇಳು ನಿನ್ನ ಭಾವವನ್ನು ನಾನು ಅರಿಯದೆ ಯಿರುವದರಿಂದ ಆದಿಪುರುಷನಾದ ನಿನ್ನನ್ನು ತಿಳಿಯಲಿಕ್ಕೆಯಪ್ಪಿಸುತ್ತೇನೆ.

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೨೨. ಲೋಕವನ್ನು ನಷ್ಟಮಾಡುವಕಾಲನೂ ಬಹಳವೃದ್ಧನೂ ನಾನೇ, ಜನಗಳನ್ನು ಅಪಹರಿಸುವದಕ್ಕೆ ಪ್ರಾರಂಭಿಸಿದ್ದೇನೆ, ನಿನ್ನಹೊರ್ತು ಉಭಯಸೈನ್ಯಗಳಲ್ಲಿ ನಿಂತಿರುವವೀರರು ಯಾರುಇರಲಾರರು

೨೩. ಯೆಲೇ ಹೃಷೀಕೇಶನೇ, ನಿನ್ನ ಸ್ತೋತ್ರದಲ್ಲಿ ಜಗತ್ತು ಘುನದಿಂದ ಸಂತೋಷಿಸಿ ಪೊಪ್ಪುತ್ತದೆ ರಾಕ್ಷಸರು ಭಯಪಟ್ಟವರಾಗಿ ದಿಕ್ಕಾಪಾಲಾಗಿ ಪೋದಿಹೋಗುತ್ತಾರೆ ಸಿದ್ಧ ಪುರುಷರ ಸಮೂಹಗಳು ಯೆಲ್ಲಾ ನಮಸ್ಕಾರ ಮಾಡುತ್ತವೆ.

೨೪. ಯೆಲೇ ಮಹಾತ್ಮನೇ, ಬ್ರಹ್ಮದೇವರಿಗೆ ಆದಿಕಾರಣನೂ ಹಿರಿಯನೂ ಆದ ನಿನಗೆ ಯಾತಕ್ಕೆ ನಮಸ್ಕಾರ ಮಾಡದೆ ಇದ್ದಾರು; ಅನಂತನೇ, ದೇವದೇವನೇ, ಜಗನ್ನಿವಾಸನೇ, ಇರುವದಕ್ಕೂ, ಇಲ್ಲದ್ದಕ್ಕೂ, ಪರಮವಾದ ವಿಭಾಗವಿಲ್ಲದ ವಸ್ತು ನೀನೇ.

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೨೮. ನಾನು ನಿನ್ನನ್ನು ಸ್ನೇಹಿತನೆಂದುಕೊಂಡು ಯೆಲೇ ಕೃಷ್ಣನೇ, ಯೆಲೇ ಯಾದವನೇ, ಯೆಲೇ ಸ್ನೇಹಿತನೇ ಯೆಂದು ತಿಳಿಯದೆ ಆಗಲಿ ಪ್ರೀತಿಯಿಂದಾಗಲಿ ನಿನಗೆ ಪೊತ್ತಿ ಹೇಳಿದ್ದನ್ನೂ;

೨೯. ಪೊಂಟಿಯಾಗಲಿ, ಅವಸರ ಸನ್ನಿಧಿಯಲ್ಲಿ ಆಗಲಿ, ಸಂಚರಿಸುವದರಲ್ಲಿಯೂ, ಮಲಗುವದರಲ್ಲಿಯೂ, ಕೂತಿರುವಲ್ಲಿಯೂ, ಭೋಜನದಲ್ಲಿಯೂ, ಜೇಷ್ಠೆಗೋಸ್ಕರ ನಿನಗೆ ಮಾಡಿದ ಅಪಮಾನವನ್ನಾ ನಾಕರಹಿತನೂ ಮಿತಿಯಿಲ್ಲದವನೂ ಆದ ನೀನು ಕ್ಷಮಿಸಬೇಕೆಂದು ಬೇಡಿಕೊಳ್ಳುತ್ತೇನೆ.

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೩೪. ಯೆಲೇ ಅರ್ಜುನನೇ, ಪ್ರಸನ್ನನಾದ ನಾನು ಆತ್ಮಯೋಗದಿಂದಲೇ ತೇಜಸ್ಸುಳ್ಳದ್ದೂ ಅನಂತವೂ ಮೂಲವಾದದ್ದೂ ಆಗಿರುವ ಆ ನನ್ನ ಪರಮವಿಶ್ವರೂಪವನ್ನು ತೋರಿಸಿ ಕೊಟ್ಟಿದ್ದೇನೆ ಅದನ್ನು ಮುಂಚೆ ಯಾರೂ ನೋಡಲಿಲ್ಲ.

೪೮. ಯೆಲೇ ಕುರುಶ್ರೇಷ್ಠನೇ, ವೇದಯಜ್ಞಮಾಡಿದಾಸ್ಯಾ, ವೇದವೋದಿದಾಸ್ಯಾ, ದಾನಕ್ರಿಯೆಗಳನ್ನಾ, ಭಯಂಕರವಾದ ತಪಸ್ಸುಗಳನ್ನಾ, ನಡಸಿದರೂ ಈರೂಪ ತೋರಿದ ನನ್ನನ್ನು ನೋಡಲಿಕ್ಕೆ ನಿನ್ನನ್ನು ಹೊರ್ತು ಈ ಲೋಕದಲ್ಲಿ ಇನ್ಯಾರಿಗೂ ಕೂಡದು.

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೫೨. ನೀನು ನೋಡಿದ ಆ ನನ್ನ ರೂಪವು ನೋಡಲಿಕ್ಕೆ ಬಹು ಕಷ್ಟವಾಗಿದೆ ದೇವತೆಗಳು ಸಹ ಆ ರೂಪವನ್ನು ನೋಡಲಿಕ್ಕೆ ಯಾವಾಗಲಾ ಅಪೇಕ್ಷಿಸುತ್ತಾರೆ.

೫೩. ನೀನು ನನ್ನನ್ನು ನೋಡಿದ ಪ್ರಕಾರ ವೇದಾಭ್ಯಾಸವೂ, ತಪಸ್ಸೂ, ದಾನವೂ, ಯಜ್ಞವೂ, ಮಾಡುವವರು ನನ್ನನ್ನು ನೋಡಲಾರರು.

೫೪. ಯೆಲೇ ಅರ್ಜುನನೇ, ಬೇಕೊಂದು ಕಡೆಗೆ ತಿರುಗದ ಭಕ್ತಿಯಿಂದ ಆ ರೂಪವುಳ್ಳ ನನ್ನನ್ನು ತಿಳಿಯಲಾ ನೋಡಲಾ ನಿಶ್ಚಯವಾಗಿ ಪ್ರವೇಶಿಸಲಾ ಬಹುದು ಶತ್ರುಹರನೇ.

೫೫. ಯೆಲೇ ಪಾಂಡವನೇ, ನನ್ನ ಕ್ರಿಯೆಗಳನ್ನು ನಡಸಿ ನನ್ನನ್ನು ಪರಮನೆಂದೆಣಿಸಿ ನನ್ನನ್ನು ಭಜಿಸಿ ಸಂಗಗಳನ್ನು ಬಿಟ್ಟು ಸರ್ವಭೂತಗಳ ಮೇಲೆ ಹಗೆ ಮಾಡದೆ ಇರುವವನ್ಯಾವನೋ ಅವನೇ ನನ್ನಲ್ಲಿ ಪ್ರವೇಶಿಸುವನು.

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3. ಭಾಗವಿಲ್ಲದೆಯೂ, ತೋರಿಸಕೂಡದೆಯೂ, ಅನುಭವಿಸಕೂಡದೆಯೂ, ಇರುವವನನ್ನಾ, ಯೆಲ್ಲಾ ದಾಡುವವನನ್ನಾ, ಚಿಂತಿಸಕೂಡದವನನ್ನಾ, ಕಿಬರದಲ್ಲಿ ನಿಂತವನನ್ನಾ, ಚಲಿಸದೆ ದೃಢವಾಗಿರುವವನನ್ನಾ;

೪. ಯಾರು ಇಂದ್ರಿಯಗಳ ಸಮೂಹವನ್ನು ಬಿಗಿಹಿಡಿದು ಯೆಲ್ಲಾ ಕಡೆಗೂ ಅದೇ ಬುದ್ಧಿಯಿಂದ ಇರುವವರಾಗಿ ಪೂಜಿಸುತ್ತಾರೋ ಅವರು ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳ ಮೇಲಿನಲ್ಲಿ ಸಂತೋಷಪಟ್ಟವರಾಗಿ ನಂನನ್ನೇ ಹೊಂದುತ್ತಾರೆ.

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೧೧. ಅದುಸಹ ಕೂಡದಿದ್ದರೆ ನನ್ನ ಯೋಗವನ್ನು ಮಾಡಲಿಕ್ಕೆ ಯತ್ನೈಸುವವನಾಗಿ ಬಿಗಿಹಿಡಿದ ಆತ್ಮದಿಂದ ಸಕಲ ಕ್ರಿಯೆಗಳ ಫಲವನ್ನು ಬಿಟ್ಟುಬಿಡು.

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೨೦ ಧರ್ಮಸ್ವರೂಪವಾದ ಈ ಅಮೃತವನ್ನು ಹೇಳಿದಪ್ರಕಾರವೇ ಶ್ರದ್ಧೆಯುಳ್ಳವರಾಗಿಯೂ ನನ್ನನ್ನು ಶ್ರೇಷ್ಠನೆಂದೆಣಿಸುವವರಾಗಿಯೂ ಭಕ್ತರಾಗಿಯೂ ಯಾರು ಪೂಜಿಸುತ್ತಾರೋ ಅವರೇ ನನಗೆ ಪ್ರಿಯರು.

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೫. ಅದು ಬೇರೆಬೇರೆ-ಛಂದಸ್ಸುಗಳಲ್ಲಿಯೂ ಮೂಲಕಾರಣಗಳನ್ನು ತೋರಿಸುವವುಗಳೂ ನಿಶ್ಚಯವಾದವುಗಳೂ ಆಗಿರುವ ಬ್ರಹ್ಮಸೂತ್ರಗಳಲ್ಲಿಯೂ ಋಷಿಗಳ ಕೈಯಿಂದ ಅನೇಕ ವಿಧವಾಗಿಯೂ ವಿಶೇಷವಾಗಿಯೂ ಹಾಡಲ್ಪಟ್ಟದ್ದೇ.

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೧೬. ಅದು ಭೂತಗಳ ಹೊರಗೂ ಒಳಗೂ ಚರಿಸದೆಯೂ ಚರಿಸುತ್ತಲಾ ದೂರದಲ್ಲಿಯೂ ಹತ್ತರದಲ್ಲಿಯೂ ಇರುವಂಥಾದ್ದಾಗಿ ಅದರ ಸೂಕ್ಷ್ಮಭಾವಕ್ಕೋಸ್ಕರ ತಿಳಿಯಬಾರದು.

೧೭. ಅದು ಭೂತಗಳಲ್ಲಿ ವಿಭಾಗವಾಗದೆಯೂ ವಿಭಾಗವಾಗಿಯೂ ಇರುತ್ತದೆ ಅದುಭಕ್ಷಿಸುವಂಥಾದ್ದೂ ಹುಟ್ಟುವಂಥಾದ್ದಾ ಆಗಿ ಭೂತಗಳನ್ನು ವಹಿಸುವಂಥಾದ್ದುಯೆಂದು ತಿಳಿಕೊಳ್ಳಬೇಕು.

೨೧. ಕಾರ್ಯಗಳನ್ನಾ ಕಾರಣಗಳನ್ನಾ ಹುಟ್ಟುಮಾಡುವದರಿಂದ ಪ್ರಕೃತಿಗೆ ಹೇತುಯೆಂದು ಹೇಳುತ್ತಾರೆ. ಸುಖದುಃಖಗಳನ್ನು ಅನುಭವಿಸುವದರಿಂದ ಪುರುಷನಿಗೆ ಹೇತುವೆಂದು ಹೇಳುತ್ತಾರೆ.

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೨೮. ಯೆಲ್ಲಾ ಭೂತಗಳಲ್ಲಿ ಸಮನೂ, ನಾಶಹೊಂದುವವುಗಳಲ್ಲಿ ನಾಶರಹಿತನೂ, ಆಗಿರುವ ಪರಮೇಶ್ವರನನ್ನು ನೋಡುವವನೇ ನೋಡುತ್ತಾನೆ.

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೩೫. ಕ್ಷೇತ್ರಕ್ಕಾ ಕ್ಷೇತ್ರಜ್ಞಕ್ಕಾ ಇರುವ ಹೆಚ್ಚು ಕಡಮೆಯನ್ನಾ ಭೂತಗಳ ಪ್ರಕೃತಿಯಿಂದ ವಿಮೋಚನೆಯಾಗುವ ಮಾರ್ಗವನ್ನಾ ಯಾರು ಜ್ಞಾನದೃಷ್ಟಿಯಿಂದ ತಿಳಿಕೊಳ್ಳುತ್ತಾರೋ ಅವರೇ ಪರಮಗತಿಯಲ್ಲಿ ಸೇರುವರು.

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SIR C. WILKINS'S NOTES, WITH ADDITIONS.

Page, Verse.

2 12 *The ancient chief.*—*Bhēēshma*, brother of *Vĕĕchĕĕtră-vĕĕryă*, grandfather of the *Kŏŏrŏŏs* and the *Pāndŏŏs*.

— — *Shell.*—The conch or chank.

— 16 *Krishna.*—An incarnation of the Deity.

— — *Arjoon.*—The third son of *Pāndŏŏ*, and the favorite of *Krishna*.

4 30 *Gāndēēv my bow.*—The gift of *Vărŏŏn* the God of the Ocean.

5 42 *Hell*, in the original *Nĕraka*. The infernal regions, supposed to be situated at the bottom of the earth, where those whose virtues are less than their vices, are doomed to dwell for a period proportioned to their crimes, after which they rise again to inhabit the bodies of unclean beasts.

— — *Forefathers, &c.*—The Hindoos are enjoined by the *Vēds* to offer a cake, which is called *Pĕĕndă*. to the ghosts of their ancestors, as far back as the third generation. This ceremony is performed on the day of the new moon in every month. The offering of water is in like manner commanded to be performed daily, and this ceremony is called *Tărpăn*, to satisfy, appease.—The souls of such men as have left children to continue their generation, are supposed to be transported, immediately upon quitting their bodies, into a certain region called the *Pĕĕtrĕĕlōg*, where they may continue in proportion to their former virtues, provided these ceremonies be not neglected; otherwise they are precipitated into *Nĕraka*, and doomed to be born again in the bodies of unclean beasts; and until, by repeated regenerations, all their sins are done away, and they attain such a degree of perfection as will entitle them to what is called *Mŏŏktĕĕ*, eternal salvation, by which is understood a release from future transmigration, and an absorption in the nature of the Godhead, who is called *Brăhm*. These ceremonies, which are called *Srādh*, were not unknown to the Greeks and Romans, and are still practised by the followers of Mahommed.

6 3 *Contrary to duty.*—Contrary to the duty of a soldier.

— 7 *By the dictates of my duty.*—The duty of a soldier, in opposition to the dictates of the general moral duties.

7 11 *The wise men.*—*Păndĕĕts*, or expounders of the law: or in a more general sense, such as by meditation have attained that degree of perfection which is called *Gnān*, or inspired wisdom.

9 34 [This verse is printed as translated by Sir C. Wilkins, though it will be seen that the Canarese version differs entirely from it, and corresponds with the Latin of Schlegel.]

10 40 *The bonds of action.*—The Hindoos believe that every action of the body, whether good or evil, confineth the soul to mortal birth; and that an eternal release, which they call *Mŏŏktĕĕ*, is only to be attained by a total neglect of all sublunary things; or, which is the same thing according to the doctrine of *Krishna*, the abandonment of all hopes of the reward of our actions; for such reward, they say, can only be a short enjoyment of a place in heaven, which they call *Swărg*; because no man can, merely by his actions, attain perfection, owing to the mixture of good and evil which is implanted in his constitution.

11 45 *The objects of the Veds are of a threefold nature.*—The commentators do not agree with respect to the signification of this passage; but, as the *Veds* teach three distinct systems of religion, it is probable that it refers to this circumstance.

— 48 *Yōg.*—There is no word in the *Sanscrit* language that will bear so many interpretations as this. Its first signification is *junction* or *union*. It is also used for bodily or mental application; but in this work it is generally used as a theo-

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Page, Verse.

logical term, to express the application of the mind in spiritual things, and the performance of religious ceremonies. The word *Yōgēē*, a devout man, is one of its derivatives. If the word *devotion* be confined to the performance of religious duties, and a contemplation of the Deity, it will generally serve to express the sense of the original; as will *devout* and *devoted* for its derivatives.

11 49 *Wisdom.*—Wherever the word *wisdom* is used in this Translation, is to be understood *inspired wisdom*, or a knowledge of the Divine Nature. The original word is *Gnān*, or as it is written *Jnān*.

13 62 *Folly*—In the original *Mōhă*, which signifies an embarrassment of the faculties, arising from the attendant qualities of the principles of organized matter.

14 1 *The practice of deeds.*—The performance of religious ceremonies and moral duties, called *Kărmă-Yōg*.

15 10 *Brăhmā.*—The deity in his creative quality.

16 17 *Hath no occasion.*—Hath no occasion to perform the ceremonial parts of religion.

— 20 *Attained perfection.*—That degree of perfection which is necessary to salvation.

19 39 *Desire*—The will, as presiding over the organs, the heart and the understanding.

— 42 *The resolution*—In this place resolution means the power of distinguishing the truth of a proposition: the understanding.

— — *He.*—The soul, or universal spirit, of which the vital soul is supposed to be a portion.

21 12 *Worship the Dēvătās.*—The word *Dēvătā* is synonymous with *Dēv*, *Dēw*, or *Dēb*, as it is sometimes pronounced. The Angels, or subordinate celestial beings; all the attributes of the Deity; and every thing in Heaven and Earth which has been personified by the imagination of the Poets.

23 31 *And where, O Arjoon, is there another?—fit for him* is understood. The sentence would perhaps read better in this form: "He who "neglecteth the duties of life is not for this "world, much less for that which is above." But the other translation is literally correct.

Page, Verse.

24 35 *In me.*—In the Deity, who is the universal spirit.

25 41 *Have no power to confine.*—Have no power to confine the soul to mortal birth.

27 13 *In the nine-gate city of its abode.*—The body, as furnished with nine passages for the action of the faculties: the eyes, nose, mouth, &c.

— 14 *The powers nor the deeds of mankind.*—To understand this, and many similar passages, it is necessary to be apprized that the Hindoos believe that all our actions, whether good or evil, arise from the inherent qualities of the principles of our constitutions.

34 44 *The man, &c.*—i. e. That the desire of becoming a devout man is equal to the study of the *Veds*. [The meaning is, says the Rev. G. Weigle, that "one who is truly devoted has a prospect of eternal bliss, and though by some mischance he may be sent down to this earth again, yet it will be under the most favorable circumstances; he will, by *former habit*, feel himself drawn towards the right path even against his (momentory) inclination; (అనశ్చోపి) and longing for intuitive wisdom (జిజ్ఞాసుర్ యోగస్య) he will leave behind him (praevertit, as Schlegel has it,) the శబ్ద బ్రహ్మ, that is the *literal veda*, or as we should say, the *letter* of the law.]

36 5 *Of a vital nature.*—The vital soul.

— 6 *Learn that these two.*—Matter and spirit.

— 12 *Sătwă, Rājă, Tămă.—Truth, passion, darkness;* or, as the words are sometimes used *white, red, black.*

37 16 *The wisher after wealth.*—Such as pray for worldly endowments.

— 20 *And are governed by their own principles.*—By the three ruling qualities already explained.

39 3 *Adhĕĕ-ātmă, &c.*—As *Krishna's* answer to the several questions of *Arjoon* has something mysterious in it, I will endeavour to render it more comprehensible:

Adhĕĕ-ātmă—literally signifies *the over-ruling spirit*, by which is implied the divine nature.

Kărmă—signifies *action*, whereby is to be understood his creative quality.

Adhĕĕ-bhōōt—signifies *he who ruleth over created beings:* the power of the Deity to destroy.

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Page, Verse.

Adhĕĕ-divă—literally means *superior to fate;* and is explained by the word *Pŏŏrŏŏsh*, which, in vulgar language, means no more than man; but in this work it is a term in theology used to express the vital soul, or portion of the universal spirit of *Brăhm* inhabiting a body. So by the word *Mahā-Poorŏosh* is implied the Deity as the *primordial source.* These terms are used in a metaphysical work called *Pātanjal*, wherein God is represented under the figure of *Maha-Pooroosh*, the great man or prime progenitor; in conjunction with *Prakrĕĕtĕĕ*, nature or first principle, under the emblem of a female engendering the world with his *Māyā* or supernatural power.

41 13 *Om!*—This mystic emblem of the Deity is forbidden to be pronounced but in silence. It is a syllable formed of the letter অ *ă*, ঔ *ŏŏ*, which in composition coalesce, and make ও *O*, and the nasal consonant ম *m*. The first letter stands for the Creator, the second for the Preserver, and the third for the Destroyer.

— 17 *A thousand revolutions of the Yoogs.*—Is equal to 4320,000,000 years. An ingenious mathematician, who has resided in India, supposes that the *Yoogs* are nothing more than astronomical periods, formed from the coincidence of certain cycles, of which those of the precession of the equinoxes and the moon are two. The word *Yoog*, which signifies a *juncture* or *joining* gives good grounds for such an hypothesis.

44 5 *And all things are not dependent on me.*—This ambiguity is removed by the following simile of the air in the æther.

— 7 *Kalp*—The same as the day of *Brahma*, a thousand revolutions of the *Yoogs*, The word literally signifies *formation.*

— 8 *The whole, from the power of* nature, *without power.*—This passage is agreeable to the doctrine of the influence of the three *Goon*, or qualities, over all our actions.

— 10 *It is from this source.*—Because of the supervision of the Supreme Being.

— 13 *Other Gods*—Whenever the word *Gods* is used in this Tanslation, the subordinate supernatural beings are implied.

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45 17 *Veds.*—The word V*ed* signifies *learning.* The sacred volumes of the Hindoos, of which there are four, supposed to have been revealed from the four mouths of *Brahma.* It is remarkable that *Krishna* mentions only the three first; it may therefore be presumed that no more existed in his time.

45 20 *Som*—is the name of a creeper, the juice of which is commanded to be drank at the conclusion of a sacrifice, by the person for whom and at whose expense it is performed, and by the *Brahmans* who officiate at the altar.

— — *Eendra*—is a personification of the visible heavens, or the power of the Almighty over the elements. He is the sprinkler of the rain, the roller of the thunder, and director of the winds. He is represented with a thousand eyes, grasping the thunderbolt.

46 28 *Sannyāsēē*—one who totally forsaketh all worldly actions; but *Krishna*, in order to unite the various religious opinions which prevailed in those days, confines the word *Sannyas* to a forsaking of the hope of reward.

47 32 *Women.*—In the V*eds* it is declared, that the souls of women, and of the inferior tribes, are doomed to transmigration till they can be regenerated in the body of the *Brāhman.*

— 33 *Rajarshees*—from *Raja* and *Reeshee*, Prince and Saint.

— 2 *Soors.*—Good angels.

— — *Maharsheess.*—Great *saints*, of whom there are reckoned seven, who were at the creation produced from the mind of *Brahma.*

48 6 *Manoos.*—Four other beings produced at the creation from the mind of *Brahma.*

49 12 *Reeshees.*—Saints.

— — *Devarshees.*—Deified saints.

— — *Narad.*—One of the *Devarshees*, and a great prophet, who is supposed to be still wandering about the world. *Nara* signifies a thread or clew; a precept; and *Da* Giver.—Wherever he appears he is constantly employed in giving good counsel.

— 15 *Danoos.*—Evil spirits, or fallen angels, the offsprings of *Danoo* (fem.)

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Page, Verse.

49 15 O first of men!—Arjoon makes use of this expression as addressing the Deity in human shape.

50 21 *Adeetyas.*—The offsprings of *Adeetee* (f.) (that may not to be cut off.) There are reckoned twelve, and are nothing more than emblems of the sun for each month of the year. Their names are *Varoon. Soorya, Vedang, Bhanoo, Eendra, Ravee, Gabhastee, Yam, Swarna-reta, Deevakar, Meetra, Vishnoo.*

— — *Vishnoo.*—He who filleth or possesseth all space, One of the twelve suns, and the name of the Deity in his preserving quality.

— — *Ravee.*—The river—one of the names of the sun

— — *Mareechee.*—One of the eight points of the heavens.

— — *Maroots.*—The winds.

— — *Sasee.*—The moon.

— — *Nakshatras.*—Dispellers of darkness. The 18 constellations through which the moon passes in its monthly course. Constellations in general.

— 22 *Sam.*—The first of the four books of the *Veds*, composed to be chanted or sung.

— — *Vasqva.*—One of the names of *Eendra.*

— 23 *Sankar.*—One of the names of *Seev*, or Fate.

— — *Roodras.*—Eleven distinctions of *Seev*, or Fate.

— — *Veettesa.*—The God of riches, otherwise called *Koover.* He is said to preside over the regions of the north, and to be the chief of the *Yakshas* and the *Rakshas*, two species of good and evil Genii.

— — *Pavak.*—The God of fire. He is supposed to preside over the south-east quarter.

— — *Vasoos.*—Eight of the first created Beings of *Brahma.*

— — *Meroo.*—The north pole of the terrestrial globe, fabled by the poets to be the highest mountain in the world. It is sometimes, by way of pre-eminence, called *Soo-merŭo.* It is remarkable that the word *Meroo* signifies a centre or axis.

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50 24 *Vreehaspatee.*—The preceptor of the *Devs* or *Dews*, the planet Jupiter and *Dies Fovis.*

— — *Skanda.*—Otherwise called *Karteek*, the general of the celestial armies.

— 25 *Bhreegoo.*—One of the first created beings produced from the mind of *Brahma.*

— — *The monosyllable.*—The mystic word or monosyllable ॐ *Om!* already explained.

— — *Yap.*—A silent repetition of the name of God.

— — *Heemalay.*—The chain of snowy mountains which divide India from Tartary, and which, from the immense distance they may be seen, are supposed to be as high as any upon the face of the Globe.

— 26 *Aswatta.*—The *Peepal* tree.

— — *Cheetra-rath amongst Gandharvs.*—The title of chief of the *Gandharvs* or celestial chariots: *the Gandharv of the painted chariot.*

In the *Mahabharat* is to be found a very entertaining story of a combat between him and *Arjoon*, wherein he is defeated; and, his painted chariot being destroyed by a fiery arrow shot from the bow of his opponent, he resolves to change his name to *Dagdha-rath*, or the *Gandharv* of the burnt chariot.

— 27 *Oochishrava, who arose with the Amreeta,* or the water of life, from the ocean.—The story of churning the ocean for what are called the *Chowda Rattan*, or fourteen jewels, is of such a curious nature, and, in some parts, bears such a wonderful affinity to MILTON's description of war in heaven, that the Translator thinks it will afford the reader an agreeable contrast to the subject of this work, and serve as a further specimen of his version of the *Mahabharat*, from which both are extracted.

AN EPISODE FROM THE MAHABHARAT,

BOOK I. CHAPTER 15.

"THERE is a fair and stately mountain, and its name is *Meroo*, a most exalted mass of glory, reflecting the sunny rays from the splendid surface of its gilded horns. It is clothed in gold, and is the respected haunt of *Dews* and *Gandharvs.* It is inconceivable, and not to be encompassed by sinful man; and it is guarded

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by dreadful serpents. Many celestial medicinal plants are on its sides, and it stands, piercing the heavens with its aspiring summit, a mighty hill inaccessible even by the human mind! It is adorned with trees and pleasant streams, and resoundeth with the delightful songs of various birds.

The *Soors*, and all the glorious hosts of heaven, having ascended to the summit of this lofty mountain, sparkling with precious gems, and for eternal ages raised, were sitting, in solemn synod, meditating the discovery of the *Amreeta*, or water of immortality. The *Dēv Narayan* being also there, spoke unto *Brahma*, whilst the *Soors* were thus consulting together, and said, "Let the ocean, as a pot of milk, be "churned by the united labour of the *Soors* and *Asoors;* "and when the mighty waters have been stirred up, the "*Amreeta* shall be found. Let them collect together "every medicinal herb, and every precious thing, and "let them stir the ocean, and they shall discover the "*Amreeta.*"

There is also another mighty mountain whose name is *Mandar*, and its rocky summits are like towering clouds. It is clothed in a net of the entangled tendrils of the twining creeper, and resoundeth with the harmony of various birds. Innumerable savage beasts infest its border, and it is the respected haunt of *Keennars*, *Dēvs*, and *Apsars*. It standeth eleven thousand *Yōjan* above the earth, and eleven thousand more below its surface.

As the united bands of *Dēvs* were unable to remove this mountain, they went before *Vishnoo*, who was sitting with *Brahma*, and addressed them in these words: "Exert, O masters, your most superior wisdom to remove the "mountain *Mandar*, and employ your utmost power for our good."

Vishnoo and *Brahma* having said, "It shall be according to your wish," he with the lotus eye directed the King of Serpents to appear; and *Ananta* arose, and was instructed in that work by *Brahma*, and commanded by *Narāyan* to perform it. Then *Ananta*, by his power, took up that king of mountains, together with all its forests and every inhabitant thereof; and the *Soors* accompanied him into the presence of the Ocean, whom they addressed, saying, "We will stir up thy waters to obtain the *Amreeta.*" And the Lord of the waters replied—"Let me also have a share, seeing "I am to bear the violent agitations that will be caused "by the whirling of the mountain." Then the *Soors* and the *Asoors* spoke unto *Koorma-raj*, the King of the Tortoises, upon the strand of the ocean, and said—"My Lord is able to be the supporter of this moun-"tain." The Tortoise replied, "Be it so:" and it was placed upon his back.

So the mountain being set upon the back of the Tortoise, *Eendra* began to whirl it about as it were a machine. The mountain *Mandar* served as a churn, and the serpent *Vasookee* for the rope; and thus in former days did the *Dēvs*, the *Asoors*, and the *Danoos*, begin to stir up the waters of the ocean for the discovery of the *Amreeta.*

The mighty *Asoors* were employed on the side of the serpent's head, whilst all the *Soors* assembled about his tail. *Ananta*, the sovereign *Dew*, stood near *Narāyan.*

They now pull forth the serpent's head repeatedly, and as often let it go; whilst there issued from his mouth, thus violently drawing to and fro by the *Soors* and *Asoors*, a continual stream of fire, and smoke, and wind; which ascending in thick clouds replete with lightning, it began to rain down upon the heavenly bands, who were already fatigued with their labour; whilst a shower of flowers was shaken from the top of the mountain, covering the heads of all, both *Soors* and *Asoors.* In the mean time the roaring of the ocean, whilst violently agitated with the whirling of the mountain *Mandar* by the *Soors* and *Asoors*, was like the bellowing of a mighty cloud.—Thousands of the various productions of the waters were torn to pieces by the mountain, and confounded with the briny flood; and every specific being of the deep, and all the inhabitants of the great abyss which is below the earth, were annihilated; whilst, from the violent agitation of the mountain, the forest trees were dashed against each other, and precipitated from its utmost height, with all the birds thereon; from whose violent confrication a raging fire was produced, involving the whole mountain with smoke and flame, as with a dark blue cloud, and the lightning's vivid flash. The lion and the retreating elephant are overtaken by the devouring flames, and every vital being, and every specific thing, are consumed in the general conflagration.

The raging flames, thus spreading destruction on all sides, were at length quenched by a shower of cloud-borne water poured down by the immortal *Eendra.* And now a heterogeneous stream of the concocted juices

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of various trees and plants ran down into the briny flood.

It was from this milk-like stream of juices produced from those trees and plants, and a mixture of melted gold, that the *Soors* obtained their immortality.

The waters of the ocean now being assimilated with those juices, were converted into milk, and from that milk a kind of butter was presently produced; when the heavenly bands went again into the presence of *Brahma*, the granter of boons, and addressed him, saying—"Except *Narāyan*, every other *Soor* and "*Asoor* is fatigued with his labour, and still the *Amreeta* "doth not appear; wherefore the churning of the ocean "is at a stand." Then *Brahma* said unto *Narāyan*—"Endue them with recruited strength, for thou art "their support." And *Narāyan* answered and said—"I will give fresh vigour to such as co-operate in the "work. Let *Mandar* be whirled about, and the bed "of the ocean be kept steady."

When they heard the words of *Narāyan*, they all returned again to the work, and began to stir about with great force that butter of the ocean; when there presently arose from out the troubled deep—first the moon, with a pleasing countenance, shining with ten thousand beams of gentle light; next followed *Sree*, the Goddess of fortune; whose seat is the white lily of the waters; then *Soora-Dēvee*, the Goddess of wine, and the white horse called *Oochisrava*. And after these there was produced, from the unctuous mass, the jewel *Kowstoobh*, the glorious sparkling gem worn by *Narāyan* on his breast; so *Pareejat*, the tree of plenty, and *Soorabhee*, the cow that granted every heart's desire.

The moon, *Soora-Dēvee*, the Goddess *Sree*, and the horse as swift as thought, instantly marched away towards the *Dēvs*, keeping in the path of the sun.

Then the *Dēv Dhanwantaree*, in human shape, came forth, holding in his hand a white vessel filled with the immortal juice *Amreeta*. When the *Asoors* beheld these wondrous things appear, they raised their tumultuous voices for the *Amreeta*, and each of them clamorously exclaimed—"This of right is mine!"

In the mean time *Irāvat*, a mighty elephant, arose, now kept by the God of thunder; and as they continued to churn the ocean more than enough, that deadly poison issued from its bed, burning like a raging fire, whose dreadful fumes in a moment spread throughout the world, confounding the three regions of the universe with its mortal stench; until *Seev*, at the word of *Brahma*, swallowed the fatal drug to save mankind; which remaining in the throat of that sovereign *Dēv* of magic form, from that time he hath been called *Neel-Kant*, because his throat was stained blue.

When the *Asoors* beheld this miraculous deed, they became desperate, and the *Amreeta* and the Goddess *Sree* became the source of endless hatred.

Then *Narāyan* assumed the character and person of *Moheenee-Haya*, the power of enchantment, in a female form of wonderful beauty, and stood before the *Asoors*; whose minds being fascinated by her presence, and deprived of reason, they seized the *Amreeta*, and gave it unto her.

The *Asoors* now clothe themselves in costly armour, and, seizing their various weapons, rush on together to attack the *Soors*. In the mean time *Narāyan*, in the female form, having obtained the *Amreeta* from the hands of their leader, the hosts of *Soors*, during the tumult and confusion of the *Asoors*, drank of the living water.

And it so fell out, that whilst the *Soors* were quenching their thirst for immortality, *Rahoo*, an *Asoor*, assumed the form of a *Soor*, and began to drink also. And the water had but reached his throat, when the sun and moon, in friendship to the *Soors*, discovered the deceit; and instantly *Narāyan* cut off his head, as he was drinking, with his splendid weapon *Chakra*. And the gigantic head of the *Asoor*, emblem of a mountain's summit, being thus separated from his body by the *Chakra's* edge, bounded into the heavens with a dreadful cry, whilst his ponderous trunk fell cleaving the ground asunder, and shaking the whole earth unto its foundation, will all its islands, rocks, and forests. And from that time the head of *Rahoo* resolved an eternal enmity, and continueth, even unto this day, at times to seize upon the sun and moon.

Now *Narāyan*, having quitted the female figure he had assumed, began to disturb the *Asoors* with sundry celestial weapons; and from that instant a dreadful battle was commenced, on the ocean's briny strand, between the *Asoors* and the *Soors*. Innumerable sharp and missile weapons were hurled, and thousands of piercing darts and battle-axes fell on all sides. The *Asoors* vomit blood from the wounds of the *Chakra*, and fall upon the ground pierced by the sword, the spear, and spiked club—Heads, glittering with polished

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gold, divided by the *Pattees'* blade, drop incessantly; and mangled bodies, wallowing in their gore, lay like fragments of mighty rocks sparkling with gems and precious ores. Millions of sighs and groans arise on every side; and the sun is overcast with blood, as they clash their arms, and wound each other with their dreadful instruments of destruction.

Now the battle's fought with the iron-spiked club, and, as they close, with clenched fist! and the din of war ascendeth to the heavens! They cry—"Pursue! strike! fell to the ground!" so that a horrid and tumultuous noise is heard on all sides.

In the midst of this dreadful hurry and confusion of the fight, *Nar* and *Narāyan* entered the field together. *Narāyan* beholding a celestial bow in the hand of *Nar*, it reminded him of his *Chakra*, the destroyer of the *Asoors*. The faithful weapon, by name *Soodersan*, ready at the mind's call, flew down from heaven with direct and refulgent speed, beautiful, yet terrible to behold. And being arrived, glowing like the sacrificial flame, and spreading terror around, *Narāyan*, with his right arm formed like the elephantine trunk, hurled forth the ponderous orb, the speedy messenger, and glorious ruin of hostile towns; who, raging like the final all-destroying fire, shot bounding with desolating force, killing thousands of the *Asoors* in his rapid flight, burning and involving, like the lambent flame, and cutting down all that would oppose him. Anon he climbeth the heavens, and now again darteth into the field like a *Peesāch* to feast in blood.

Now the dauntless *Asoors* strive, with repeated strength, to crush the *Soors* with rocks and mountains, which, hurled in vast numbers into the heavens, appeared like scattered clouds, and fell, with all the trees thereon, in millions of fear-exciting torrents, striking violently against each other with a mighty noise; and in their fall the earth, with all its fields and forests, is driven from its foundation: they thunder furiously at each other as they roll along the field, and spend their strength in mutual conflict.

Now *Nar*, seeing the *Soors* overwhelmed with fear, filled up the path to heaven with showers of golden-headed arrows, and split the mountain summits with his unerring shafts; and the *Asoors*, finding themselves again sore pressed by the *Soors*, precipitately flee: some rush headlong into the briny waters of the ocean, and others hide themselves within the bowels of the earth.

The rage of the glorious *Chakra*, *Soodrarsan*, which for a while burnt like the oil-fed fire, now grew cool and he retired into the heavens from whence he came. And the *Soors* having obtained the victory, the mountain *Mandar* was carried back to its former station with great respect; whilst the waters also retired, filling the firmament and the heavens with their dreadful roarings.

The *Soors* guarded the *Amreeta* with great care, and rejoiced exceedingly because of their success; and *Eendra*, with all his immortal bands, gave the water of life unto *Narāyan*, to keep it for their use."

Page, Verse.

50 28 *Kama-dhook.*—One of the names of the Cow of Plenty, produced in churning the ocean.

— 29 *Ananta amongst the Nags.*—The *Nags* are serpents fabled with many heads. Ananta signifies *eternal*, and may be an emblem of eternity. There are some very wonderful stories told of these serpents in the original from which these Dialogues are taken.

— — *Varoon.*—The God of the Ocean.

— — *Yam.*—The judge of hell.

51 30 *Prahlad.*—An evil spirit who was converted by *Krishna*.

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51 30 *Vinateya.*—A bird fabled to be of wonderful size, and the vehicle of *Vishnoo*, the deity in his preserving quality, and who is otherwise called *Garoor*.

— 31 *Makar.*—A fish represented with a long snout something like the proboscis of an elephant; and the sign Capricornus.

— — *Ganga.*—The Ganges. When the river was first conducted from its source, by a Prince whose name was *Bhageerath*, towards the ocean, it so fell out that *Fahnoo* was at his devotions at the mouth of the *Mahanadee*, at a place now

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called *Navobgunge.*—The Goddess in passing swept away the utensils for his absolutions, which so enraged him, that he drank up her stream; but after a while his anger was appeased, and he let her escape from an incision made in his thigh; and from this circumstance of her second birth, she was afterwards called *Fahnavee*, or the offspring *Fahnoo.*

51 33 *Dwandwa.*—A term in grammar, used where many nouns are put together without a copulative, and the case subjoined to the last only, which is a mode of composition much admired by the Poets.

— 35 *Marga-seersha.*—The month beginning with the middle of October, when the periodical rains have subsided, and the excessive heats are abated.

— — *Koosoomakara.*—The season of flowers, otherwise called *Vasant.* The two months between the middle of March and May.—The Hindoos divide the year into six *Reetoo*, or seasons, of two months each, which are thus denominated:

Seesar.—Dewy season.
Heemant.—Cold season.
Vasant—Mild (spring.)
Greeshma.—Hot season.
Varsa.—Rainy season.
Sarat—Breaking (up of the rains.)

— 37 *Vasoodev.*—The father of *Krishna* in his incarnation.

— — *Vyas.*—The reputed author or compiler of the *Mahabharat.*

— — *Bards.*—The Poets of India, like the Bards of Britain, were reversed as Saints and Prophets.

— — *Onsana.*—Otherwise called *Sookra*, esteemed the preceptor of the evil spirit; the planet Venus, and *dies Veneris.*

53 6 *Asween* and *Koomar.*—Reputed the twin offsprings of the Sun, and physicians of the Gods.

54 15 *Oorugas.*—*Who crawl upon their breasts*:—serpents.

— 17 *Chakra.*—A kind of *discus* with a sharp edge, hurled in battle from the point of the fore-finger, for which there is a hole in the centre.—See the story of the churning of the ocean, p. 104.

— 18 *Pooroosh.*—Already explained.

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57 32 *Except thyself.*—*Thyself* should include his brothers, who were also saved.

— 33 *The immediate agent.*—The instrument to execute the decree of Fate.

59 46 *Thy four-armed form.*—In which the Deity is usually represented in his incarnations, the images of which *Arjoon* had been accustomed to behold without emotion.

63 20 *Amreeta.*—The water of immortality, the *Ambrosia* of the Hindoo Gods.—See the story of churning the ocean, p. 104.

65 8 *And a constant attention to birth, &c.*—To look upon them as evils.

— 10 *Exemption from attachments and affection, &c.*—i. e. That no attachments or affections should draw a man from the exercise of his devotion; or that all worldly cares must be abandoned for the attainment of that wisdom which is to free the soul from future birth.

— 12 *The superior spirit.*—God, the universal soul.

— 13 *Sat* (*ens*) *nor* (*Asat*) *non ens.*—The opposite meanings of these two words render this passage peculiarly mysterious; and even the commentators differ about their true signification. The most rational interpretation of them is that the Deity in his works is a substance, or a material Being, and in his essence immaterial; but as he is but one, he cannot positively be denominated either one or the other.

66 22 *Are the cause which operateth in the birth of the Pooroosh, &c.*—That is, The influence of the three *Goon*, or qualities, over the human mind, not only determines the future birth of the soul, but into what rank of beings it shall transmigrate; for to transmigrate it is doomed, until it hath attained a degree of wisdom more powerful than the influence of those qualities.

74 14 *Aran and Opan.*—The breathing spirit, and the spirit which acteth in the bowels to expel the fæces.

— — *Which is of four kinds.*—Either to be masticated with the teeth, lapped in with the tongue, sucked in by the lips, or imbibed by the throat.

— 15 *The Vedant*—A metaphysical treatise on the nature of God, which teacheth that matter is a

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mere delusion, the supposed author of which is *Vyas.*

75 16 *Koothasta, or he who standeth on the pinnacle.*—The divine essence, which, according to the opinion of some of their philosophers, is without quality, and sitteth aloof inactive.

— 17 *There is another Pooroosh, &c. &c.*—This, and the following period, are so full of mystery, that the Translator despairs of revealing it to the satisfaction of the reader. Perhaps *Krishna* only means to collect into one view the several appellations *Koothasta, Pooroosh, Paramatma, Eeswar,* and *Poorooshōttama,* by which the Deity is described by as many different theologists, in order to expose their various opinions respecting his nature, and unite them in one.

— 20 *Sastra.*—Any book of Divine authority.

80 7 *Zeal,* in the vulgar acceptation of the word, signifies the voluntary infliction of pain, the modes of doing which, as practised to this day by the zealots of India, are as various as they are horrible and astonishing. *Krishna,* by pointing out what true zeal is, tacitly condemns those extravagant mortifications of the flesh.

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83 2 *The bards conceive, &c.*—The meaning of this period is too evident to require a note. But, in order to shew that the commentators of India are not less fond of searching for mystery, and wandering from the simple path of their author into a labyrinth of scholastic jargon, than some of those more enlightened nations, who for ages have been labouring to entangle the plain unerring clew of our holy religion, the Translator, in this place, will intrude the following literal version of the comment written upon it by one *Sree-dhar Swamee,* whose notes upon the whole are held in as much esteem as the text, which at this day, they say, is unintelligible without them. It can seldom happen that a commentator is inspired with the same train of thought and arrangement of ideas as the author whose sentiments he presumes to expound, especially in metaphysical works. The Translator hath seen a comment, by a zealous Persian, upon the wanton odes of their favorite Poet Hafiz, wherein every obscene allusion is sublimated into a divine mystery, and the host and the tavern are as ingeniously metamorphosed into their Prophet and his holy temple.

NOTE BY SREE-DHAR SWAMEE,

TO THE PASSAGE ABOVE ALLUDED TO.

"*The Bards, &c.*—The *Veds* say—"Let him "who longeth for children make offerings. Let "him who longeth for heaven make offerings, "&c. &c." The Bards understand *Sannyas* to "be a forsaking, that is, a total abandonment, "of such works as are performed for the accomplishment of a wish, such works as are bound "with the cord of desire. The *Pandeets* know, "that is, they understand, *Sannyas* to imply "also a forsaking of all works, together with "all their fruits. The disquisitors, that is, such "as expound or make clear, call *Tyāg* a forsaking of the fruit only of every work that is desirable, whether such as are ordained to be "performed constantly, or only at stated periods, "and not a forsaking of the work itself. But "how can there be a forsaking of the fruit of "such constant and stated works as have no "particular fruit or reward annexed to them? "The forsaking of a barren woman's child cannot be conceived.—It is said—"Although one "who longeth for heaven, or for a store of cattle, &c. should all his life perform the ceremonies which are called *Sandya,* or feed the fire "upon the altar, and in these and the like ceremonies, no particular reward has ever been "heard of; yet whilst the law is unable to engage a provident and wary man in a work

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"where no human advantage is to be seen, at "the same time it ordaineth that even he who "hath conquered the universe, &c. shall perform "sacrifices; still for these, and the like religious "duties, it hath appointed some general re- "ward."—But it is the opinion of *Gooroo*, that "the law intended these works merely for its "own accomplishment. Such a tenet is un- "worthy of notice, because of the difficulty of "obliging men to pay attention to those works. "It is also said, that there is a reward annexed "to the general and particular duties; that they "who perform them shall become inhabitants of "the *Poonya-lok*; that by works the *Peetree-* "*lok* is to be attained; that by good works "crimes are done away, &c. &c. Wherefore it "is properly said,—that *they call Tyag a for-* "*saking of the fruits of every action.*"

84 13 *Five agents, &c.*—The five agents here implied, are probably the soul, as supervisor; the mind, as actor or director; the organs, as implements, &c.

85 17 *Nor is he bound thereby*—He is not confined to mortal birth.

— 18 *Gnān, Gneya, and Pareegnata.*—Wisdom, the object of wisdom, and the superintending spirit.

87 41 *Brahman*—is a derivative from the word *Crahm*, the Deity, and signifies a *Theologist* or *Divine.*

— — *Kshetree.*—is derived from the word *Ksheta*, land.

— — *Visya and Soodra*—are of doubful origin.

91 75 *By the favour of Vyas*—who had endued *Sanjay* with an omniscient and prophetic spirit, by which he might be enabled to recount all the circumstances of the war to the blind *Dhreeta-rashtra.*

92 77 *Hŭrse*—One of the names of the Deity.

END OF SIR C. WILKINS'S NOTES.

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APPENDIX.

ADDITIONAL NOTES.

[The following general Outline of the great poem of which the BHAGAVAT-GEETA is an Episode, is added from Professor WILSON'S PREFACE to JOHNSON'S SELECTIONS from the MAHABHARATA.]

THE Mahábhárata and Rámáyana were designated by Sir WILLIAM JONES, the two epic poems of the Hindus. The appropriateness of the epithet has been denied by some of those ultra-admirers of Virgil and Homer, who will allow the dignity of the *Epos* to be claimed by none but the objects of their idolatry: and, in the restricted sense in which a poem is entitled *Epic*, agreeably to the definition of Aristotle, it may indeed be matter of question, if the term be strictly applicable to the Hindu Poems. Although, however, it might not be impossible to vindicate their pretensions to such a title, yet it is not worth while to defend them. It matters little what they are called; and they will not lose their value, as interesting narratives of important events, as storehouses of historical traditions and mythological legends, as records of the ancient social and political condition of India, and as pictures of national manners, if, instead of *epic*, they be denominated *heroic* poems.

The Mahábhárata, then, is a heroic poem in eighteen 'Parvas,' Cantos or Books; which are said to contain 100,000 'slokas' or stanzas. The printed edition contains 107,389 slokas; but this comprises the supplement called Hari-vansa, the stanzas of which are 16,374, and which is certainly not a part of the original Mahábhárata. There is reason to believe that the primary authentic poem was of a still more limited extent than it would reach even after the deduction; for it is said, in the first book, that, exclusive of its episodes, the poem consisted of 24,000 slokas. Some of the episodes are equivocal additions; others spring naturally out of the business of the story; and many of them are, no doubt, of considerable antiquity.

The author of the poem is said to be *Krishna Dwaipayana*, the 'Vyasa' or arranger of the Vedas, and the actual father of the two princes *Pāndu* and *Dhritarāshtra*, whose progeny are the principal characters of the fable. He taught the work to his pupil *Vaisampāyana*, who recited it at a great sacrifice celebrated by *Janamejaya*, the great-grandson of *Arjoon*, one of the heroes of the poem. As we have it, it is said to have been repeated by *Sauti* the son of *Lomaharshana* to the Rishis, or sages, assembled on occasion of a religious solemnity in the Naimisha Forest.

The subject of the Mahábhárata is a war for regal supremacy in India, between the sons of two brothers, *Pandoo* and *Dhritarāshtra*. The sons of the former were five in number: *Yudhishthira*, *Bheema*, and *Arjoon*, by one of his wives *Pritha*; and *Nakula*, and *Sahadeva* by his other wife, *Madri*. *Dhritarāshtra* had as numerous a family as King Priam: but they were all sons, with the addition of a single daughter. Of the hundred sons, *Duryōdhana* was the eldest, and the foremost in hate and hostility to his cousins.

Although the elder of the two princes, *Pandoo*, 'the Pale' (as the name denotes,) was rendered by his pallor (which may be suspected of intimating a leprous taint,) incapable of succession. He was obliged, therefore, to relinquish his claim to his brother; and retired to the Himalaya mountains, where his sons were born, and where he died. Upon his death, his sons, yet in their boyhood, were brought to Hastināpura by the religious associates of *Pandoo's* exile, and were introduced to *Dhritarāshtra* as his nephews. Some doubts were at first expressed of the genuineness of their birth; and, in truth, they were the sons of *Pāndoo* only by courtesy, being the children of their wives by sundry divinities. Thus *Yudhishthira* was the son of *Dharma*, the god of justice, the Hindu Pluto: *Bheem*, of *Vayu*, or god of the wind, the Indian Æolus: *Arjoon* was the son of *Indra*, the god of the firmament, Jupiter Tonans; and *Nakula* and *Sahadevu* were the sons of two personages peculiar to Hindu mythology, their Dioscuri, twin-sons of the Sun, the *Aswini-Kumāras*. As how-

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ever, *Pandoo* had acknowledged these princes as his own, the objection to their birth was overruled by his example; and the boys were taken under the guardianship of their uncle, and educated along with his sons.

The principal performers in the Mahábhárata are distinctively and consistently characterized. The sons of *Pāndu*, with the exception of *Bheema*, are represented as moderate, generous, and just: and *Bheema* is not ungenerous, although somewhat of a choleric temperament, and of overweening confidence in his herculean strength, The sons of *Dhritarāshtra* are described as envious, arrogant, and malignant: and this contrast of character enhances, even in boyhood, the feelings of animosity which the consciousness of incompatible inheritance has inspired.

The genealogical descent of the two families, the circumstances of the birth and education of the princes, the juvenile emulation and enmity, and the adventures of the Pandavas when they attain adolescence, are narrated in the 'Adi Parva' or First Book. The Passage of Arms of Hastinapura, with the episodical accounts of the quarrel between *Drona* and King *Drupada* by which it is preceded and followed, are illustrative of the spirit of rivalry which animated the young princes, and of some of the ancient usages of the Hindus. Subsequently to the transactions there described, the pratices of the sons of *Dhritarāshtra* against the lives of the Pandavas become still more malevolent; and they privily set fire to the house in which *Pritha* and her sons reside. As the Pandavas had been warned of the intention of their enemies, they eluded it, and escaped by a subterranean passage, leaving it to be reported and believed that they had perished in the flames of their dwelling. They secrete themselves in the forests, and adopt the garb and mode of life of Brahmans. It is during this period that they hear of the 'Swayambara,' a rite familiar to the readers of *Nala*, the choice of a husband by a princess from the midst of congregated suitors; of *Draupadi*, daughter of *Drupada*, King of the upper part of the Doab; and they repair to his court, and win the lady. The circumstances of this exploit, and its immediate consequences, form the subject of another section.

The existence of the sons of *Pandu* having become generally known by the occurrences at the Swayambara of *Draupadi*, King *Dhritarashtra* was prevailed upon by his ministers to send for them, and to divide his sovereignty equally between them and his sons. The partition was accordingly made. *Yudhishthira* and his brethren reigned over a district on the Jumna, at their capital Indraprastha; *Duryōdhana*, with his brethren, were the Rajah of Hastināpura on the Ganges. The ruins of the latter city, it is said, are still to be traced on the banks of the Ganges; whilst a part of the city of Delhi is still known by the name of Indraprasth. The contiguity of these two cities, and consequently of the principalities of which they were respectively the capitals, necessarily suggests the inference, that in the days of the Mahábhárata, as well as in later times, India was parcelled out amongst a number of petty independent sovereigns. The inference becomes certainty from the valuable specification which the poem contains of the very many Rajas who took part in the struggle in favour of one or other of the contending houses. This state of things, however, was not irreconcilable with the nominal supremacy of some one paramount lord: and after the partition of the kingdom of Hastinapura, a fresh source of envy and hatred springs up in the minds of the sons of *Dhritarashtra*, from the pretensions of Yudhishthira to celebrate the 'Rajasuya' solemnity—a sacrifice, at which princes officiate in menial capacities, and make presents in acknowledgment of submission. This forms the topic of the 'Sabha Parva,' the Second Book of the Poem.

The claims of *Yudhishthira* to universal homage are preceded by the subjugation of the Powers of India by himself and his brothers. These conquests are merely predatory incursions, and are characteristic of the mode of warfare practised in India even in our own days; in which the object of the Marhattas, as of the Moguls before them, was commonly nominal submission, and the payment of tribute, varying in amount, according to the power of the superior to exact it, rather than the actual annexation of territory to their dominions. Shah Alem was titular sovereign of India: and the coins were everywhere struck in his name, even after he was a captive in the hands of Sindhia, and a pensioner in those of the British Government. It does not follow, therefore, from the existence of a number of petty cotemporary princes, that there never was one, nominally at least, supreme monarch; nor is there the least incompatibility in Indian history, between a sovereign ostensibly paramount, and numerous princes virtually independent. The notices of the countries subdued by

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the Pandava princes, and the articles brought as tribute by the subjugated nations, furnish in this chapter much valuable and curious elucidation of the ancient civil and political circumstances and divisions of India.

Amongst the gaieties of the occasion, the sight of which embitters the animosity of the sons of *Dhritarāshtra*, a diversion is insidiously proposed by them, which is the mainspring of all the subsequent mischief. The inveterate passion for play by which the early Hindus were inspired, as we learn from various parts of the Mahábhārata, as well as from other authorities, is a remarkable feature in the old national character. It is far from entirely obliterated, and it is as strong as ever amongst some others of the Eastern people: as the Malays, for instance, who, when they have lost every thing they possess, stake their families and themselves. So in the gambling which ensues in the Mahábhárata, at what appears to be a kind of backgammon, where pieces are moved according to the caste of the dice, *Yudhishthira* loses to *Duryodhana* his palace, his wealth, his kingdom, his wife, his brothers, and himself. Their liberty and possessions are restored by the interference of the old king *Dhriturāshtra:* but *Yudhishthira* is again tempted to play; conditioning, that if he loses, he and his brothers shall pass twelve years in the forests, and shall spend the thirteenth year incognito. If discovered before the expiration of the year, they are to renew the whole term of their exile. He loses: and, with *Draupadi* and his brethren, goes into banishment, and lives the life of a forester. A description of the forest life of the Pandavas constitutes the topic of the Third Book, the 'Vana Parva.' Many episodes occur in this book: one of which is the story of *Nala*, which is recited to teach *Yudhishthira* and his brethren resignation and hope. Another is the attempt of *Jayadratha* to cary off *Draupadi* by force. Then the circumstances of *Jayadrath's* liberation are detailed, with his propitiation of *Mahādeva*; and the passage includes a brief reference to the successive destructions and renovations of the world; and a notice of some of the principal avataras of *Vishnu*.

At the expiration of the twelfth year, the Pandavas enter the service of King *Virāta* in different disguises. Their adventures are described in the 'Virata Parva,' the Fourth Book. They acquire the esteem of the King; and when they make themselves known to him at the end of the thirteenth year, obtain his alliance to avenge their wrongs and vindicate their right of sovereignty.

The Fifth Book, the 'Udyoga Parva,' represents the preparations of the two parties for war, and enumerates the princes who enter into alliance with them. Amongst these is *Krishna*, the ruler of Dwaraka, and an incarnation of *Vishnu* He is related by birth to both families, and professes a reluctance to join either; but prescient of what is to happen, he proposes to *Duryodhana* the choice between his individual aid and the co-operation of an immense army. *Duryodhana* unwisely prefers the latter; and *Krishna*, himself more than a host, becomes the ally of the Pandavas, the charioteer of his especial friend and favourite *Arjuna*, and the principal instrument of the triumph of his allies.

The four following Books are devoted to descriptive details of the battles which take place. Some of these are very Homeric; but, in general, the interest of the narrative is injured by repetition, and the battles are spoiled by the introduction of supernatural weapons, which leave little credit to the hero who vanquishes by their employment. The armies of *Duryōdhana* are commanded in succession by *Bheema* his great-uncle, *Drona* his military preceptor, *Karna* the King of Anga, his friend, and *Salya* the King of Madra, his ally: and the description of their operations is contained in as many Parvas, named, after them, 'Drona-Parva,' &c. These chiefs, and many others, are slain at the close of their commands; and in the Ninth or 'Salya-Parva,' *Duryōdhana* himself is killed by *Bheema*, in single combat with maces, in the use of which weapon they are both represented as excelling. A few of the surviving chiefs on the side of *Duryōdhana* attempt to avenge the destruction of their friends by a night attack on the camp of the Pandavas, as narrated in the Tenth, or 'Sauptika Parva.' The attack is repelled chiefly by the timely assistance of *Krishna*.

A short Book, 'the Stri Parva,' describes the grief and lamentations of the women of either party over the slain, and the sorrow and anger of the old king *Dhritarāshtra*. *Yudhishthira* himself gives way to poignant regret for what has passed: and the next Book, the 'Sānti Parva' or 'Chapter of Consolation,' details, with more than sufficient diffuseness, the duties of Kings, the efficacy of liberality, and the means of obtaining final emancipation from existence. Hence the sections of this Parva are entitled 'Rāja-dharma,'

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'Dāna-dharma,' and Mōksha dharma' Parvas, or more properly 'Upaparvas,' minor cantos. The Thirteenth Book, the 'Anusasana Parva,' is a long and prolix series of discourses upon the duties of society, as communicated by *Bheema*, whilst about to die, to *Yudhishthira*. In this, as well as in the sections of the 'Sānti Parva,' the didactic portions are enlivened by appropriate tales and fables: each of the Books contains many sound doctrines and interesting illustrations, although both are somewhat misplaced in a narrative heroic poem.

The remaining Books of the Mahábhárata, although more or less episodical, are in better keeping with the story. They are also short, and hasten to the catastrophe. The Fourteenth, or 'Aswamedhika Parva' describes the celebration of the 'Aswamedha' rite—the sacrifice of a horse, by *Yudhishthira*, in proof of his supremacy. In the Fifteenth Book, the 'Asrama Parva,' King *Dhritarāshtra*, with his queen *Gāndhāri* and his ministers, retires to a hermitage, and obtains felicity or dies. The Sixteenth or 'Mausala Parva, narrates the destruction of the whole Yādava race, the death of *Krishna*, who was one of the tribe, and the submersion of his capital Dwārakā by the ocean. The Seventeenth Book, called the 'Mahāprasthānika' or 'Great journey,' witnesses the abdication of his hardly-won throne, by *Yudhishthira*, and the departure of himself, his brothers, and *Draupadi*, to the Himālaya, on their way to the holy mountain Meru As they proceed, the influence of former evil deeds proves fatal, and each in succession drops dead by the way-side; until *Yudhishthira*, and a dog that had followed them from Hastināpura, are the only survivors. *Indra* comes to convey the prince to Swarga, or *Indra's* heaven; but *Yudhishthira* refuses to go thither, unless,

> Admitted to that equal sky,
> His faithful dog shall bear him company;

and *Indra* is obliged to comply.

The Eighteenth Book, the 'Swargārohana, introduces *Yudhishthira* in his bodily form to heaven. To his great dismay, he finds there *Duryōdhana* and the other sons of *Dhritarāshtra;* but sees none of his own friends, his brothers, or *Draupadi* He demands to know where they are, and refuses to stay in Swarga without them. A messenger of the gods is sent to shew him where his friends are, and leads him to the 'fauces graveolentis Averni,' where he encounters all sorts of disgusting and terrific objects. His first impression is, to turn back; but he is arrested by the wailings of well-remembered voices, imploring him to remain, as his presence has already alleviated their tortures. He overcomes his repugnance, and resolves to share the fate of his friends in hell, rather than abide with their enemies in heaven. This is his crowning trial. The gods come, and applaud his disinterested virtue. All the horrors that had formerly beset his path, vanish; and his friends and kindred are raised along with him to Swarga; where they become again the celestial personages that they originally were, and which they had ceased to be for a season, in order to descend along with *Krishna* in human forms amongst mankind, and co-operate with him in relieving the world from the tyranny of those evil beings, who were oppressing the virtuous and propagating impiety, in the characters of *Duryōdhana*, his brothers, and their allies.

The Hari-vansa is a sort of supplement to the Mahábhárata. It professes to give an account of the genealogy of *Hari* or *Vishnu*, in the character of *Krishna;* but adds to it genealogical details, the narrative of *Krishna's* exploits, and a variety of legends and tales tending to recommend the worship of the demi-god. The internal evidence is strongly indicative of a date considerably subsequent to that of the major portion of the Mahábhárata. It has been translated into French by M. Langlois, and the translation has been published by the Oriental Translation Committee.

The text of the Mahábhárata has been printed at Calcutta, in four quarto volumes. The work was commenced by the Committee of Public Instruction, and completed by the Asiatic Society of Bengal.

The great extent of the work, and the tediousness of much of its contents, preclude the prospect of its ever being translated throughout; though, as a monument of Hindu antiquity, it merits entire translation. Although, however, we can scarcely expect a translation of the whole, yet very many portions of it well deserve to be rendered into some of the languages of Europe. Something of translation in detail has already been effected. The late Sir Charles Wilkins led the way, by his translation of the 'Bhagavat-Geeta,' which is an episode of the 'Bhishma Parva.' The

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'Passage of Arms,' the 'Marriage of *Draupadi*,' the 'Rape of *Draupadi*, and other portions, have been freely translated into blank verse by the writer of this notice. The translations were published in the periodical journals of Calcutta. Part of the opening of the first 'Parva,' rendered into English, it is believed, by Sir C. WILKINS, is published in the 'Annals of Oriental Literature.' Professor BOPP has also published the '*Nalus*,' the 'Diluvium,' the Journey of *Arjuna*, the 'Story of *Sāvitri*,' and the 'Rape of *Draupadi*,' with translations in Latin and German; and the first of these has assumed an English garb, from the distinguished pen of the Rev. H. MILMAN, in which, surpassing grace of style is combined with extraordinary faithfulness, both to the letter and the spirit of the original poem. As contributing to elucidate the ancient geography of India, a portion containing the enumeration of a variety of countries has been translated and illustrated by the writer, and incorporated in the pages of the Vishnu Purāna: and the illustration of ancient India, derivable from the Mahábhárata, is in course of very careful and learned prosecution by Professor LASSEN of Bonn, in a series of valuable dissertations published in the Zeitschrift für die Kunde des Morgenlandes. By these means, the merits, both poetical and historical, of the Mahábhárata are becoming more extensively known: but in the amplitude of its extent, in the numerous traditions, legends, and tales, which it contains, and in its many didactic and philosophical passages, it offers an accumulation of materials adapted to different tastes, and auxiliary to diverging researches, which must long advantageously engage the attention, and reward the industry, of Sanscrit scholars.

[The following brief Sketch of the Philosophy of the BHAGAVAT GEETA is taken from the QUARTERLY REVIEW, Vol. xlv. It occurs in an able article on SANSCRIT POETRY, attributed to the Rev. H. MILMAN, and contains some exquisite translations of the finest passages in the Poem.]

The Mahábhárata is most justly called the Great Bharata, for it is distributed into eighteen parts, which together amount to one hundred thousand slokas or distichs. In the midst of this giant epic occurs the Bhagavat-Geeta, or the divine song—an episode, which, in the form of a dialogue between the god *Krishna* and the hero *Arjuna*, gives a full and most curious exposition of the half-mythological, half philosophical Pantheism of the Brahmins. It is, indeed, probable that this episode is of a much later date than the poem itself; it reads like a noble fragment of Empedocles or Lucretius, introduced into the midst of an Homeric epic; and we observe that this episode is not noticed in the abstract of the Javanese version of this part of the Mahábhárata in Sir Stamford Raffles' work. Yet, in point of poetical conception, there is something singularly striking and magnificent in the introduction of this solemn discussion on the nature of the godhead and the destiny of man, in the midst of the fury and tumult of the civil war in which it occurs. The battle pauses while the god and the hero hold their sublime, though somewhat prolix, converse; and if a later interpolation, it is allied with great address to the main subject of the poem.

A civil war had broken out between the two great heroic races of the sons of *Pāndu* and the sons of *Kuru*. The Panduidæ, having been driven from the throne of their parent, which had been usurped by the younger race of *Kuru*, are returning from exile, with a mighty army, to maintain their rights and claim their ancestral sceptre. The battle is in the act of closing; the tall and valiant *Bhishma*, the leader, on the part of the Kuruidæ, harrangues his followers; he 'thunders like a roaring lion,' and blows his shell of battle, to which the conchs and all the warlike music of his host reply. On the other side appears *Arjuna* in his splendid car, drawn by white horses, and attended by the god *Krishna*. *Arjuna* and all his captains in their turn blow their conch (each of which, like the swords and steeds of the knights of Arthur and Charlemagne, has its proper name,)—a moment, and the battle begins to rage. But *Arjuna*, still accompanied by *Krishna*, commands his chariot to be driven into the space between the armies. He surveys the opposing hosts—each composed

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of his kindred; he beholds, on either side, brothers in arms against brothers;

——————————'populumque potentem,
In sua victrici conversum vicera dextra,
Cognatasque acies.'

A deep melancholy passes over his spirit, and in these words he addresses the deity who stands by his side. (In the versification of these passages, which we have ventured to attempt, our eight-line measure, which we have adopted without rhyme, in the number of its syllables, and as nearly as possible, in its cadence, answers to the Sanscrit original.)*

'My kindred, Krishna, I behold, all standing for the battle arm'd;
My every quailing member fails, and wan and wither'd is my face;
Cold shuddering runs through all my frame, my hair stands stiff upon my head;
And Gandiv† falls from out my hand, and all my burning skin is parch'd.
I cannot move—I cannot stand; within, my reeling spirit swims.
On every side, oh fair-haired god! I see the dark ill omened signs:
My kindred when I've slain in fight, what happiness remains for me?
For victory, Krishna, care not I, nor empire, nor the bliss of life;
For what is empire, what is wealth, and what, great king, is life itself,
When those for whom we thirst for wealth, and toil for empire and for bliss,
Stand in the battle-field arrayed, and freely peril wealth and life?
Teachers, sons, fathers, grandsires, uncles, nephews, cousins, kindred friends,
Not for the triple world would I, oh Madhuis' conqueror, slaughter them;
How much less for this narrow earth, though they would sternly slaughter me.'

Arjuna dwells still more on the miseries of civil war, the extinction of noble races, the suspension of splendid family alliances, the interruption of all sacred rites, (the sacrificia gentilitia,) the general impiety, the licence among the females. He then sinks back in his chariot, lays aside his bow and arrows, and awaits the answer of the god. *Krishna* sternly reproves his tameness of character. *Arjuna* replies in a tone still more sad and broken spirited, and declares that he had rather beg his bread than obtain empire by the slaughter of his kindred. The reply of *Krishna* breathes the terrible sublime of pantheistic fatalism. Upon this system, the murder, the massacre, of the dearest kindred, are indifferent; death and life are but unimportant modifications of the same being; and the immortality, the eternity of the soul becomes a terrific argument for utter disregard of human suffering in the present state of being.

'Thou mourn'st for those thou shouldst not mourn, albeit thy words are like the wise.
For those that live or those that die, may never mourn the truly wise.
Ne'er was the time when I was not, nor thou, nor yonder kings of earth:
Hereafter, ne'er shall be the time, when one of us shall cease to be.
The soul, within its mortal frame, glides on through childhood, youth, and age;
Then in another form renew'd, renews its stated course again.
All indestructible is He that spread the living universe;
And who is he that shall destroy the work of the Undestructible?
Corruptible these bodies are that wrap the everlasting soul—
The eternal, unimaginable soul. Whence on to battle, Bharata!
For he that thinks to slay the soul, or he that thinks the soul is slain,
Are fondly both alike deceived: it is not slain—it slayeth not;
It is not born—it doth not die; past, present, future, knows it not;
Ancient, eternal, and unchang'd, it dies not with the dying frame.
Who knows it incorruptible, and everlasting, and unborn,
What heeds he whether he may slay, or fall himself in battle slain?
As their old garments men cast off, anon new raiment to assume,
So casts the soul its worn-out frame, and takes at once another form.
The weapon cannot pierce it through, nor wastes it the consuming fire;
The liquid waters melt it not, nor dries it up the parching wind;
Impenetrable and unburn'd; impermeable and undried:
Perpetual, ever-wandering, firm, indissoluble, permanent;
Invisible, unspeakable. Thus deeming, wherefore mourn for it?
But didst thou think that it was born, and didst thou think that it could die?
Even then thou should'st nor mourn for it with idle grief, oh Bharata.
Whate'er is born must surely die—Whate'er can die is born again;
Wherefore the inevitable doom thou should'st not mourn, oh Bharata.'

*'The oldest, most simple, and most generally adopted measure, is the Sloka, a distich, of two sixteen-syllable lines, divided at the eight syllable. According to our prosodial marks, the following is the scheme:—

⏑ ⏑ – ⏑ | ⏑ – – ⏒ | ⏑ ⏑ ⏑ ⏑ | ⏑ – ⏑ ⏒
⏑ ⏑ ⏑ ⏑ | ⏑ – – ⏒ | ⏑ ⏑ ⏑ ⏑ | ⏑ – ⏑ ⏒

The first four syllables are bound by no rule; the second half, on the contrary, is unalterably fixed, excepting that the last syllable has the common licence of termination. In the second half verse, I do not remember a single instance of deviation from this, though sometimes, but very seldom, the first half verse ends with another quadrisyllable foot.'—Schlegel, Indische Bibliothek, p. 36. Compare Mr. Colebrooke's elaborate Essays on Sanscrit Prosody, Kosegarten's Preface to Nala, and Bopp's Preface to his Translation of Selections from the Mahabharata.

†His bow.

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In this tone proceeds at some length the implacable deity. *Arjuna* listens with deep submission and deference, and by degrees elicits from *Krishna* the whole philosophy of religion, concerning the nature of the gods, the universe, the nature of man, the supreme good, and the highest Wisdom.

The first question is that which was constantly agitated in the Grecian schools—the comparative excellence of the active or contemplative life. Here the Bhagavat-Geeta departs from the usual doctrine of the Yogees, and eremitical fanatics of the East, and soars to a loftier mysticism. The highest perfection to which the human soul can attain is action without passion; the mind is to be entirely independent of external objects; to preserve its undisturbed serenity it should have the conscious power of withdrawing all its senses within itself, 'as the tortoise draws all its limbs beneath its shell.' Action is necessary, but action must produce no emotion—no sensation on the calm spirit within; whatever may be their consequences, however important, however awful, events are to be unfelt, and almost unperceived, by the impassive mind; and on this principle *Arjuna* is to execute the fated slaughter upon his kindred, without the least feeling of sorrow, or fear, or compunction, being permitted to intrude on the divine apathy of his soul. Some of the images with which the passionless tranquility of the spirit is illustrated appear to us singularly beautiful.

'As to the unrais'd, unswelling ocean flow the multitudinous streams,
So to the soul serene, unmov'd, flow in the undisturbing lusts.'

—And then again the soul, in this state of unbroken quietude,

'Floats like the lotus on the lake, unmov'd, unruffled by the tide.'

The senses are employed in their separate functions, yet the soul still maintains its stately inactivity In the Latin of Schlegel,—'Nihil equidem ago, (sic arbitretur devotus, veritatis gnarus,) cernens, audiens, tangens, odorans, edens, ambulans, spirans, loquens, dimittens, prehendens, intuens et connivens quoque; sensus tantum in rebus sibi subjectis versantur' Though the life of the anchorite does not appear to equal in religious sublimity this life of unimpassioned activity, yet one chapter seems to expatiate with peculiar delight on the solitary state of him who dwells apart with his tranquil spirit—

'As hangs the still unwavering lamp, when not a breath disturbs the air.

The occupations and the privileges of these holy anchorites are, if not the highest, yet approaching to the highest perfectibity. Their occupation is to keep all the avenues to the senses closed, to retain the soul within itself, to be perpetually repeating the mystic monosyllable, Om; so doing, they may attain on earth the glorious prerogative of seeing all things in God, and discerning the divine Unity, which thus comprehends all things. After death, they ascend and are absorbed into Brahm, the great primal spirit. If through their own want of resolution, or cut short by death, they depart before they have accomplished their devout task, they may be born again, after many ages, in some pious family, re-commence their course, and start afresh from the point of holiness and advancement at which they broke off during their former life. But it is remarkable that not merely are the self-inflicted painful mortifications, the excruciating penances, the absurd and fantastic tortures of the Yogees not enforced, they are positively discountenanced. But it is not so much our object to discuss the philosophic or religious tenets of the Bhagavat-Geeta as to shew the character of the poetry. *Krishna* gradually develops his own nature, and at length distinctly proclaims himself an Avatar of the supreme deity, Brahma himself from whom all things emanate, into whom all are re-absorbed. Rising by degrees, he first proclaims himself to be whatever is most excellent in the whole of nature—he is the soul in the body—among the stars the most splendid—among mountains, Meru—among rivers, the Ganges—among words, the mystic monosyllable—the noblest of animals, of birds, of fish—among the letters, A—among the seasons, the spring—and, what is the most extraordinary, among frauds, gambling with dice. Whatever, in short, is pre-eminent or splendid, derives its splendour and pre-eminence from being, as it were, a portion of the divine essence. He even goes so far as to assert that, as God, he is not merely all existence, but likewise all non-existence.

'Immortality and Death am I; I am what is and what is not.'

Still there is a distinction between the Deity and the universe, which is illustrated by the striking similitude,

'As the wide permeating air fills all the ether's boundless space,
So deem ye, that indwells in me the sum of all created things;'

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and by a second, in which the universe is represented as a chain of pearl, suspended from the Supreme Being,—a notion singularly resembling a remarkable passage in Homer (*Iliad*, viii. 25*) which bears manifest impress of Asiatic origin. If we are inclined to doubt whether all this is intended for a doctrinal exposition, or an imaginary poetic illustration of the pantheistic creed, the actual impersonation of the Deity, comprehending the whole universe within his visible form, is unquestionably the most extraordinary flight of poetic daring in the range of poetry. It is the whole essence of symbolical religion embodied in language,—a highly abstract metaphysical creed represented as reality,—the most subtle fiction of the reason arrayed in form and substance.

Arjuna implores the Deity that he may enjoy the sacred privilege of beholding the godhead in its real nature. *Krishna* assents to his petition,—and purifies his eyesight for the insupportable vision—

'Behold my million forms divine, of every kind, and shape, and hue;
Wonders ne'er seen to mortal eye, thou shalt behold, O Bharata.
Yet with thine earthly vision thou that mystic sight mayst not behold;
I give to thee an eye divine, to gaze on all my mysteries.'

The evil and mortal sense is instantaneously removed—the god appears as he is—

'As from a thousand suns the light were blazing over all the heaven,
Even such the full magnificence of that o'er-weening splendour shone
The unity of all the worlds, and all their multiformity,
Embodied in the god of gods, at once the son of Pandu saw.'

In an agony of terror, his hair uplift, his head on high, his hands clasped in supplication, *Arjuna* addresses the awful being—

'All beings, God, in thee I see, and every animated tribe,
And Brahma on his lotus throne, and all the wise and heavenly Host—
I see thee with thy countless arms, and sides, and visages, and eyes,
Infinite on every side, without beginning, middle, end.
Thou wear'st the crown, thou wield'st the club, the fatal disc—on every side.
Intense, immeasurable light, in every part a blazing sun.'

The poet dwells much longer on the magnificence of the vision, but at length the deity assumes a more terrific appearance—for as all things emanate from, so all things are re-absorbed into this universal being. He is not only the creator and origin, but likewise the destroyer and the termination of created things, and is represented as a being into whose immense and horrid jaws the whole human race precipitates itself and is swallowed up—

'Even as the torrent rivers pour to ocean's all-absorbing flood,
Even so the heroes of mankind rush headlong to thy flaming mouth;
What are thou in that dreadful shape? all hail to thee thou mightiest god—

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*[The following is the passage to which Mr. MILMAN refers, with Pope's and Cowper's Translations.

Εἰ δ' ἄγε, πειρήσασθε θεοὶ, ἵνα εἴδετε παντες,
Σειρὴν χρυσείην ἐξ οὐρανόθεν κρεμάσαντες,
Πάντες δ' ἐξάπτεσθε θεοὶ, πᾶσαί τε θέαιναι·
Ἀλλ' ουκ ἂν ἐρύσαιτ' ἐξούρανοθεν πεδίονδε
Ζῆν' ὕπατον μηστωρ, ουδ' ει μαλα πολλα κάμοιτε'
Ἀλλ' ὅτε δη καὶ ἐγω προφρων ἐθελοιμι ἑρυσσαι,
Αυτη κεν γαίη ἐρυσαιμ', αυτῇ τε θαλασσῃ·
Σειρην μέν κεν ἔπειτα περὶ ῥιον Ουλυμποιο
Δησαιμην· τὰ δέ κ' αυτε μετήορα παντα γενοιτο.
Τοσσον ἐγώ περί τ' ειμὶ θεων, περι τ' εἴμ' ανθρώπων·

ILIAD, Book viii., line 18—27.

"League all your forces then, ye powers above,
Join all, and try the' omnipotence of Jove:
Let down our golden everlasting chain,
Whose strong embrace holds Heaven, and earth, and main:
Strive all, of mortal and immortal birth,
To drag, by this, the thunderer down to earth:
Ye strive in vain! If I but stretch this hand,
I heave the gods, the ocean, and the land;
I fix the chain to great Olympus' height,
And the vast world hangs trembling in my sight!
For such I reign, unbounded and above;
And such are men, and gods, compar'd to Jove."

POPE'S TRANSLATION.

"————Let ye down the golden chain
From heaven, and at its nether links pull all
Both Goddesses and Gods. But me your King,
Supreme in wisdom, ye shall never draw
To earth, from heaven, toil adverse as ye may.
Yet I, when once I shall be pleased to pull,
The earth itself, itself the sea, and you
Will lift with ease together, and will wind
The chain around the spiry summit sharp
Of the Olympyian, that all things unheaved
Shall hang in the mid heaven. So far do I,
Compared with all who live, transcend them all."

COWPER'S TRANSLATION.]

The image has been applied in another sense by Ben Jonson, in a passage of such inimitable sweetness, that we cannot forbear from quoting it:

Now, true love
No such effects doth prove;
That is an essence far more gentle, fine.
Pure, perfect, nay divine;
It is a golden chain let down from heaven,
Whose links are bright and even,
That falls like sleep on lovers, and combines
The soft and sweetest minds;
And in a calm and godlike unity
Preserves community.

Thy form primeval I would know, yet may not guess thy dread design.'

The god replies, and brings back the whole description to the part from whence they set forth, closing, as he began, with the same fearful lesson of inexorable fatalism :—

'Time, the destroyer I, prepared t' extinguish all yon armed host;
Save thou, shall not a man survive in that proud battle line arrayed—
Wherefore, arise, the glory win—defeat the foe—enjoy the throne.
By me already are they slain, fate's passive instrument art thou—
Slay Dron and Bheeshma, Jagathrath, and Karm, and all the valiant host;
Strike them, already struck by me, be fearless and be conqueror.'

We subscribe to the opinion of Baron Humboldt, that the seven concluding cantos of this remarkable poem are by a different hand, perhaps of a later philosophy. To us, as poetical critics, they appear less vigorous and imaginative—and, however full of very curious information as to the philosophical tenets of the Braminical religion, mar the kind of unity which seems to combine and centre on one purpose the bolder and more complete outline which is comprehended in the earlier cantos. Nor can we afford space for any detailed examination of these later books. On the whole, the Bhagavat Geeta is certainly one of the most curious, and the most characteristic works, which we have received from the East. As a record of religious and philosophical opinion it is invaluable; and if the progress of Sanscrit criticism should hereafter be able to fix, with any certainty, the date of this episode of the Mahabharata, it would throw light on the whole history of Indian civilization." *Quarterly Review*, vol. xlv.

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ESSAY

ON

THE EPISODE OF THE MAHABHARAT,

KNOWN BY THE NAME OF

BHAGAVAT-GEETA;

BY BARON WILLIAM DE HUMBOLDT.

(A LECTURE DELIVERED IN THE BERLIN ACADEMY OF SCIENCE,

ON THE 30TH JUNE, 1825; AND 15TH JUNE, 1826.)

Translated from the German,

BY THE REVEREND G. H. WEIGLE,

OOTACAMUND.

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PREFACE.

It is hoped that this Essay of the learned Baron Humboldt* will prove a valuable aid towards the understanding of the system of the Geeta in the hands of all those, whom duty or predilection may lead to studies of this kind.

One of the principal causes of the intricacy of Indian theology and philosophy is, no doubt, the want of compendious and clear monographies on the various systems. Half a dozen treatises, similar to the present in method and size, and based on the original text books of each system, would be more serviceable for the advance of knowledge with regard to these matters, than so many voluminous works in which the views of different ages, systems, and even nations, are, under the general name of "*Indian*" Antiquities, thrown together into an unwieldy mass.

The time in which Indian poetry and philosophy was over-estimated, is gone, no more to return;—may it be succeeded by a period of penetrating as well as discriminating knowledge, and impartial valuation.

It will scarcely be necessary to remark that the translator does not consider himself answerable for every particular view of the author, though, of course, he would not have undertaken the task if he did not consider *the whole* as a highly valuable and correct performance, which is likely to be useful to students even in India.

The difficulty of rendering faithfully and intelligibly the masterly, but highly philosophical, language of the original, has been so great that the translator hopes to meet with indulgent readers. Perhaps a reference to the Sanscrit Original, or to Schlegel's translation, may serve to clear up many apparent obscurities.

Should these pages find any readers among young Hindoos, it is hoped that they will acknowledge the perfect fairness and deep research, with which the learned author conducts his disquisition; and that they will learn from him an art in which their own ancestors were certainly not backward, that of *thinking*. And if they think *aright*, and examine the holy books of the Christians, with a fairness similar to that with which one of their own is here investigated, they cannot remain in doubt concerning the value of either.

G. H. WEIGLE.

OOTACAMUND,
March, 1847.

[*Baron William de Humboldt was the younger brother of the still surviving eminent traveller. He held several high political situations in his mother country, Prussia, and occupied a distinguished rank among its philosophers and scholars. His great posthumous work "On the sacred language of the Island Java," is a stupendous monument of his genius and learning. The almost incredible extent of his linguistic knowledge was even less wonderful than the highly ingenious manner in which he used it for the investigation of the most interesting problems regarding the history and physiology, if we may say so, of the human mind. He died in 1834.]

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AN ESSAY.

The God *Krishna*, the most distinguished incarnation of *Vishnu*, is made in the Mahábhárata to accompany *Arjuna*, the most eminent of the sons of *Pāndu*, as a charioteer, into the battle with his relations, the sons of *Dhrirarāshtra*. On seeing that the hosts of the enemy are composed of his own kindred, of his teachers, and friends, *Arjuna* begins to doubt whether it be better to vanquish those without whom life itself would be of no value for him, or to be vanquished by them. In despair he drops his bow and arrow, and asks the advice of *Krishna*. The god encourages him by philosophical motives to fight the battle; and within sight of both armies a dialogue takes place, which in eighteen Lectures, and about seven hundred distichs exhibits a complete philosophical system.

Colebrooke, to whom we owe the first distinct and explicit account of the various philosophical systems of India, has not mentioned this episode of the Mahábhárata, probably because his intention was only to furnish abstracts of the acknowledged text books and commentaries on the various systems of Hindoo Philosophy.

The doctrine of *Krishna* seems to agree in general with the system of Patanjali, but its way of proceeding is different: it is, as far as I am able to judge, more pure from subtility and mysticism, and deserves peculiar attention from being a poetical performance which enters into the composition of one of the two greatest and most ancient Hindoo Epics.

The two leading thoughts of the whole system set forth in his poem, are the entire distinction of the mind, which is simple and imperishable, from the body which is composed and perishable, and the duty incumbent on every one who aspires to perfection, to perform every action without the least regard to its consequences, and with complete equanimity.

These two leading thoughts are most naturally suggested by the intention of *Krishna* to animate his heroical friend for the beginning of the battle. For both death and actions lose their weight and become in a measure indifferent, if the former only afflicts the body, which is at any rate perishable; and the latter, exempt from the influences of passion and intention, are brought down to the level of natural events or of mere answers to the call of duty. By the complete distinction between mind and matter, and by the constant inculcation of the necessity of dispassionate action, the whole system receives a purely ideal base, and knowledge is, as we shall see in the sequel, placed at the head of all human endeavours.

The bodies of the indwelling soul are finite and variable like the ever flowing elements of which they consist (II. 14—18;) the soul is eternal, permanent, immoveable and unalterable. (II. 24, 25.) The soul enters new bodies, as a man throweth away old garments and putteth on new (II. 22) This imperishableness is represented as a true eternity, not only without end, but without beginning; for the impossibility of a transition from existence into non-existence as well as the reverse, is one of the fundamental tenets of Indian philosophy; no cause is truly creative; every one contains in itself its effect which is equally eternal with it.

"There is no existence for a non-entity
"And no entity for a not existing thing,
"The difference between both is perspicuous
"To those who perceive the principles of things." (II. 16.)

Krishna, as god, is in this respect equal to all men.

"At no time was I not existing,
"Nor thou, nor these princes of men,
"At no future time shall we not exist;
"We all are from henceforth for ever." (II. 12.)

It is a natural consequence of this doctrine that to the unavoidable necessity of death corresponds an equally unavoidable necessity of new birth. What is dead, cannot remain dead. In this respect, therefore, it is indifferent, whether we figure the soul as imperishable, or as continually dying and reviving.

"But whether thou believest it of eternal birth and duration, or "that it dieth with the body, still thou hast no cause to lament it. "Death is certain to all things which are subject to birth, and rege- "neration to all things which are mortal, wherefore it doth not be- "hove thee to grieve about that which is inevitable."

"The former state of beings is unknown; the middle state is "evident, and their future state is not to be discovered. Why then "shouldst thou trouble thyself about such things as these?"

(II. 26—28.)

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" Like a wonder beholds one the mind,
" Like a wonder proclaims it another.
" Like a wonder hears it another.
" But none though he hear it, knows it. (II. 29.)

" This spirit being never to be destroyed in the mortal frame which " it inhabiteth, it is unworthy for thee to be troubled for all these " mortals." (II. 30.)

The mind is invisible, inconceivable, unalterable; (II. 25) the body is of an opposite nature, but we shall have occasion to return to the simplicity and indivisibility of mind when speaking of the nature of God. For the mind which exerts itself everywhere, is one and the same (VIII. 20, 21. XIII. 27.)

Action shackles the mind by subjecting it to the conditions of the existing world, and distracting it from pure meditation. On this account there have been of old two systems in the world, that of practice and that of speculation, (III. 3.) and it is difficult to find out what is right in practice, as action and inaction need both to be considered. (IV. 17.) Now to the one, and now to the other, preference has been given. (XVIII. 2, 3.) But the truth is that action deserves being preferred to inaction; (III. 8. V. 2.) It is only necessary to forsake the *bonds* of action; (II. 39.) but this is done if, with reliction of all regard to the consequences, action is performed merely for its own sake. Then both systems are united; actions are, as it were, annihilated by being deprived of their binding nature (Karma bandham) and inaction is really preserved in the midst of action; (IV. 20. XVIII. 17.) This is necessary because, after all, action is far inferior to speculation. (II. 49.)

At any rate it would be in vain, to endeavour to divest one's self entirely of action. At no moment of his life can man remain inactive; actions proceed involuntarily from matter and its qualities. (III. 5.) The wise man allows matter to have its own way in the actions and considers them as mere phenomena of matter, distinct from his own being. (IV. 21. XIV. 19. XIII. 19. III. 28. V. 8—10.)

The reason of this doctrine of the unavoidable nature of actions finds its explanation in the circumstance that in the system the word action (Karma) means every performance of the body, every change of matter; and this again is connected with the idea that the perfection of the wise man is placed in the most complete rest, in speculative devotion, and in the transition into Godhead. Another reason for the unavoidable nature of action arises from the variously assigned duties of castes, to which every one must remain faithful, even where guilt is the consequence. (XVIII. 47, 48.) This doctrine implies a necessary fatalism, as matter, which is equally eternal with the Godhead, must, by necessity, revolve for ever the wheel of its changes, by means of which the Godhead, which comprehends every individual existence in itself. is, properly speaking, to be considered as the only moral agent. This is expressed by Krishna when he says to Arjuna:

" Arise then, get the glory,
" Conquer the enemies, enjoy fulness of dominion,
" From old I have vanquished these;
" Instrument only be thou, ambidextrous one.
" Drona, Bhishma, Jayadratha,
" Karna and the other heroes of war,
" Whom I have vanquished, conquer thou, undaunted;
" Fight, thou shalt conquer the enemies in battle.
(XI. 33, 34.)

Only those who are blinded by an earthly mind, seek the cause of their actions in themselves; the modest sage never considers himself as the agent. (XVIII. 16. XIV. 19. XIII. 29.)

The indifference to the consequences of action is also expressed by the image of laying down the actions into Godhead. (XII. 6. III. 30. XVIII. 57.) This is what frees man from the bonds of action, (IV. 41) and he who exercises this, remains undefiled by sin, even as the lotus leaf swims on the water without being wetted. (V. 10.)

The most simple expression of indifference to the consequences of action is contained in the following verses.

" Let the motive be in the deed and not in the event. Be not one whose motive for action is the hope of reward, have no inordinate desire after inaction. (II. 47, 48.)

" In speculative devotion perform actions,
" Relinquishing inordinate desire,—oh despiser of riches,—
" Indifferent to good or bad success;
" This indifference is called devotion.

In this manner action and inaction resolve themselves into an identical idea.

" He who beholds inaction in the action,
" And action in the inaction,
" He is wise among men;
" He is devoted; he has absolved all actions. (IV. 18.)

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Equanimity is designated by a peculiar word, which expresses the exemption from the duplicity of good or evil success. The infatuation of this duplicity, which proceeds from desire and aversion, is the cause of all perversions among created beings. (VII. 27.) The wise man disentangles himself from it, and consequently there is no expression strong enough for his equanimity. Not only heat and cold, pleasure and pain, success and failure, happiness and misfortune, victory and defeat, honour and disgrace, must be the same to him, he must stand impartial between friends and enemies; he must have the same value for earth, stones and gold. (II. 38. VI. 7—9. XII. 17—19.) His abstraction from the commotions of earthly existence, the opposition which he forms in this respect to the vulgar crowd, is delineated in various images in this poem, which is otherwise devoid of imagery.

"He who as the tortoise does with its limbs,
"Withdraws the senses from the sensual objects everywhere,
"His wisdom is confirmed." (II. 58.)

"The man whose passions enter his heart as waters run into the "unswelling passive ocean, obtaineth happiness; not he who lusteth "in his lusts." (II. 70.)

"What is night for all creatures,
"In that waketh the collected one;
"What is waking time for the creatures,
"That is night for the contemplative Munee." (II. 69.)

Both the accurate distinction between mind and matter, and the annihilation of action, lead towards the knowledge and contemplation of the deity which is the source of highest perfection; the former in a positive manner, by the establishment of the identity of all that belongs to the realm of mind; the latter in a negative manner, by removing the perturbations which arise from the actions. It is therefore necessary to fix accurately the idea of the Godhead, as proposed by Krishna.

In doing this I shall continue to quote the leading passages of the original.* I have purposely taken great care in the selection of these passages, and should wish that those who pay a more earnest attention to objects of this kind would take the trouble to refer to those passages in the context, in which even those who are not conversant with Sanscrit, will be aided by A. W. Schlegel's Latin version. This version is so masterly and of such scrupulous faithfulness, it handles the philosophical matter of the poem with such ingenuity, and is written in so genuine a classical style, that it would be a pity, if it were merely used as an aid for the interpretation of the text by the Sanscrit scholar, instead of being diligently perused by all those who occupy themselves with Indian philosophy.

To facilitate the understanding of the passages which will soon follow, it must be remarked, that when Krishna (who is the speaking person in most of them,) speaks of himself, he thereby means the highest, or to speak more congruously to the purity of the system before us, the absolute deity. Krishna accompanies Arjuna in the shape of a man, (IX. 11.) of a descendant of the ancient King Yadu, and Arjuna when he recognises him as a god, asks his pardon (XI. 41, 42.) on account of the familiarity with which he had formerly conversed with him. According to Indian Mythology, Krishna is the eighth of the ten incarnations or descents (avatāra's) of Vishnu. These manifestations of the deity in a succession of animal and human shapes are not mentioned in our poem, which is altogether devoid of mythological imagery. Yet Krishna mentions, (IV. 6—8) that

"He appears in the world from age to age."

But while Krishna is an emanation of the deity, the deity itself, or rather he in his intimate connection with it, remains undisturbed in everlasting existence; and with regard to this distinction between the emanated being and the fountain of emanation, he speaks of God and himself, as of two distinct beings, only, as far as I have been able to see, in a single passage, when he says:

"Towards that original spirit I direct myself, from whom ema- "nates the ancient progression of all things." (XV. 4.)

Now God is the eternal, indivisible, undivided and therefore simple, being, which is distinct from all perishable, visible, and individual beings. (XII. 3. VII. 24, 25,)

"That which upon the dissolution of all things else, is not des- "troyed, is superior and of another nature from that visibility; it is "invisible and eternal.

"He who is thus called invisible and incorruptible (or undivided) "is even he, who is called the supreme abode, which men having "once obtained, they never return to earth; that is my mansion." (VIII. 20, 21.)

*These passages are given by the learned baron in a most minutely literal German translation. It has been thought expedient in the present pages, to quote the version of Wilkins, wherever it gives the same sense as that which Humboldt finds in the quoted passages; but where this is not the case, a close rendering of Humboldt's version is given. (Annotation of the translator.)

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"Incorruptible is, be it known to thee, that (being) by which this "universe was expanded."

"The corruption of this eternal being no one is able to effect." (II. 17.)

God is omniscient, all-pervading, incapable of increase, infinite, the Lord of all things; there is nothing above him, he is one, and must be worshipped in singleness of mind. (VII. 26 III. 15, 22. XI. 19, 20. IX, 11, 17, 18. VII. 7. VI. 31.) Arjuna says concerning him:

"I can neither discover end nor middle nor any beginning, of "thee, Lord of all, endowed with all forms." (XI. 16.)

"Thou art the father of this world, the moveable and the im- "moveable; thou, the venerable and grave teacher; there is none like "unto thee, and where in the three worlds, is there one above thee, "matchless Lord!" (XI. 43.)

The abode of God is remote beyond the whole creation.

"Neither the sun, nor the moon, nor the fire enlighteneth that "place from whence there is no return, and which is the supreme "mansion of my abode." (XV. 6.)

God is the creator of the world; all things exist through him only; he is their imperishable origin. (IX. 4, 10, 13. VII. 6, 7, 10.)

"I am, O Arjunah, that which is the seed of all things in nature, "and there is not any thing, whether animate or inanimate, that is "without me." (X. 39.)

"The man who by his works worships Him from whom the prin- "ciples of all beings proceed, and by whom the whole universe was "spread forth, by that means obtaineth perfection." (XVIII. 46.)

As God has created all things, so he is All—and All exists in him. This is one of the principal doctrines of this system, and therefore one which is most variously illustrated. This doctrine seems connected, on the one hand, with the idea of the divine infinity which comprehends the universe in itself, and on the other hand with the notion, peculiar to Indian Philosophy, of the origin of finite things out of other finite things. As this philosophy knows nothing of a transition from non-existence to existence, or the reverse, the very thought of creation out of nothing is necessarily excluded, and it follows that every effect must be coexistent, nay co-eternal, with its cause.* If, therefore, God is the creator of all things, it follows that all things must have had their existence in Him even before He created them. This consequence is not expressly drawn in our poem, but as the principle is clearly and distinctly stated (II, 16) the consequence is self-evident.

Whatever belongs to the realm of mind, is not only of kindred nature, but identical, and therefore man is able to comprehend within himself (in his *mental self*, for the sanscrit language combines the ideas of "mind" and "self" in the word Atman) all the other creatures; and in these, to comprehend God. But while the divine mind has a divided and separate existence in the individual created beings, it has also an invisible, imperishable and undivided existence apart from the creatures, and this its undivided nature is the true fountain of all existence.

What is the peculiar excellence in every created thing, is God. He is the splendor of the stars—the light of the flame,—the life of the living—the strength of the strong—the intellect of the intelligent—the discretion of the discerning—the holiness of the holy. (III. 8—11. X. 38.) Whatever relation can be imagined to exist between him and the world, in that he actually stands, as father, mother, preserver, refuge, &c. He is the doctrine, the purification, the holy writ, the silence of mystery (IX. 16—18. X. 38.) the never ending time. (X. 33.) In the tenth lecture Krishna reviews the whole creation (19—42) from the fish in the water up to the Gods; he mentions the mountains, seas, winds, seasons, and periods of time—the leaders of armies, sages, saints, poets, the races of heroes—and in every description of beings he identifies himself with the most excellent of its kind. Among the descendants of Pandu he is Arjuna—among the saints Nārada, among the recluses Vyāsa, among the poets Usana, &c. Even the grammatical forms and letters are not forgotten. Among the composite words he is that kind which connects two ideas in an independent manner (Dvandva)—among the letters *A*, a thought, which is probably based on mystical views of the Alphabet unless it be merely expressive of the veneration with which the invention of writing was regarded. I mention this last point expressly because, if not interpolated, the Distich in question (X. 33.) proves, that our poem was composed at a time when the Sanscrit Alphabet already existed. At the conclusion of this interesting passage Krishna says that all the things enumerated are only intended as single instances, and that the whole of the beings, in which he manifests his miraculous power, cannot be named. Whatever is great, distinguished, and excel-

*See Colebrooke in the Transactions of the R. A. S. Vol. 1, Part I. P. 38.

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lent, partakes of his splendour, and he has invested this whole world with a part of his own nature (X. 40—42.)

This leads us to understand more clearly the sense in which he calls himself *one* with the created nature.

The particulars which are given in the passages just quoted, are in another passage (VII. 19) comprehended in the short sentence:

"Vasudeva (the son of Vasudeva, that is Krishna) is the Universe.

From this it follows that the Deity must comprehend opposite qualities whose opposition is only reconciled by the universality of its own nature. In one and the same distich Krishna says of himself.

"I am the strength of the strong, exempt from desire and passion,
"I am lawless passion in the creatures, O prince of the Bharatides
(VII. 11.)

A God who unites in himself the raging of the boundless power of nature with that calmness which, in the supremacy of intellect, transcends the finite world, naturally excites all those images of fancy which are capable of great poetical effect.

And to this corresponds the bodily shape which is ascribed to God. It is nothing else, but a material representation of his spiritual character, according to which he, comprehending all beings in himself, pervades them all, and yet remains One, a true monad. This representation of a divine body is not to be confounded with the human shape given to the Gods in the Mythologies of other nations as well as in that of the Hindoos. In our system, which is not a mythological, but a philosophical one, the whole corporeal world is represented as the body of the Infinite One, and this corporeal world is not viewed according to its successive and individual effects, but according to its original powers, which comprehend the past, the present, and the future.

In the 11th Lecture, Arjunah expresses the wish to behold Krishna in that character, in which he has described himself to him. Of a bodily shape the poem has till then made no mention. Krishna however grants his request, gives to him a divine eye, because human eyes would be unable to behold such a sight, and then reveals himself to him in his resplendent, all comprehending, infinite, and original shape, which had not been seen by any one till then. Arjunah now sees him, filling the space between the heavens and earth, without beginning, middle or end, possessed of many heads, eyes, and arms, uniting within himself thousands of divine shapes, of divers outlines and colours, warming the universe with his splendour, and within him he sees all the gods from Brahma sitting on his Lotus-throne, all the sages and the entire hosts of creatures of every kind:

"If at once the splendour of a thousand suns would arise in the
"firmament,
"That would be like to the splendour of this eminent one.
"The universe, standing in unity, and yet multifariously divided
"The son of Pandu beheld in the body of the God of Gods."
(XI. 12, 13.)

This is indeed what Krishna had previously announced to him.

"The universe, standing in unity, behold here this day, both
"moveable and immoveable things
"In my body, and whatever thou wishest to see. (XI. 7.)

He who appropriates to himself this view of the deity, attains to the highest perfection.

"He who beholdeth the individual existence of the creatures, as
"standing in unity,
"And as expanded from thence, he attains deity." (XIII. 30.)

The lowest stage of knowledge is that in which individual things are separated from their origin, and viewed as the whole; the middle stage is to view the individual things as such only without generalising them (XVIII. 20—22)

[It is, however, to be remarked that Krishna says expressly (XI. 47) that he has shown this his supreme shape to Arjuna by an exertion of *his self*, that is, by means of the miraculous power, (of which we shall have to speak afterwards) by means of which God and men are said to be able to transform themselves and to produce impossible things by a high degree of abstraction and self-contemplation. Perhaps we may conclude from this expression of Krishna that the poet himself intended this apparition of Krishna in his glorious shape only as an illusion; for the spirituality of his system would seem to exclude this imagery of numerous members, of sunbeams, &c., and in the remainder of his work he delineates the deity as invisible and indivisible.]

Now God comprehends not only all the forms of existence, but He is also *that which is not.*

"I am death and immortality, I am entity and non-entity."
(IX. 19.)

Quite in a similar manner the eternal and invisible first

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cause, out of which every being, even Brahma himself, has arisen, is called in Manu's laws (I. 11.) existing and not-existing at once. I do not believe that this is to be explained by saying (as it has been said) that the existence means the absolute essence of God, and the non-existence our incapability of perceiving it with our senses If we enter fully into the train of ideas here exhibited, we see that by this expression the last barrier which opposes the universality of God, is pulled down; the universal being would not be all-comprehensive and infinite if a non-existence remained opposed to its existence. And in a truly philosophical point of view it must be said that God, even because he comprehends the cause of all existence within himself, must needs comprehend also the cause of non-existence. And an existence which is subdivided into an infinite number of creatures, and combines them all, is not to be likened to any other existence, wherefore it is said in another passage:

"The highest deity, which is without beginning, can neither be called existing, nor non-existing. (XIII. 12.)

a thought which is identical with the one just quoted, only proceeding from another point of view.

The term "non-existence" has a different meaning when it is intended to designate that which is opposed to the really and substantially existing (in a moral sense.) It is *then* the opposite of virtue and truth, as in XVII, 28.

The creatures are in God; (VII. 12.)

"In Him is included all nature; by him all things are spread abroad." (VIII. 22.)

"Dwelling in thy nature, O tamer of the senses, the world rejoices on account of its honor, and obeys." (XI. 36.)

But he is not in them. (VII. 12. IX. 4.) Yet this last sentence means only that he is independent of them, comprehending them in his infinite nature without being limited by their finite one. For in other respects which do not interfere with his infinity, he certainly is with them, enters and leaves their bodies and dwells in the heart of every man (XV. 7—11. XIII. 15, 17.) Still this existence of God in the creatures is not an absolute and real one, in the same sense as their existence in him; it is an indwelling in *a certain respect* only. (XIII. 16.) And the system takes great care not to lower the divine nature by the doctrine of the existence of the finite creatures in the infinite creator. In one passage the declaration that the creatures are in God, is immediately succeeded by its opposite, and this existence and non-existence of the creatures in God is pointed out as the summit of miraculous power in the divine being, a doctrine by which the analogy of other passages teaches us to understand that activity of the divine mind by which it connects all beings with itself and yet excludes all *limiting* consequences of this connexion. (IX. 4, 5.) The poetical solution of this contradiction is the following simile:

"Understand that all things rest in me, as the mighty air which "passeth everywhere, resteth for ever in the etherial space. (IX. 6)

That which connects the creatures with God, is the divine nature. It is the same in them all. God is the spirit living in them all. Therefore every one may obtain a knowledge of the creatures by self-contemplation and by contemplation of God.

"Knowing this (knowledge) thou shalt not again fall into folly, O Pandava,
"By means of it thou shalt behold the whole of the creatures in thyself and then in me. (IV. 35.)
"He who beholds in every creature himself, and every creature in himself,
"With devoted mind, seeing everywhere the same,
"He who beholds me everywhere, and every thing in me;
"I forsake not him, and he forsaketh not me.
"He who worships me as present in all things, having obtained unity:
"Wherever he be, he is, a devoted man, in me,
"He who, by mental identity, beholds everywhere the same:
"Whether happiness or pain, he is esteemed a consummate devotee. (VI. 29—32.)

The miraculous power of God which has just been mentioned, is also called a magical and delusive one, which shows that the only true existence is, after all, the imperishable and eternal existence of God, while all the remaining, variable existences are only a delusive image produced by the deity. But because it is difficult to conceive, that God is not limited by the part which he takes in finite existence, and to abstain from confounding his real and invisible existence with the delusive one, (VII. 25.) this miraculous power deceives men. The Lord of the creatures is said in another passage to sit in the region of the heart, and to delude by his magic those who are attached to the rolling wheel of finite existence. But he, who attains unto God, conquers this magical delusion. (VII. 14, 15. XVIII. 61.)

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For he not only perceives the double nature of God, which is taught by our system, but is aware also of the relation which both the natures bear to each other.

"Earth, water, fire, air, ether, mind, intellect,
"And self-consciousness, thus is this my nature divided eight-fold
"This my lower nature;—for distinct from this, know, I have another, supreme one;
"One whose essence is life, by which this world is supported:
"Understand that from this womb all creatures proceed.
(VIII. 4—6.)

For the better understanding of this passage it is necessary to remark that the three intellectual powers which are here enumerated as part of the lower nature of the Deity, are frequently placed on a level with the senses in Indian philosophy.

The mind (manas, which is identical with the Latin *mens*) is that power of the soul which corresponds to perception and action in the body; for the Hindoo philosophers assume, besides the five senses, five instruments of action, and place these ten bodily powers into one class with the mind as the eleventh.

The selfconsciousness (ahankāra, literally that which forms self) reflects the external and internal impressions and is therefore allied to selfishness.

The intellect (buddhi) forms decrees.

Above these three is the pure spirit which is related to the divine nature (ātman or purusha.*)

In our poem this psychological system is not expressly exhibited, but we see from the beginning of the thirteenth lecture and from several other passages, that it was that of the poet. We see from this that the human nature is only an imitation, a finite representation, of the divine nature. When God creates bodies, he enters them; when he allows them to fall into perdition, he recedes from them; while inhabiting them he uses the instruments adapted for the communication of the soul with the external world.

"My eternal part whose essence is life, draws to itself in the world of life
"The senses and the mind which is a sixth sense;
"Wherever the Lord enters a body, and where he leaves it,
"He apprehends the senses and unites himself, even as wind apprehends the fragrance from the flowers:
"He overrules hearing, eye, taste, and smell and the mind,
"And thus exerts himself in the objects of sense. (XV. 7—9.)

God therefore unites himself to mortal bodies, and acts in procreating them and founding human institutions. He even is under a necessity of acting, lest the wheel of the world should stand still. But the connection with the finite world does not contaminate him; acting does not limit him; he only allows nature to have its play, and here the same doctrine returns with regard to the divine being, which had before been inculcated to men, the doctrine that active exertion is necessary, that only the dependence on the result of action shackles the freedom of the mind, and disturbs its rest, while complete equanimity dissolves even the active exertion into inaction. (IX. 8, 9.)

"Nothing, oh Partha, remains to be done for me in the three worlds,
"Nothing worth attaining remains unattained; yet I move in action,
"Were I not indefatigable in action—
"Seeing that men everywhere follow my footsteps—
"Annihilated would be these worlds, if I were not to act;
"I should be the author of confusion and should destroy mankind.
(III. 22—24.)

"The four casts have been created by me distinct in qualities and works;
"Behold in me, tho' thus acting, the eternal One who acts not,*
"Works do not contaminate me, nor am I desirous of the fruits of action.
"He who thus knows me, is not bound in works. (IV. 13, 14.)

"By my supervision nature produces both the moveable and the immoveable;
"This is the reason, O Kaunteya, why the world revolves.
(IX. 10.)

"Because he is without beginning and without quality,—the everlasting and supreme spirit,
"Even when he is in the body, neither acts nor is affected;
"As the all-moving ether, from the minuteness of its parts, passes everywhere unaffected,
"Even so the Omnipresent Spirit remaineth in the body unaffected. (XIII. 31, 32.)

In this finite world not only the existing creatures must needs perish, but also the creatures which have perished must needs be born again. The universe itself runs through a similar circle in the course of certain millenial periods, which are called the days and nights of Brahma; and God is he who destroys and regenerates the universe.—

*See Colebrooke in the Transactions of the Asiatic Society, Vol. I. Part I. Page 30, 31. and Burnouf, extracts from the Padma-Puran, Journal Asiatique, VI. 99—101.

*This interpretation of the learned Baron is very doubtful. [Note of the translator.]

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"Those who know the day of Brahma which comprehends a thousand ages—
"And the night which ends after thousand ages—those are acquainted with day and night:
"In the coming of that day all things proceed from invisibility to visibility;
"At the approach of night they are all dissolved into that which is called invisible,
"The totality of creatures, having existed, is again dissolved
"At the approach of night; and involuntarily it is reproduced at the approach of day. (VIII. 17—19.)
"At the end of the period Kalpa all things, O son of Kuntee, return into my nature:
"At the beginning of another Kalpa, I dismiss them again,
"Leaning on my own nature, I dismiss again and again
"This totality of creatures, involuntarily, at the behest of nature. (IX. 7, 8.)
"I am the creation and the dissolution of the whole universe,
"There is not any thing greater than I, O despiser of riches;
"And all things hang on me even as precious gems upon a string. (VII. 6, 7.)

This last simile, Philosophy seems to have borrowed from Mythology unless the latter has made use of the philosophico-poetical expression for its own ends. For also in plastic representations* the series of created things is figured by a pearl string. It is interesting to meet in this manner with a hieroglyphic deciphered in poetry or with a poetical thought translated into hieroglyphics. Here is the place to view also the returning visits of the deity itself on earth, for the deity likewise procreates itself again and again. Thought itself and the whole realm of mind cannot subsist in rest, but is dependent on self-exertion, on ever renewed procreation.

"Both I and thou have passed many births, O Arjuna,
"Mine are known to me, but thou knowest not thine, O destroyer of enemies;
"Although I am not in my nature subject to birth or decay, and am the Lord of all created beings,
"Yet, having command over my own nature; I am born by the delusive power of my own self:
"Whenever there is a decline of virtue, O Bharata,
"And an arising of injustice, I create myself:
"For the preservation of the just, the destruction of the wicked,
"And the establishment of virtue, I am born from age to age,
"He who from conviction acknowledges my divine birth and actions to be even so,
"Doth not, upon his quitting his mortal frame, enter into another; for he entereth into me, O Arjuna. (IV. 5—9.)

Another way of explaining the origin of creatures is the following. The poet uses, instead of the common term for "body" another word (kshetra) which might be translated "the terrestrial principle," but which we shall render with the more general term "*matter*." As the composing parts of this matter he enumerates the five elements, the five objects of the senses, the eleven organs of the body, self-consciousness, intellect, pleasure and pain, desire and aversion, multiplicity, thought, firmness, and what is very surprising—the invisible. (XIII. 1—7.) In opposition to this variable matter he places him who *knows* matter. And him Krishna represents as identical with himself. The connexion of him who knows matter, with matter, is the essence of all creation.

"Know, O Bharata, that every thing which is produced in nature, whether animate or inanimate,
"Is produced from the union of matter and spirit. (XIII. 26.)
"As a single sun illuminates this whole world,
"Even so he who knows matter, illuminates all matter, O Bharata. (XIII. 33.)

There would be no gap in the system before us, if we were to leave this doctrine, which is only set forth in the XIIIth lecture, quite out of sight, and I acknowledge that I find it in no way clear. I am chiefly perplexed by the component parts of matter here enumerated, among which the twenty-five elementary substances of Indian philosophy* are, for the most part, easily recognised, but mixed with others, which seem partly to be contained in some of the first (as desire and aversion in the mind) and partly to be distinct from earthly matter. Thus I should have taken the invisible for identical with "Him who knows matter." The latter expression recurs in an equally dark passage of Manu's laws (XII. 12—15) in another, rather subordinate meaning.

God has regard only to the disposition of the heart. He accepts of all that is reverently offered to him—water, flowers, leaves. He is equally disposed towards all. Whoever directs himself towards him, may tread the supreme path, be he a Brahman or a slave. But those who feel kindly with regard to all creatures, those who are endowed with virtue, equanimity, piety, are dear to him. (IX. 26, 32, 33. XII. 13—20.)

God is the true object of all real knowledge; he is absolutely the object of knowledge. After the exposition of this thought, and the recapitulation of God's

*Guignaut Réligions de l'antiquité IV. p. 1. No. 2; pl. 1. fig. 2. &c.

*Colebrooke, l. c. p. 30, 31.

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qualities, the essence of God is stated to be that of a being which comprehends all finite creatures, and yet, in its own infinity, is free from all that is finite; a contradiction which finds its solution only in His nature. (XIII. 12—17.)

In the representation of a system which is not exhibited in a scientific form, but clothed in a dialogue, and which, besides its moral tendency of giving instruction on the mothod of attaining supreme happiness, forms an integral part of an epic, I have thought the utmost simplicity doubly necessary. I have, for this reason, been careful only to view, till now, those passages, in which the poem decidedly treats of the highest deity, or rather of the absolute idea of Godhead. In doing this I have used the word *God*, the rather, as in most of the passages Krishna speaks of himself, and therefore of a *personal* being. All the passages which might have momentarily obscured this view or rendered it apparently confused, I have hitherto kept out of sight, but shall now recur to them.—

The most important idea of which we have now to treat is that of Brahma, or the divine substance. To prevent mistakes, I have first to observe, that this word which terminates with the short ă is the Neuter Gender of the form "Brahman" and distinct by its termination as well as by its gender, from the masculine with long ā, the name of the God Brahmā.

The neuter form has not been chosen inadvertently. For also in our poem, Krishna—God, and Brahma—the Godhead, (where they are not altogether identified) seem to be distinguished as the personal divine Being and the universal divine substance. Mention is even made of the *whole* Brahma (VII. 29.) and the word is mostly accompanied by the attribute "Supreme," as if the idea of Brahma admitted of degrees of extension and intensity. (VIII. 3. XIII. 12.)

From many passages it appears that Brahma and God are identical terms. The Brahma pervades all things, (III. 15;) in the above description of God as the object of knowledge, the expression "The supreme Brahma" is exclusively used (XIII. 11—17) and the highest perfection is the transition into the Brahma, that is, into the Godhead. (II. 72.)

Krishna is identical with Brahma (X. 12;) he is the Supreme Brahma itself.

A distinction however seems to lie in this, that it would be impossible to turn this sentence, and to say, Brahma is Krishna; for Brahma is the supreme and original divine power, resting as it were in its own eternal nature; while Krishna, *the God*, has the additional character of a *person*. For this reason Krishna is named together with Brahma in the following passage.

"He who pronounces Brahma, him who is designated by the monosyllable Om, and remembers me,
"On quitting his mortal frame—he goes the supreme path. (VIII. 13.)

In another passage even a gradation is not undistinctly hinted as existing between the Brahma and Krishna. After a lengthy description of the pious sage it is said: He who is thus minded,

"Is formed for being Brahma,
"And thus having become Brahma, his mind is at ease and he neither longeth nor lamenteth.
"Being the same with regard to all creatures he obtains my supreme service;
"By service he knows me, how great, and who I really am,
"Then, having really known me, he forthwith enters me. (XVIII. 53—55.)

Here the transition into Krishna is represented as the last and highest stage of perfection, which remains to be attained even after man has become conformable to Brahma.

Both beings are even more fully distinguished as begetting and conceiving deity in the following passage:

"The great Brahma is my womb, in it I place my fœtus;
"From this, O Bharata, is the production of all nature:
"The great Brahma, is the womb of all those various forms which are conceived in every natural womb,
"And I am the father who soweth the seed. (XIV. 3, 4.)

This quite corresponds to the oriental ideas of a separation in the divine power, of a proceeding and re-entering of some part of it. And yet this way of thinking seems not to be familiar to our poem, as it only occurs in this one passage.

In the verses just quoted, a general conceiving power is placed above all natural wombs. A similar generalising tendency we find also in other instances. Mention is made of absolute action (karma,) of a monad (akshara,) and of beings which are above the spirit, above the creatures, above the Gods, and above the offerings. It therefore seems that the Indian philosophy, wherever it observes powers or qualities belonging to individual beings, views them in pure abstraction, enlarges them to unlimited generality, and, far from stopping short at

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the mere mental operation of forming these abstractions, establishes them as real and original existences. The result of this peculiarity is double; on the one hand, that these fundamental and original existences are the origin of the individual powers; on the other, that they in their purity and generality, enter more or less into the nature of Godhead.

Absolute action is expressly defined to be the creation or dismission, which is the origin of all existing things. (VIII. 3.) For the Sanscrit language has but one word for the ideas of creating and dismissing; (srij) faithful in this respect to the philosophical creed which teaches that every effect is already contained in its cause, and needs only to issue from the cause in order to come into existence. For this reason the idea of action is viewed in its most original shape, in the act of creation. This comprehends all the other actions, more especially that of offering, (III. 14) while it has its own origin in the divine being, (III. 15.) the first cause of all things. If we view the absolute action in this manner, we no more wonder, why it is placed in immediate connection with the Godhead, and with that which is beyond the spirit, and why it is said that he who turns into Krishna in order to free himself from age and death, shall know both these, and the whole of action. (VII. 29.)

That *which is above the spirit* is explained by Krishna (VIII. 3.) by means of an expression which signifies literally *the essence of self*, and is generally expressive of the unalterable nature of a being, of its personal character. (see for instance V. 14; XVIII. 60.) This idea is here elevated to that absolute generality in which only it can apply to the divine being which contains in itself all the causes of its existence, and is the first and original person. That which is above spirit must, however, not be confounded with the supreme spirit, for which the Sanscrit has another expression (paramātman) which occurs also in our poem (XIII 31.)

That *which is above the creatures*, Krishna calls (VIII 4.) the divided existence. The peculiarity of finite creatures consists in their marked personality; consequently in having a character of their own, and in being distinct from all others Now the first of these points led to the general idea of that which is above the spirit; the second to that of the thing above the creatures. For in a system which teaches, that all the creatures, notwithstanding their separate existence, are but one, the mind was naturally led to the assumption of the general idea of a being, endowed with the power of dividing itself into distinct existences.

That *which is simple and invisible* (*the monad*) forms the opposition to divided existence. It is identical with the Godhead and Krishna, for they both are that which is simple. (VIII 3. XI. 37.) But that which is simple, is, as it were, the highest and most general divine principle, for it is the origin of the godhead itself; the godhead has its existence with it and out of it; a thought in full accordance with the above mentioned relation between cause and effect; which is completely and elegantly expressed in Sanscrit in the single word *samudbhavam* (III. 15.)

In answer to the question "who are the most pious devotees, those who worship Krishna in general, or those who adore him as the Monad? it is said that both will reach perfection; but that the latter have chosen the more difficult task, because man, who is in the body, can only with difficulty rise to the idea of that which is invisible. (XII. 1—6) In a desire of expressing yet more adequately the monadic character of the Deity, the mystical name *Om* seems to have had its origin, as it combines three sounds (a, u, and the Nasal) in one sound and character.

"That *which is above the offering*" is a title attributed by Krishna to himself in his bodily shape (VIII. 2—4.) This expression does not receive any additional light from parallel passages, as (VII. 30;) but we may suppose that the act of assuming humanity was considered as an offering, and that he, the God in human shape, might therefore exhibit himself as the highest, all comprehensive offering.

The Gods (devas) are according to the philosophical systems of the Hindoos only beings of a superior order; the first of created beings, (XVII. 4.) but not to be compared with the true divine being, the origin of all things.* They are subject to the limiting influences of nature, in the same manner as men, (XVIII. 40.) and dwell in Krishna together with all the other creatures. (X 14, 15.) Those who are dependent on the effects of their actions, and have not yet emerged to the pure state of the worshippers of the highest god, bring offerings to them, (IV. 12) and accordingly they go after death not to the highest deity, but only to them. (VII. 23.)

*Colebrooke l. c. page 33.

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Even Brahmā is in Krishna. For the latter says of himself:

"I am the seat of Brahma, and of the incorruptible Ambrosia, of the eternal law, and of endless bliss. (XVI. 27.)

And Arjuna says of him:

"I behold, O God, within thy breast, the Devas assembled and every specific tribe of beings;

"I see Brahma on his Lotus-throne; all the Rishis and heavenly snakes. (XI. 15.)

Krishna is greater than Brahmā (XI 37.) This passage, however, and XIV. 27.) are, as I shall afterwards show, grammatically ambiguous, and only the context can decide whether the God Brahmā, or the divine substance Brahmā is meant.

That *which is above the Gods*, is called the spirit (Purusha) in an eminent sense, and as this idea is important for the understanding of part of our poem, we must endeavour shortly to explain it.

The original meaning of the word Purusha is that of *manhood*. But its general use shows that it originally designated man in so far only as he is related to superior beings and to the entire realm of mind; for it is used even of the creator. In two passages of which a translation has been given (VIII. 22. XV 4) it stands for the original creative spirit. In X. 12; XI. 18—38 Arjuna gives this name to Krishna. When Purusha has this distinguished meaning, it generally occurs with attributes; "the highest" (VIII. 22) "the eternal, divine" (X. 12.) "the ancient" (XI 38.) "the original" (XV. 4.) but also without them; "the spirit." (XI. 18.) This already shows, that Purusha is more than a mere synonymous term for "the Godhead" and if we enquire farther into the use of the word, we find that it has a more extensive meaning, and denotes a distinct quality or rather activity in the Godhead. It is the principle of action, which, ever spiritual, ruling and sovereign, rests in nature, enters into connexion with its finite side—and thereby generates and creates on earth. For of this activity even the godhead cannot divest itself in the Indian Philosophy; by means of it identity is established, in a certain respect, between God and the creatures, and the possibility given for man, to behold God and all the creatures in himself; and from the idea of this creative activity, of this generative penetration of nature, the use of the word Purusha for the Deity seems to proceed. It is the creative spirit in nature; and when Krishna (VII. 8.) calls himsef that which is noblest and most subtile in every class of things, he calls himself with regard to men their virile power, which is expressed in the Indian language by the inflexion of the radical vowel with the neuter termination: Paurusham. In a very remarkable passage of Manu (XII. 118—125,) it is said that the Brahman is able to behold the universe in himself. Gods and creatures are distributed there among the various parts of the human body in a fanciful manner which is quite foreign to our poem. But after this it is said, "all these are ruled by the supreme spirit, who is more subtile than an atom (an expression with which we shall presently meet in our poem) and whom some call the everlasting deity (Brahmā.") The description which is then given of his creative activity corresponds exactly to what we have just described.

"He penetrating all creatures with fivefold divided matter,*

"Turns them for ever, like a wheel, in birth, growth & destruction. (Manu's laws XII. 124.)

From the poem now under consideration I shall adduce two passages in proof of the above view of Purusha, though they contain some ideas which can only be fully explained hereafter. In one of these passages the Godhead bears the name of "Poet." To the youthful vigour of a people just beginning to be enlightened, poetry appears not like a human art, but like real creation; and again the creation itself with all its wonderful variety of shape and color, called forth by the magic art of the deity, may well be compared to a poem which dazzles the fancy.

"By means of undiverted thought, settled in habitual devotion,

"The thinking man goes, O Partha, to the supreme, divine Purusha;

"He who keeps in mind the old poet, the lawgiver, him who is more subtile than an atom:

"The supporter of the universe, of inconceivable form, of sunlike splendor, remote from darkness,

"He who does so in the last hour, settled in a steady mind, in service, and in strong devotion:

"Fixing his whole soul between his brows, that man goes to the supreme divine Purusha. (VIII. 8—10.)

"Know that the nature as well as the spirit (Purusha) is without beginning,

"Know also that changes and qualities are co-existent with the nature;

*The words పంచధా వాప్య పంచభిరీయతే seem to mean more literally "expanded in five forms." The sense, however, cannot be doubtful. He penetrates them by means of the five elements. [Note of the translator.]

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"Nature is that principle which operateth in the agency of the instrumental cause of action.*

"Purusha is called the cause in the perception of pleasure and pain:

"Purusha standing in the nature enjoys the qualities which proceed from it,

"His connexion with the qualities is the cause of births in good and evil wombs;

"He is the director, the spectator, the nourisher, the enjoyer, the high Lord,

"Supreme spirit likewise is he called in this body, he the Supreme Purusha;

"He who knows nature and the Purusha, together with the qualities;

"Wherever he be, he is henceforth not born again.

(XIII. 19—23.)

The spirit which is expanded through the universe, admits of degrees according to the various stages of its limitation. Krishna makes a threefold distinction between him who is divisible, and identical with all creatures; him who is indivisible and standing on the summit; and a third one, the supreme spirit, who penetrating the three worlds, nourishes and governs them. Because this latter spirit is elevated above the divisible one, and superior to the indivisible one, he is called in the world and in the Veda the supreme one (XV. 16—18.) We recognise here the Indian method of ascribing a real existence to general ideas. To the divine essence which is divided among the creatures and which is generalised and personified into a divisible principle, another principle of superior and contrary nature is opposed; but, to complete the system, these both are combined in a still higher principle which unites their opposite properties. Manu (I. 19) makes the universe to consist of the subtile bodily elements of seven spirits of immense power—Purushas—(the commentary explains them to be the five elements, self-consciousness and the great soul) and then he adds: thus that which is perishable, arises from the imperishable. Here, therefore, the word Purusha is used of primary powers in general, but still it combines even here the ideas of creation, and of infinity.

Nature is, according to Krishna's doctrine, equally eternal with the deity (XIII. 19.) It possesses three qualities (guna) which bind the spirit whenever it allies itself to nature. By the word "bind" is understood all entangling in earthly and worldly affairs which distract man from the entire concentration of his thoughts on the Godhead, and thereby prevent him from obtaining the last end, the highest rest. The three qualities of nature differ in the various degrees of worth attached to the binding principle.

The first and noblest is Sattva, the quality of Being, namely of that being which is free of all defect and thoroughly real, and which, in the sphere of knowledge, is truth; in the sphere of action, virtue. The word which is in Sanscrit an abstract form, derived from the participle of the word "*to be*" is used both for truth and virtue. I shall translate the name of this quality by the word "essence" in order to preserve as much as possible the connexion between its meanings.

The second quality is Rajas. The literal meaning of this word is "dust" but its root (ranj) means "to cleave, to attach, and, (by an easy metaphor,) to give color;" a derivative from this root is raja, meaning at once *color* and *desire*. All these expressions are closely connected, as well in their metaphorical as in their original meaning.

Several of the meanings attatached to the root *ranj* may have commended the word *rajas* for the designation of the second quality of nature. The easily excitable nature of the dust-like atoms of matter; the dazzling fire of the colors; the easily attaching and soiling nature of the dust, may have prompted the use of this word. According to the various points of view there are more or less noble subdivisions of this quality. Energy, fiery passion, rash resolution, all belong to it; kings and heroes are endowed with it; but always there is an admixture of something mundane and terrestrial, by which this quality is distinguished from that of essence. Those who are under its influence love all that is great, mighty, and splendid; but they pursue vanity, are entangled in the variegated multiplicity of the world and are even called impure (XVIII, 27)—an expression which alludes to the contamination which the worldly-minded cannot escape. For although impetuous violence is the principal character of this quality, it is yet necessary to combine with this the idea of an inferior moral stage which is unable to reach the greatness and purity of the first quality, and is even liable to sink down to actual contamination. I have endeavoured to comprehend the

*Humboldt translates here:

"Nature is called the cause of the performance of that which is to be done." I have thought it better to place Wilkins' translation into the text, but think that Humboldt's version is, notwithstanding its simplicity, perfectly correct. [Note of the translator.]

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various ramifications of this idea in the word earthiness which expresses at once the pursuit of that which is various, and the entanglement in that which is finite.—Yet I feel that the word is too abstract and of too wide a meaning, if compared with the Indian expression.

The third and lowest quality of nature is Tamas—darkness. It needs no further explanation.

The difference between these three degrees of entanglement in the nature is set forth most philosophically with regard to the three stages of knowledge, which were mentioned before.* (XVIII. 20—22.) He who has the essence, beholds in all creatures only the one undivided existence. He who has the quality of earthiness, beholds in them only the various and individual divided existences. He who is clouded by darkness, attaches himself to single things, taking them for the whole, and by prejudice mistakes the real nature of things. The real and indivisible existence, which is only intelligible to the first, is lost sight of by the second, and misunderstood by the third.

Krishna gives to Arjuna the following general exposition of the three qualities:

"Essence, earthiness and darkness are the qualities of nature,
"They, O hero! bind the eternal spirit within the body:
"Among them, essence on account of its purity, resplendent and efficacious,
"Binds by the desire after happiness and knowledge, O pure one;
"Know that earthiness is passionate, arising from the excitement of thirst,
"And binds the spirit by the desire of action, O Kaunteya!
"Know moreover, that darkness is begotten by ignorance, and bewilders all spirits;
"By means of supineness, inactivity, and sleep it binds, O Bharata!† (XIV. 5—8.)

Subseqnently in lecture XVII. and XVIII. Krishna defines a great number of objects,—actions, offerings, gifts, faith, reason, &c.—according to the difference arising in them from the various characters of the people endowed with one or the other of these three qualities, and it is easy to imagine the manner in which this is done. Whatever is performed with purity of design, with self-composure and equanimity and with a mental direction towards the supreme being, belongs to the first quality; whatever proceeds from false motives, and is done in quest of passing pleasure, in the service of momentary passion, in an inordinate manner, and in a mental direction towards single and limited objects, to the second; whatever is enveloped in error, perversion and stagnant obstinacy of mind, to the third.—

There is undeniably something truly philosophical in this view of nature, by which, first of all, that which is real and essential is distinguished from that which is defective and merely specious, and by which the sources of defect are found in the want of power, and the want of harmony, while even that which is real, is represented as a limitation of nature, because it is still finite.

A passage which Colebrooke* adduces from a commentator of a philosophical work, would lead us to believe, that the three qualities are divided according to their various gradations, among Gods, men, and animals, and that therefore earthiness would be the character of all men indiscriminately. But this is in no case the meaning of our poem. It is clear from the two last lectures, that the qualities are variously distributed among men. More doubtful it is whether the difference of caste has any influence on the distribution of qualities. It is certainly said that the duties of caste are distributed according to the qualities arising from the peculiarity of each order, (XVIII. 41. IV. 13.) and essence might be attributed to the Brahmans: earthiness to the warriors; but as there are four castes, it would be necessary to bring the two last under the one head of darkness; and it seems every way preferable to give a more general meaning to the word "quality" in the passages just quoted.

The actions arise from the three qualities, and while man considers himself as their author, they are really produced by the energy of the qualities. (III. 27—29.)

Similar is the case with regard to God. The three qualities originate in him; and are the cause of his above mentioned magical power, which deludes men, because they do not comprehend that God is still above the qualities and imperishable. (VII. 12—14.) The qualities, however, are only in God, because nature itself is in him, for with nature they are in immediate connection, (XIII. 21.) and God is as little limited by them, as by nature and by his own activity; for this reason he is called at once void of qualities, and enjoying the qualities. (XIII. 14.)

*See page 85.

†Humboldt: Lulling to sleep by means of supine laziness.

*L. c. page 40.

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The conquering of these qualities leads to immortality, (XIV. 20,) and although there is no being, neither on earth nor in heaven, neither among the Gods, nor among men, in which they do not exist, yet men must exert themselves, to be freed from them. (II. 45.) Those may be regarded as free, who, perfectly equananimous, with regard to all earthly results, view with indifference the play of the passions within their own bosom, and devote themselves exclusively to the meditation on, and service of the deity. (XIV. 22—26.)

The system of Indian philosophy, to which the doctrine, whose theorems I have endeavoured to explain, belongs, is on the whole that of the Sānkhya, that is, the system which tries to explore nature with arithmetical accuracy and completeness by enumerating its principles. There are various branches of this system, but they all agree in teaching, that impending evil must be averted, and that the way to do this, is the clear perception of accurately distinguished truth. One branch of this system stops short at the reasonings of common logic, and denies that there are proofs of the existence of God as an infinite being. The creator himself, according to this system, is finite, and has his origin from the nature. A second branch of the system, the Yoga doctrine, not only places an independent and infinite God at the head of all existing things, but it finds the true means for the obtaining of everlasting bliss in the most profound and abstract contemplation of the nature of this God.*

Krishna makes a clear distinction between both branches; for in the second lecture he tells Arjunah to hear with a mind prepared for Yoga the same things which had hitherto been proved to him by logic (Sankhya.)—(II. 39.) In the whole of his subsequent expositions, Krishna evidently gives what he had there promised. His doctrine is therefore the Yoga doctrine. In former times he had already revealed it, and it had been handed down traditionally by the wise men of former ages, but in the course of time it had been lost, and therefore he explains it anew to Arjunah. (IV. 1—3.) It is, however, a secret doctrine, which can only be imparted to those who are worthy. (XVIII. 67—69.) Whether, and in how far, our poem agrees with the work of Patanjali (the author of the Yoga Sūtras) it is impossible to decide from the short hints of Colebrooke. The idea of Yoga is one of the characteristic parts of this philosophy, and belongs, as we should say, to its practical side. I shall therefore now proceed to the exposition of this idea, connecting with it the doctrine of the supreme good, and of the means for attaining it, and complete the exposition of Krishna's doctrine with this practical part.

*Colebrooke l. c. page 20. 24—26. 37, 38.

Yoga is a noun formed from the root *yuj*, the latin jungere, and denotes the junction of one object with another, and to this meaning the various derived meanings of this word can be reduced. In a philosophical sense Yoga is the steady direction of the mind towards the godhead, which abstracts from all other objects, even from its own thoughts, puts a stop, as far as possible, to every motion and function of the body, meditates exclusively on the essence of the godhead, and strives to unite itself to it. I shall translate the word Yoga by devotion,* as I have already done in some of the quoted passages (VIII. 8—10.)

The first requisite of devotion is the suppression of all passions, the abstraction from all the influences of the senses, and from all external objects, which are calculated to stimulate them. Only when the supremacy of the spirit is established, devotion can be powerful.

"The aspiring devotees behold Him, resting in Himself;—
"The imperfect, thoughtless people, though aspiring, behold Him not." (XV. 11.)

In this manner we are led back to what has been said above concerning the annihilation of action by means of indifference to its result; for we have seen above, (II. 47, 48.) that equanimity and devotion are used as synonymous terms. After every emotion of passion, nay, of the most moderate inclination has been destroyed, and the soul disposed for complete impartiality, (VI. 9.) thought and abstract contemplation become

*Humboldt translates it by a German word, which means "the diving into a depth of contemplation." In his defence of this translation he remarks by the way, that Schlegel's word "devoted" is not suitable,

(1.) Because it does not represent the original meaning of the Sanscrit term yoga, the junction of the religious thinker with the object of his thought.

(2.) Because according to Patanjali's Yogasutras (Colebrooke, l. c. page 36) the meditation of the Yogi may possibly be directed to "special topics" distinct from the Godhead,

(3.) Because the word "devotion" will be useless in those passages, in which yoga is attributed to the Godhead as one of its energies or qualities.

As it would have been hopeless to attempt a translation of the German word used by Humboldt, the usual English terms "devotion, devotee, &c." have been used in the text. [Note of the Transl.]

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predominant. Thus the mind, undisturbed by any extraneous impression, and self-collected, is to dive into the thought of Godhead and to cleave with unwavering perseverance to the fundamental truth. But again, as we have before observed, the system carries its doctrine to the extreme. Even inward thought is to be suppressed, every inward as well as outward change which might interfere with complete rest, with the unalterable presence of the imperishable being, is to be done away. This is described as an extinction of the terrestrial spirit. One might be inclined to think only of the suppression of all thought relative to earthly objects. In Manu's laws (XII. 122.) it is said concerning the highest spirit that he can only be reached by slumbering thought. The old commentator explains this of the shutting up of the outward senses. But I doubt, whether this way of interpretation, by which surprising and extravagant assertions are softened down into quite ordinary thoughts, will correspond with the real meaning of the system.

A classical passage with regard to devotion is the following:

"As a lamp, standing in a windless place, moves not—that is the likeness
"Of the devotee, whose mind is subdued, who is collected in self-devotion:
"When the thought rests, stayed by the service of devotion,—
"And when, beholding himself in himself by himself, man rejoices;
"When he knows endless, purely intellectual, transcendent happiness—
"And when he, firm, never wavers from eternal truth;
"When, having reached this, he knows of no gain preferable to this,
"And when he, thus standing, is not moved even by heavy misfortune—
"May he know, that this sejunction from the conjunction with pain is called junction (Yoga-devotion.)
"This devotion is to be accomplished by means of a decree, despising thought,
"By entire relietion of the desires which originate in selfishness,
"By totally subduing through the mind the totality of senses;
"Let him gradually rest with an intellect that has obtained firmness,
"Fixing his mind on himself, let him think nothing whatever.
"Wherever the variable, unstable mind wander,
"From here, from there, bringing it back may he lead it captive to his own self,
"For then the highest happiness visits the devotee of quieted mind;
"Him who is undisturbed by earthiness, who has become Brahma, and is without spot. (VI. 19—27.)

To these rules others are added in several other passages (V. 27, 28. VI. 10—15. VIII. 10—14.) of a mystical and superstitiously futile kind, but still resting on the fundamental ideas of this doctrine. He who aspires to this devotion, is to have a seat neither too high nor too low, covered with skins and sacrificial grass; (kusa) he is to keep his neck unmoved, and his body in equilibrium, to draw back his breath high into the head, to respire in measured distances of time, to direct his eyes towards the centre of the eyebrows and the tip of the nose, and to pronounce the mysterious name of the godhead. O.n!

From this doctrine and school the Indian Yogees of the present day have undoubtedly had their origin. Warren Hastings in his introductory letter to Wilkins' translation of our poem gives an interesting description of such a person, who had made such an impression on him, that he thinks it not impossible, that by this systematical separation of the soul from the emotions of the senses, and out of a source of thought, so free from every adventitious mixture, "new tracks and combinations of sentiment, and doctrines equally founded in truth with the most simple of our own," might have proceeded. But it is difficult to acknowledge in such extravagances, even where they are sincere and free from simulation, any thing else but the same fantastic mysticism, which is to be recognised in varied shapes, and in different climes, as the perversion of the most various systems and religions.

Our poem at least does not favour this exercise as the permanent occupation of an otherwise inactive and merely contemplative life. We have seen above, what stress is laid on action, and on the most energetic action on the field of battle; how the endeavour, to stay the tendency of the earthly powers towards action and change, is designated as a delusion; how every one is exhorted to exert himself in conformity with the rules of his estate, but at the same time to keep his mind above action by indifference to its results.

The speculative starting point of Krishna's doctrine is evidently the principle, that the pure truth, that truth which is the appreciation of things as they really are, (tattwa) cannot be found by a discursive and reasoning method; that the mind must be prepared for its reception by purifying it from all that is unclean and trifling; that the function of intellect must be rendered paramount: that the innate sense of truth must be quicken-

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ed, and the spirit directed to that point, in which the human self is connected with the objects of metaphysical thought, being itself one of them.

By the acknowledgment of the identity of the whole realm of mind, and by the doctrine, that the principle in man, which renders him a limited creature, is his individuality, this doctrine obtains a very marked distinction between the finite and infinite.—

It even appears as if truth were represented as indwelling in man, and only evanescent by gradual oblivion. When Krishna asks Arjuna at the end of the dialogue, whether he has now reached firm knowledge, Arjuna responds:

"By thy help error has disappeared and recollection returned—
"Free from doubt I am firm and ready to accomplish what thou sayest. (XVIII. 73.)

As the tendency of the system is towards purely intuitive knowledge, it exacts of the mind first of all firmness and steadiness, on the application of which qualities towards the point which is to be investigated, success naturally depends. The formation of the moral character is thus made a means for the investigation of truth, and all the powers of the mind are summoned for the gaining of this single point. The results of this mental treatment must necessarily be the same in every case, while those who seek the truth by means of dialectical reasoning and are swayed by individual inclinations and tendencies with regard to their actions, are divided in manifold views and opinions. (II. 41—44.) Nothing therefore is more inimical to this doctrine than doubt; which is accordingly represented as a crime.

"Void of knowledge and faith goes the doubting man to ruin,
"Neither this nor the coming world is happiness to the doubting one,
"He who acts in self denial and devotion, and destroys doubt by knowledge;
"He, the spiritual man, is not bound by the actions, O despiser of riches. (IV. 40. 41.)

From the last line we see what is here the meaning of "spirit." It is not the power of thought, which is principally active in the doubting man, but the source of immediate, intuitive knowledge.

The necessary preparation for devotion is knowledge, for in order to reach devotion, it is necessary that man should have previously ascended to the highest of the three qualities, that of essence, and the way to this is knowledge.

"When knowledge enters all the doors of this body, filling them with splendour,
"Then know that essence reaches its maturity. (XIV. 11.)

By knowledge is to be understood that science which, as it were, connects all the culminating points of particular research, namely the distinction between things perishable and imperishable, the discrimination of matter and him who knows matter, and the attainment of the last degree of perfection. (XIII. 27, 2. XVIII. 50.) Because this knowledge influences the spirit and character, all the virtues of the sage and saint are admitted into its description; it is commended and praised as the fire which burns to cinders the actions that entangle man, as the sun which irradiates the highest path, as the purification which is to be obtained by the saint within himself. Of its possessors Krishna says, that he regards them as identical with his own self. (IV. 33—38. V. 16, 17. VII. 15—20.)

The foundation of this knowledge is exemption from all sensual excitement. At the approach of the serene silence, which is its result, the spirit takes possession of the whole man. (II. 65.)

To an intuitive knowledge and a state of mind like that which has been described in the devotee, faith must necessarily be allied. (VI. 47. XII. 2.) Faith saves from destruction even those, who, misguided by passion, are led astray from the steady pursuit of the highest end. (VI. 37—45.) This faith is represented as preceding knowledge and leading to it, because an inward sense of truth points out the objects, over which knowledge subsequently sheds her fuller light. (IV. 39.) Faith is threefold, according to the natural qualities, because it arises from the character of man. This character, and the object of faith in every individual, are in immediate connection. For faith is the correlative of character, and the faithful person partakes of the qualities of the object of his faith. (XVII. 2, 3.)

Faith, knowledge, devotion, and every other mental exercise, however, have for their highest end the exemption from the necessity of new birth after death. (IV. 9. XIII. 23.) Man may, on being born again, pass into nobler and happier creatures; (VI. 41. 42.) he may in the intermediate times, enjoy heavenly bliss, (IX. 20. 21.) but his last aim is the total exemption from this eternal rotation of returning existence, the rescue from the bonds of birth. (II. 51.) In a philosophy which regards every action, every emotion of the senses, and

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even the most indispensable bodily functions, as productive of perturbation, entanglement and contamination, to the spirit, the earthly life can only appear as unstable and void of joy. (IX. 33.) The world is regarded as an eternally rolling engine, with which every one who enters it, is whirled round. (XVIII. 61.) From this it follows that rest must be the highest happiness. (II. 66.) But as, within the limits of finite existence, death must necessarily be succeeded by new birth, (II. 27.) there remains no other way of obtaining complete rest, but that of transition into the Godhead, the seed of all imperishableness and unchangeableness, (VI. 15. XIII. 30. XVIII. 55.) and this transition is rendered possible by the kindred nature of the spirit, wherever it may dwell, while devotion is the means of separating the spirit from matter. Thus all the parts of this system are most closely connected with each other.

The attainment of this last end is promised to the faithful almost on every page of our poem, with the additional assurance, that it has actually been attained by saints and Munis. (XIV. 1.) This end is called the highest thing; (III. 19.) the emancipation; (III. 31. IV. 15.) the highest, (VI. 45.) eternal, (XVIII. 56. path, from which there is no returning; (V. 17.) the perfection; (XII. 10.) although in another passage (XVIII. 50.) a distinction is made between perfection and the attaining of the Godhead, which latter is said to be yet a higher degree of happiness. It is moreover called the highest rest; (IV. 39.) the entering into God (Krishna,) and into the Godhead (Brahma;) (IV. 9. 24.) the contact with the Godhead; (VI. 28.) the entering into divine existence; (IV. 10.) the sublimation* into Godhead; (II. 72.) the transformation into divine existence; (XIV. 26.) the transmutation into Godhead (V. 24.)

And this end is attained by those who exclusively devote themselves to the supreme Being, who serve no lower being, and direct their thoughts only towards him. For to whomsoever man devotes himself, to him he will go after death. (VIII. 13. IX. 25. XVI. 19.) Of the greatest importance is the direction of thought in the hour of death. (VIII. 5. 6.) Those who take the right path, are free also from the revolutions incident on the ages of the world, they are not born again at the time of the renewal of creation, nor destroyed upon its destruction (XIV. 2.)

Brahma's world forms the limit within which birth does not recur.

> "The worlds till that of Brahma admit of new birth, O Arjuna
> "But who goes to me, O Kaunteya, for him there is no more birth. (VIII. 16.)

This, however, is one of those passages in which it remains doubtful whether the neuter Brahma, the divine substance, or the personal God Brahma be meant. (See page 133) The context would seem to justify the assumption that the latter is to be understood.

Still even those who strive to reach the supreme place of rest which is here called Brahma's world, must necessarily pass through several successive births for the purification of their nature. (VI. 45. VII. 19.) But the fate of men after death differs according to the three qualities. Those who die under the influence of the quality of darkness, sink into the deep and are born again from creatures of obtuse mind—those who die in earthiness, keep the middle way and see the light again among the ranks of the ambitious; those who depart from this life in matured essence, rise upward to the spotless worlds of those who know the Supreme. (XIV. 14. 15. 18.) The latter destiny seems to be identical with that of the unperfected faithful, who, before they are born again, are to spend a countless number of years in the worlds of those whose walk has been without blemish. (VI. 41. 42.) Even the enjoyment of heavenly happiness in Indra's world (which may possibly be alluded to in the foregoing passages) is but a passing reward; for, after the store of merit acquired on earth has been exhausted, its owners are obliged to return to this world of death. (IX. 20. 22.) And this is to be the faith of those who follow in a prejudiced manner the holy books and the ceremonies prescribed in them.

For against the doctrine of the Vedas and scientific theology, our poem takes up a polemical position also in other passages—not rejecting them altogether, but representing them as falling short of the highest end, and devoid of the true purity of mind (II. 41. 53.)

As the object of devotion is the transmutation of the human into the divine nature, it cannot be a mere intellectual speculation, but must be united to a kind of

*I have ventured this expression as a rendering of "nirvana." Humboldt uses a German word which means the being carried away by the wind, because he wishes to keep close to the meaning of the root "va" to blow. Schlegel's word, "extinction," quite loses sight of this meaning. [Note of the translator.]

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practical energy, and to such energy which may be able to produce something preternatural, to change the kind and the limits of existence. This must be expected from a tension of mind which is principally based upon the firm perseverance of will, and effected by a training in which passions are subdued, sensual emotions suppressed, all outward impressions removed, and even all the functions of the body brought to a stand.

Patanjalis Yoga-doctrine has an express chapter on this devotional energy *vibhūti*, "*the change*" eminently so called. It is placed in various kinds of magical power which enables its possessors to divine the thoughts of others, to obtain the strength of an elephant, to fly, to view all the worlds at a single glance, &c.—Yogi, and sorcerer, are, on this account, convertible terms among the common people of India.*

Superstitious futilities of this kind are not mentioned by a single word in our poem, which is purer also in this respect; the expression *vibhūti* is not used of mortals, and the energetic side of Yōga with regard to them is only mentioned in so far as it is exerted by its owner in his own self by the destruction of doubt, the subduing of the senses, and the attaining of Godhead. In this respect a flame, kindled at the spark of knowledge is attributed to that devotion which exerts itself in the subduing of self. (IV. 27.)

But to the Godhead the magical power Vibhūti is ascribed (see page 129) and as it cannot change the divine nature into something higher than itself, it takes the opposite course and assists the Godhead in its alliances with finite nature. It is the creative power, (X. 6, 7) the power of assuming a shape, (XI. 47) the power of at once allowing and not allowing the creatures to rest in the Godhead. (IX. 5.) These are the results of the union (Yōga) of God with nature, and we meet here again with the original meaning of the word Yōga—junction.—See page 138.

In the course of the dialogue, Krishna mentions also other means for obtaining happiness—especially offerings and austerities. He enumerates several kinds of offerings, but gives the the preference to the offering of knowledge. (IV. 25. 33.) He who reads my holy dialogue with Arjuna, says Krishna, will be able to adore me by means of the offering of knowledge (XVIII. 70.) For, as we have seen, knowledge is the necessary preparation for devotion.

Austerities are inferior to devotion. (VI. 46.) Krishna speaks very strongly against the practise, (prevailing in India even to the present day,) of tormenting one's own body, from hypocrisy, superstition or the desire of doing harm to others. He classifies the men who do so, among those enveloped in darkness. (XVII. 5. 6. 19.)

The yoga doctrine has essentially a moral tendency in so far as it is founded on the subduing of passion and on the renouncing of selfishness in action, and constantly inculcates the necessity of preventing sensual emotion, establishing the sovereignty of knowledge, and directing the mind towards the Godhead. But there are also particular passages of a moral character. He who is devoted, hates no one, is the friend of all creatures, intent on the welfare of all. (XII. 4. 13.) He who acknowledges the all pervading agency of the Godhead, does not violate himself. (XIII. 28.) Those who are evil cannot come to God, (VII. 15.) none who has acted well, even though he be not absolutely pure, is lost. (VI. 40.) It may surprise us, to meet with the precept that every one is to pursue the calling correspondent to his caste even though it be guilty, followed by the expression:

"For every action is wrapt up in guilt as the flame in smoke."
(XVIII. 48.)

In one sense this verse certainly alludes to the peculiar doctrine of the nature of action and of the insignificance of the event, set forth in the poem, but on the other hand it is but fair to remember that according to Indian ideas, and more especially in consequence of the prejudices of caste, much, that is not *morally bad*, was considered as guilty. Thus it was forbidden to kill animals, even to hurt any feeling creature and thus even the act of offering was considered as not altogether pure.*

We find a doctrine of predestination in the irrevocable subjection of man to that mental disposition which is congruous to his caste, and even more in the difference which is made between those who are born for divine, and for demoniac destiny. To the first all virtues,

*Colebrooke l. c. page 36.

*Colebrooke l. c. page 28.

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to the latter all vices, are ascribed; Krishna throws them back again and again, after their death, into renewed demoniac birth, and thus they at last sink down to the lowermost path. (XVI. XVII. 5. 6) At the same time our system maintains the doctrine of moral freedom; nay, it is based on this doctrine, because the pertinacious firmness of will to which the transformation of man's essence is ascribed, can only arise from absolute freedom which withstands all emotions connected with the finite world. Moral freedom is placed at the top of the system as a desideratum, but it does not penetrate the system as an existing and ruling principle. But this is a difficulty which has hitherto puzzled all the devisers of philosophical systems.

Krishna exhorts men, to worship him alone, with reliction of all other traditions which may be esteemed holy by others. He thereby points out his own doctrine as the only true one, and the only one which will lead to perfection. Nevertheless he does not *totally* reject the worship of other lower gods.—Those who offer to to them, offer, in fact, to him at the same time; only not in the right way.—He is the Lord and enjoyer of all offerings, only *they* do not know him in truth. (IX. 23. 24.) Neither does he always pass judgment with cutting severity over differing philosophical systems, but tolerates them, (V. 2) not however with an eclectic or syncretistic tendency, which would be quite contrary to the nature of that devotion which is inflexibly directed to *one* point; but because the Godhead, the last end of his doctrine, may be reached from all sides and on all paths. Thus a mild and benevolent spirit of toleration is diffused over the whole poem.

The order of the system which has now been set forth in as condensed a form as possible, cannot be strictly systematical. We hear a sage, speaking from the fulness and enthusiasm of his knowledge and sentiment, not a school-trained philosopher who arranges his matter after a certain method, and leads us by the thread of an artificial connexion of ideas, to the last results of his doctrine. The doctrine of our book unfolds itself in the same manner as the seemingly confused organism of nature itself. In every lecture, and in some of them more than once, the particular sentences are at once connected with the last result, and every where we are enabled to view the whole with one rapid glance. Not caring, whether the reader be prepared for it by the preceding passages, the poet gives full utterance to his mind in every leading passage, and almost in every one clear ideas are blended with others which, in their position in the book, still remain mysterious. To these the poet recurs after longer or shorter distances. In this manner the whole is not built up out of its parts, but rather ressembles a picture which strikes the eye at once, but is, as it were, wrapt up in a mist, which is only dispelled by gradual illumination, till at last every figure emerges in marked clearness of light and shadow. This method renders repetitions unavoidable, but every point which is repeatedly touched, is either treated with greater care, or viewed in a new light and connexion in the successive passages. Inculcation and repetition can least of all surprise us in a poem which has throughout an exhortatory character. Still, however loose the train of thought be, the poem proceeds towards its consummation in a natural path, which, though void of design, is marked by the mental frame of the teacher and by the impression made on the scholar.

From this arrangement it naturally follows that the component parts of the system are scattered in numerous passages of the poem, and our abstract proves this, because the proofs for most of our general sentences are fetched from very distant parts of the book. The compilation of an abstract is hereby rendered a laborious task; but if the more easy method of following the order of lectures had been chosen, no clear view of the system could have resulted from the work. The most striking proof of this is, that the question about the expediency of despising the actions and forsaking their fruits, is mooted in the last lecture in a manner which makes it appear a completely new thought, whereas the same question has been solved in the very first lectures. The difference is, that in the last lecture this question is viewed with regard to the three qnalities, and with a more accurate distinction of the various moments of action.

The division of the book into lectures does not seem to me of later origin; I take it to be made by the poet himself. Comprehending in every lecture but a moderate quantity of his matter, he joins one lesson to another. Every lecture is a whole for itself, mostly beginning with a question of the scholar, or with a statement of the point which is to be treated, and almost invariably ending with an exhortation, a promise, or a sentence which resumes the heads of the explained doctrine.

If we look for greater divisions in the poem, one

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seems to present itself at the end of the eleventh lecture. Several points certainly are placed in a clearer light in subsequent lectures, as for instance the doctrine of the spirit (Purusha,) and one important doctrine, that of the absence of a beginning in nature, is only broached in XIII. 19. But with these exceptions the first eleven lectures exhibit the whole doctrine; the apparition of Krishna in his supernatural shape concludes the course of instruction with one immense image which cannot fail to strike the fancy; and if the conclusion (XVIII. 63, et seq.) were to follow after the last verse of the eleventh lecture, I do not think that the poem would seem mutilated, though some doctrines, as for instance that of the three qualities, would be rather summarily treated. On the other hand none will deny that the eighteenth lecture might possibly be succeeded by many others, as there is no want of sentences, ideas and doctrines in previous lectures, which one could wish to see treated more at large. It may suffice to point in this respect to the representation of the deity as a merely conceiving substance (XIV. 3.) and to the mere hints given concerning that which is called above the spirit and above the offering. (VIII. 3, 4.)

A difference is even perceptible with regard to the arrangement of these two parts of the poem. In the first eleven lectures the poem seems, as far as is compatible with its nature, (see the remarks page 145) to proceed from certain axioms to a conclusion. Within this first part another point of rest is perceptible at the end of the sixth lecture; for, while till then the nature of mind in general and the theory of actions and intentions had been elucidated, the idea and essence of the Godhead is principally dwelt on from the seventh lecture. According to what has been said however, it will surprise no one, to find the Godhead introduced at the very beginning (II. 17.) and to meet with repeated inculcations of the proper intention to be observed in actions, even after the sixth lecture. This is to be accounted for by the natural, designless succession of ideas.

But in the last seven lectures the poet seems to select one point for almost exclusive elucidation in each lecture; in the thirteenth the doctrine of matter and him who knows it; in the fourteenth that of the three qualities; in the fifteenth that of the spirit (Purusha;) in the sixteenth that of the predestination for divine and demoniac fate. This point and the doctrine of matter are not mentioned in former lectures, and the two lectures referring to them are clearly of a supplementary character.

After these general remarks it may perhaps be useful to give a short sketch of the principal contents of every lecture.

The first lecture is purely historical, and describes the circumstances preceding the dialogue.

The second, perhaps the most beautiful and sublime of all the lectures, gives an exposition of the fundamental doctrines of the whole system; of the imperishableness of spirit; the impossibility of a transition from existence into non-existence, and the reverse; the insignificancy of death, as well as of all the results of action; the difference between mere intellectual knowledge and devotion; the meditative abstraction of those who cultivate the latter. All these points are repeatedly used as motives to exhort Arjuna for the beginning of the battle.

Third lecture: Arjuna declares himself unable to reconcile these exhortations with the praise of purely contemplative devotion. He asks, in a manner characteristic of the whole system, for well defined and practical truth:

"Thou confoundest my reason with the mixture of sentiments;
"That one thing tell me clearly, how I may obtain salvation.
(III, 2.)

Krishna solves the seeming contradiction, contrasts the systems of mere intellectual knowledge and of intuitively practical meditation; and shews the necessity of combining action with an indifference to all its consequences.

In the fourth lecture, Krishna relates, that he has revealed the Yōga doctrine in bygone times, and shews how he himself is under a necessity of continued action. From this he passes once more to the nature of actions, and concludes by saying, that knowledge still occupies a higher stage, and that man ought, devoting himself to this, by its means to dissolve the bonds of actions, and to cut asunder his doubt.

Fifth lecture: It is again enforced, that it is better to act, than to abstain from action. Both doctrines, that of reasoning and that of meditation (Sankhya and Yōga) are essentially the same; without meditation an abstinence from action is not easily found; but the true abstinence is not the entire omission of action, but only the indifference with regard to its result.

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The sixth lecture enlarges upon the propositions of the fifth, and dwells at length on the description of the devotee.

In all these six lectures God had been mentioned as the first origin and last end of the creation. But the seventh lecture is exclusively occupied with the description of his nature, the lower, eight-fold one, as well as the supreme. In the last verses of this lecture the above-reviewed general ideas, to which separate existence is attributed, that of the Godhead, the action, and that which is above the spirit, the Gods and the offerings, are brought forward.

In the beginning of the eighth lecture, Krishna gives, at Arjuna's request, short definitions of these ideas; and introduces the additional ideas of the monad, (which however, had already been alluded to,) and of the original spirit, (Purusha) the rest of the lecture is occupied with the recurrence of birth and the means to escape it, with the world, day and night of Brahma.

The ninth lecture gives a more particular exposition of the relation between the divine being and the creatures, and describes how, after returning ages, the universe returns to God; and is again dismissed by him.

Tenth lecture: Enumeration of the essence and attributes of the divine being in general as well as in particular.

Eleventh lecture: Arjuna desires to behold Krishna in a shape corresponding to the description which he has given of himself. This request is granted. Description of his shape. Urgent exhortation to begin the battle.

The twelth lecture explains, how God is to be worshipped, and his love obtained. The poet also recurs to the idea of the monad.

The thirteenth lecture explains the ideas of matter and him who knows it, of knowledge and its object, of nature and the absolute spirit (Purusha.)

Fourteenth lecture. Difference between the Godhead (Brahmâ) and God, as the begetting and conceiving spirit. The three qualities of nature had been repeatedly mentioned in former lectures, but here they are fully explained. Their relation to knowledge, the fate of those who are under the influence of each one, and the way of emancipation from them, is shown.

The fifteenth lecture begins with the allegory of the holy figtree, which is frequent also in the mythological writings of the Hindoos. This tree is, according to Indian ideas, the tree of life, and a symbol of the all pervading creative power, though it is not expressly called so in our poem. The passage now under review, says that its branches are nourished by the qualities of nature and sprout forth from the objects of the senses; its roots are entangled in the world by means of the actions. Its leaves are *chhandas*, that is, verses of a kind which occurs in the Vedas. (The word is even used to designate the Vedas themselves.) The meaning of this seems to be that the tree is not only that of physical, but also intellectual, and chiefly religious life. It sends its branches and roots, at once upward and downward, an image taken from the well known property of the tree to send forth roots from its branches, which descend into the earth and produce new trees*, which probably alludes to the recurrence of birth, and to the eternity of human existence. He who knows this tree, can be said to know the Vedas; but, however far spreading its roots may be, it is necessary to cut it down with the axe of equanimity, and to enquire for that path from which there is no return. We see that this passage also describes the Vedas as not belonging to the highest path of knowledge. The remaining part of the lecture is filled with the description of God's creative and enlivening efficacy in the creatures, and connects with this the above explained doctrine of the three spirits (Purusha)—a connection which serves as an additional proof for the explanation we have given of this expression.

The sixteenth lecture is entirely devoted to the exposition of the predestination of those who are born either for divine or demoniac fate. Lust, anger, and covetousness, are called the three doors of hell; that lower-most place which had been mentioned occasionally in former lectures, and which is the ultimate abode of demoniac beings. The lecture concludes with an exhortation to the observance of positive law.

The seventeenth lecture makes the application of the

*This whole allegory is most obscure. The author, and many other writers of repute, confound the holy figtree (ficus religiosa) with the Banian tree (ficus Indica) certainly an excusable mistake for one who has never seen either;—but as the holy figtree (the Peepul of the English in India) is spoken of in the text, the wellknown peculiarity of the Banian tree, of which the Peepul does not partake, cannot be used in explanation of this passage, which puzzles even Brahmans. [Note of the Translator.]

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doctrine of the three qualities with regard to the religious dispositions and actions of men, faith, offerings, austerities and gifts, and concludes by explaining three monosyllable names of the divine being: *Om*, *Tat*, *Sat*. *Om* has already been explained; *Tat*, (literally) "this," means the absolute being, whence absolute truth is also called Tattva. Sat (literally "existing,") means the *real* existence.

The eighteenth and last lecture returns to the idea of action, explaining it at large, with its various moments. To it, as well as to some other ideas, that of knowledge reason, perseverance, desire, the doctrine of the three qualities is applied. The four castes, their duties and calling, and the necessity of keeping faithfully within the limits of each, are enlarged upon. In conclusion follows the praise of the mysterious doctrine contained in the book, and the statement of the source from which it has been taken by him, who is introduced in the epic as having related the whole dialogue.

Those who are expert in the investigation of the ancient works of any nation, will naturally ask: is the whole poem in question to be ascribed to *one* poet, to one age, nay even, to *one* system? and if this be the case, has it been composed with the intention of forming a whole, or has it been compiled, either by the author, or at some later period, from a number of separate lectures?

The present position of Indian literature and critical science, seems not to admit of giving a decisive answer to these questions. The number of Indian works which are generally known is yet too small: My only endeavour has therefore been to collect in the preceding remarks all the notices from the poem itself, which might lead towards a decision of these questions, to which I shall now add a few detached thoughts.

The loose arrangment of the poem would have made it very easy to insert additions made by other poets and ages. And the same can be said of the metrical form, for the great majority of the Distichs (though by far from all) express a sentence complete in itself, and are frequently strung together by very far-fetched combinations. A striking instance of this is the introduction of the three names of the Deity in XVII. 23. Frequently the same idea recurs, merely varied in expression. In a poem of this character it would really be surprising if every thing had remained in the same state in which it proceeded from the original poet.

The above mentioned difference between the first eleven, and the succeeding seven lectures is to my feeling also perceptible in this, that the latter contain more scientifically philosophical expositions, and more artificial theories than the former. I would chiefly point to the thirteenth lecture, the beginning of the eighteenth, and to the doctrine concerning the threefold spirit (Purusha.) Yet even on this difference between the two parts of the poem no great stress can be laid, because, with the few exceptions which have been pointed out above, all the ideas occurring in the latter half are already mentioned in the former, and we have no proof for supposing that they are used in a different acceptation in either.

If the various lectures were the works of different authors, our review of the system would perhaps exhibit incongruous assertions in juxtaposition. But I scarcely think that this can fairly be laid to its charge. For in the whole poem I cannot discover any real contradiction.

The idea of the Brahm, as a merely *conceiving* power, certainly appears strange, as well as that of predestination to demoniac fate. The whole poem is pervaded by the thought, that firm direction towards the Godhead is able to lead unto perfection out of any state whatever; but the very opposite of this seems to be taught with regard to those who are called demoniac. But this might be explained by the fatalism which is involved in the connexion of natural cause and effect, and it might be said that in the announcement of the demoniac fate we have the statement of a fact, and therefore a *conditional* impossibility, not an unconditional one which would rest in the essence of things. As to the Brahm, the distinction between creative and conceptive power is not incongruous to the relation between a personal god and a divine substance, nor does it hinder the unity of Krishna and Brahma, as we may suppose the existence of two different powers in one and the same being.

Whether a difference of language exists in different parts of the poem profounder scholars may decide. I should think not. Yet even this reason, for itself, would be of little moment in the question concerning the unity of the poem. For not only the philosophico-poetical idiom was evidently cultivated previous to the composition of our poem, but we see clearly that there were customary and ready-made metrical expressions for certain combinations of terms, which were available

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. to any one who might use them. Throughout the poem we meet with identical fragments of verses (VIII. 21*b*.* and XV. 6*b*.) half verses (VI. 8*b*. and XIV. 24*a*. VI. 31*a*. and XIII. 23*b*.) and, though more rarely, with entire identical verses. (the only instances of this are III. 23*b*. and IV. 11*b*.; III. 35*a*. and XVIII. 47.*a*) Even some verses of Manu show a surprising, though not literal, resemblance to passages of our poem (Geeta VIII. 9. and Manu. XII. 122.) It could not be difficult therefore, to make later additions and interpolations in the style of the ancient poem.

Thus we find it very probable that there may have been interpolations and additions, though we cannot point them out singly; and to do this with any degree of certainty may remain impossible for ever. Still more probable it seems that the lectures, though they may originally have been the work of one poet, were only subsequently collected into one book. This would explain why all the lectures, taken together, are so far from impressing us with the idea of a complete work that we are rather inclined to think that the poem might just as well have been carried to a greater length. If the first draft had been made with a view to the composition of of the whole, the single doctrines would no doubt have been brought into a firmer connexion.

Viewed as a poetical performance, I would say that these dialogues come nearer to the true idea of philosophical poetry than any other work of a similar kind which has reached our times; while they, as a work of natural poetry, are entirely distinct from that class of so called philosophical, and still more of didactic poems, in which design and art prevail.*

*These italic letters denote the first and second lines of the distichs to which reference is here made.

*The learned author finishes his Essay by some remarks on philosophical poetry in general, and a comparison between the Geeta and the existing philosophical poems of the Greeks and Romans. This part has been omitted as foreign to the purposes for which the Essay is here republished. [Note of the Translator.]

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APPENDIX.

BHAGAVAT-GEETA,

ID EST

ΘΕΣΠΕΣΙΟΝ ΜΕΛΟΣ,

SIVE

ALMI KRISHNAE ET ARJUNAE

COLLOQUIUM

DE REBUS DIVINIS,

BHARATEAE EPISODIUM.

Textum Recensuit,

ET INTERPRETATIONEM LATINAM

ADJECIT

AUGUSTUS GUILELMUS A SCHLEGEL.

REPRINTED FROM THE EDITION PUBLISHED AT BONN, IN MDCCCXXIII.

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VIRO ILLUSTRISSIMO,

LIBERO BARONI

STEIN AB ALTENSTEIN,

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RERUM ECCLESIASTICARUM ET PUBLICAE ERUDITIONIS

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GENEROSO OMNIUM DOCTRINARUM FAUTORI,

ACUTISSIMO LITERARUM ARTIUMQUE ELEGANTIORUM ARBITRO,

PATRONO SUO OPTIMO,

HANC EDITIONEM

CARMINIS

MAGNA SANCTITATIS FAMA PER INDIAM CELEBRATI,

PRISCA ILLA ET SEVERA GYMNOSOPHISTARUM SAPIENTIA

REFERTI,

STUDIORUM SUORUM IN LINGUAM BRACHMANUM SACRAM

COLLATORUM PRIMITIAS,

OBSEQUENTISSIME,

D. D. D.

EDITOR.

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APPENDIX.

THE BHAGAVAT-GEETA.

LECTURE I.

॥ ओं ॥

॥ धृतराष्ट्र उवाच ॥

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १॥

॥ संजय उवाच ॥

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा।
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥
पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूं।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥
अत्र शूरा महेष्वासा भीमार्जुनसमा युधि।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥
धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान्।
पुरुजित् कुन्तिभोजश्च शैव्यश्च नरपुंगवः ॥ ५ ॥
युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान्।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥
अस्माकं तु विशिष्टा ये तान् निबोध द्विजोत्तम।
नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते॥७॥
भवान् भीष्मश्च कर्णश्च कृपश्च समितिंजयः।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥
अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥
अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितं।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितं ॥ १० ॥
अयनेषु च सर्वेषु यथाभागमवस्थिताः।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥
तस्य संजनयन् हर्षं कुरुवृद्धः पितामहः।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान्॥ १२॥
ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलो ऽभवत्॥ १३॥
ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः॥ १४॥
पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः॥ १५॥
अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥
काश्यश्च परमेष्वासः शिखण्डी च महारथः।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः॥ १७॥
द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते।
सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक्॥ १८॥

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स घोषो धार्तराष्ट्राणां हृदयानिव्यदारयत्।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन्॥ १९॥
अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः॥ २०॥
हृषीकेशं तदा वाक्यमिदमाह महीपते।
सेनयोरुभयोर्मध्ये रथं स्थापय मे ऽच्युत॥ २१॥
यावदेतान् निरीक्षे ऽहं योद्धुकामानव स्थितान्।
कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे॥ २२॥
योत्स्यमानानवेक्षे ऽहं य एते ऽत्र समागताः।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः॥ २३॥

॥ संजय उवाच ॥

एवमुक्तो हृषीकेशो गुडाकेशेन भारत।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमं॥ २४॥
भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षितां।
उवाचपार्थपश्यैतान्समवेतान्कुरूनिति॥ २५॥
तत्रापश्यत् स्थितान् पार्थःपितॄन्अथपितामहान्।
आचार्यान् मातुलान् भ्रातॄन पुत्रान् पौत्रान् सखींस्तथा॥ २६॥
श्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि।
तान्समीक्ष्यसकौन्तेयःसर्वान्बंधूनवस्थितान्॥ २७॥
कृपया परयाविष्टो विषीदन्निदमब्रवीत्।

॥ अर्जुन उवाच ॥

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितं॥ २८॥
सीदन्ति मम गात्राणि मुखं च परिशुष्यति।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते॥ २९॥
गाण्डीवं स्रंसते हस्तात् त्वक् चैव परिदह्यते।
न च शक्नोम्यवस्थातुं भ्रमतीव च मेमनः॥ ३०॥
निमित्तानि च पश्यामि विपरीतानि केशव।
न च श्रेयो ऽनुपश्यामिहत्वा स्वजनमाहवे॥ ३१॥
न कांक्षे विजयं कृष्ण न च राज्यं सुखानि च।
किंनोराज्येनगोविन्द किंभोगैर्जीवितेनवा॥ ३२॥
येषामर्थे कांक्षितं नो राज्यं भोगाः सुखानिच।
त इमे ऽवस्थितायुद्धेप्राणांस्त्यक्त्वाधनानिच॥ ३३॥
आचार्याः पितरः पुत्रास्तथैव च पितामहाः।
मातुलाःश्वशुराःपौत्राःश्यालाःसंबन्धिनस्तथा॥ ३४॥
एतान् न हन्तुमिच्छामिघ्नतो ऽपिमधुसूदन।
अपित्रैलोक्यराज्यस्यहेतोःकिंनुमहीकृते॥ ३५॥
निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन।
पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः॥ ३६॥
तस्मान्नार्हा वयंहन्तुं धार्तराष्ट्रान् सबान्धवान्।
स्वजनंहिकथं हत्वा सुखिनः स्याम माधव॥ ३७॥
यद्यप्येते न पश्यन्ति लोभोपहतचेतसः।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकं॥ ३८॥
कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुं।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन॥ ३९॥
कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः।
धर्मे नष्टे कुलं कृत्स्नमधर्मो ऽभिभवत्युत॥ ४०॥
अधर्माभिभवात् कृष्ण प्रदुष्यन्ति कुलस्त्रियः।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः॥ ४१॥
संकरो नरकायैव कुलघ्नानां कुलस्य च।
पतन्तिपितरो ह्येषां लुप्तपिण्डोदकक्रियाः॥ ४२॥
दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः।
उत्साद्यन्तेजातिधर्माःकुलधर्माश्चशाश्वताः॥ ४३॥
उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन।
नरके नियतं वासो भवतीत्यनुशुश्रुम॥ ४४॥
अहोबत महत् पापं कर्तुं व्यवसिता वयं।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः॥ ४५॥
यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत्॥ ४६॥

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॥ संजय उवाच ॥

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत्।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ ४७ ॥

इति श्रीभगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अर्जुनविषादो नाम प्रथमोऽध्यायः

LECTURE II.

॥ संजय उवाच ॥

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणं।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

॥ श्रीभगवानुवाच ॥

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितं।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥
क्लैब्यं मास्म गमः पार्थ नैतत्त्वय्युपपद्यते।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ ३ ॥

॥ अर्जुन उवाच ॥

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥
गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके।
हत्वार्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥
न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः।
यानेव हत्वा न जिजीविषामस्
ते ऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥
कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः।
यच्छ्रेयःस्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नं ॥ ७ ॥
न हि प्रपश्यामि ममापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणां।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यं ॥ ८ ॥

॥ संजय उवाच ॥

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूवह ॥ ९ ॥
तमुवाच हृषीकेशः प्रहसन्निव भारत।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

॥ श्रीभगवानुवाच ॥

अशोच्यानन्वशोचस्त्वंप्रज्ञावादांश्च भाषसे।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥
न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः।
न चैव न भविष्यामः सर्वे वयमतः परं ॥ १२ ॥
देहिनो ऽस्मिन् यथा देहे कौमारं यौवनं जरा।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥
मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः।
आगमापायिनो ऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥
यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ।
समदुःखसुखं धीरं सो ऽमृतत्वाय कल्पते ॥ १५ ॥
नासतो विद्यते भावो नाभावो विद्यते सतः ॥
उभयोरपि दृष्टो ऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

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अविनाशि तु तद्विद्धि येन सर्वमिदं ततं ।
विनाशमव्ययस्यास्यन कश्चित् कर्तुमर्हति ॥१७॥
अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः।
अनाशिनोऽप्रमेयस्यतस्माद्युध्यस्वभारत ॥ १८ ॥
य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतं ।
उभौतौनविजानीतोनायंहन्तिनहन्यते ॥ १९ ॥
न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २० ॥
वेदाविनाशिनं नित्यं य एनमजमव्ययं ।
कथं स पुरुषः पार्थ कं घातयति हन्तिकं ॥२१॥
वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्य्
अन्यानि संयाति नवानि देही ॥ २२ ॥
नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः॥ २३॥
अछेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः॥ २४॥
अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥
अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतं ।
तथापि त्वं महाबाहो नैनं शोचितुमर्हसि॥ २६ ॥
जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७॥
अव्यक्तादीनि भूतानिव्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥
आश्चर्यवत् पश्यति कश्चिदेनम्
आश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥
देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि॥ ३०॥
स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धियुद्धाच्छ्रेयोऽन्यत्क्षत्रियस्यनविद्यते ॥३१॥
यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतं ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशं ॥ ३२ ॥
अथ चेत् त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
ततःस्वधर्मकीर्तिंचहित्वापापमवाप्स्यसि ॥ ३३ ॥
अकीर्तिं चापि भूतानि कथयिष्यन्तितेऽव्ययां ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥
भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवं ॥ ३५॥
अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किं॥३६॥
हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीं।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः॥ ३७॥
सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥३८॥
एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ॥
बुध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि॥ ३९॥
नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्॥४०॥
व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखाह्यनन्ताश्चबुद्धयोऽव्यवसायिनां ॥ ४१ ॥
यामिमां पुष्पितां वाचं प्रवदन्त्य विपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः॥४२॥
कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदां ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

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भोगैश्वर्यप्रसक्तानां तयापहृतचेतसां ।
व्यवसायात्मिकाबुद्धिःसमाधौनविधीयते ॥ ४४ ॥
त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वोनित्यसत्वस्थोनिर्योगक्षेमआत्मवान्॥४५॥
यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः॥ ४६ ॥
कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गो ऽस्त्वकर्मणि ॥ ४७॥
योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।
सिद्ध्यसिद्ध्योःसमोभूत्वासमत्वंयोगउच्यते ॥४८॥
दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥
बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलं॥५०॥
कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयं ॥ ५१ ॥
यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्यच ॥५२॥
श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि॥५३॥

॥ अर्जुन उवाच ॥

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किं॥५४॥

॥ श्रीभगवानुवाच ॥

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान्।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते॥५५॥
दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥
यः सर्वत्रानभिस्नेहस्तत्तत् प्राप्य शुभाशुभं।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७॥
यदा संहरते चायं कूर्मो ऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्यप्रज्ञाप्रतिष्ठिता॥५८॥
विषया विनिवर्त्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसो ऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥
यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥
तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशेहियस्येन्द्रियाणितस्यप्रज्ञाप्रतिष्ठिता ॥ ६१ ॥
ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्संजायतेकामःकामात्क्रोधो ऽभिजायते॥६२॥
क्रोधाद्भवति संमोहःसंमोहात् स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशोबुद्धिनाशात्प्रणश्यति ॥६३॥
रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति॥६४॥
प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥
नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखं॥ ६६॥
इन्द्रियाणां हि चरतां यन्मनो ऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥
तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्यप्रज्ञाप्रतिष्ठिता॥६८॥
या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यांजाग्रतिभूतानिसानिशापश्यतोमुनेः ॥ ६९ ॥
आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत् कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

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विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः ।
निर्ममोनिरहंकारःस शान्तिमधिगच्छति ॥ ७१ ॥
एषा ब्राह्मी स्थितिःपार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकाळे ऽपि ब्रह्मनिर्वाणमृच्छति
॥ ७२ ॥

इतिश्रीभगवद्गीतासांख्ययोगीनामद्वितीयोध्यायः

LECTURE III.

॥ अर्जुन उवाच ॥

ज्यायसी चेत् कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥
व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयो ऽहमाप्नुयां ॥ २ ॥

॥ श्रीभगवानुवाच ॥

लोके ऽस्मिन्द्विविधानिष्ठापुराप्रोक्तामयानघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनां ॥ ३ ॥
न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषो ऽश्नुते ।
न च सन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥
न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥
कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्माभिथ्याचारःसउच्यते ॥ ६ ॥
यस्त्विन्द्रियाणि मनसा नियम्यारभते ऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥
नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिध्येदकर्मणः ॥ ८ ॥
यज्ञार्थात् कर्मणो ऽन्यत्र लोको ऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेनप्रसविष्यध्वमेषवो ऽस्त्विष्टकामधुक् ॥ १० ॥
देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तःश्रेयः परमवाप्स्यथ ॥ ११ ॥
इष्टान् भोगान्हिवोदेवादास्यन्तेयज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुंक्ते स्तेन एव सः ॥ १२ ॥
यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जतेतेत्वघंपापायेपचन्त्यात्मकारणात् ॥ १३ ॥
अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवं ।
तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितं ॥ १५ ॥
एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामोमोघंपार्थसजीवति ॥ १६ ॥
यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥
नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥
तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्मपरमाप्नोतिपूरुषः ॥ १९ ॥
कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ २० ॥
यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत् प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥
न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥
यदि ह्यहं न वर्तेय जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥
उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहं ।
संकरस्यचकर्तास्यामुपहन्यामिमाःप्रजाः ॥ २४ ॥

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सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहं ॥ २५ ॥
न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनां ।
जोषयेत्सर्वकर्माणिविद्वान्युक्तःसमाचरन् ॥२६॥
प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥
तत्ववित् तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥
प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदोमन्दान्कृत्स्नविन्नविचालयेत् ॥२९॥
मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशोर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥३०॥
ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तोमुच्यन्तेऽपि कर्मभिः ॥३१॥
ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतं ।
सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः ॥३२॥
सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिंयान्तिभूतानिनिग्रहः किंकरिष्यति ॥३३॥
इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्नवशमागच्छेत् तौ ह्यस्य परिपन्थिनौ ॥३४॥
श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

॥ अर्जुन उवाच ॥

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपिवार्ष्णेयबलादिवनियोजितः ॥३६॥

॥ श्रीभगवानुवाच ॥

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणं ॥३७॥
धूमेनाव्रियते वन्हिर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतं ॥ ३८ ॥
आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥
इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनं ॥ ४० ॥
तस्मात् त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनं ॥ ४१ ॥
इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥
एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदं ॥ ४३ ॥
इतिश्रीभगवद्गीता॰ कर्मयोगोनामतृतीयोऽध्यायः

LECTURE IV.

॥ श्रीभगवानुवाच ॥

इमं विवस्वते योगं प्रोक्तवानहमव्ययं ।
विवस्वान् मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥१॥
एवं परंपराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परंतप ॥ २ ॥
स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमं ॥३॥

॥ अर्जुन उवाच ॥

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

॥ श्रीभगवानुवाच ॥

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ५ ॥

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अजोऽपिसन्नव्ययात्माभूतानामीश्वरोऽपिसन्।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ६ ॥
यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहं ॥ ७ ॥
परित्राणाय साधूनां विनाशाय च दुष्कृतां।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥
जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्वतः।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सो ऽर्जुन ॥९॥
वीतरागभयक्रोधा मन्मया मामुपाश्रिताः।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥
ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहं।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥
काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः।
क्षिप्रंहिमानुषेलोकेसिद्धिर्भवतिकर्मजा ॥ १२ ॥
चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः।
तस्य कर्तारमपि मां विध्यकर्तारमव्ययं॥ १३ ॥
न मां कर्माणि लिम्पन्ति न मे कर्म फले स्पृहा
इतिमां योऽभिजानातिकर्मभिर्नसबध्यते॥ १४ ॥
एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः।
कुरु कर्मैव तस्मात् त्वं पूर्वैः पूर्वतरं कृतं ॥ १५ ॥
किं कर्म किमकर्मेति कवयो ऽप्यत्र मोहिताः।
तत्तेकर्मप्रवक्ष्यामियज्ज्ञात्वामोक्ष्यसेऽशुभात्॥१६॥
कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः।
अकर्मणश्च बोधव्यं गहना कर्मणो गतिः ॥ १७ ॥
कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः।
सबुद्धिमान्मनुष्येषुसयुक्तःकृत्स्नकर्मकृत् ॥ १८ ॥
यस्य सर्वे समारंभाः कामसंकल्पवर्जिताः।
ज्ञानाग्निदग्धकर्माणंतमाहुःपण्डितंबुधाः॥ १९ ॥
त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः।
कर्मण्यभिप्रवृत्तोऽपिनैवकिंचित्करोतिसः ॥२०॥
निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः।
शारीरंकेवलंकर्मकुर्वन्नाप्नोतिकिल्बिषं ॥ २१ ॥
यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते॥२२॥
गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥
ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतं।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥
दैवमेवापरे यज्ञं योगिनः पर्युपासते।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥
श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति।
शब्दादीन्विषयानन्येइन्द्रियाग्निषुजुह्वति॥२६॥
सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥२७॥
द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः॥२८॥
अपाने जुह्वति प्राणं प्राणे ऽपानं तथापरे।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः॥२९॥
अपरे नियताहाराः प्राणान् प्राणेषु जुह्वति।
सर्वे ऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥३०॥
यज्ञशिष्टामृतभुजो यान्तिब्रह्म सनातनं।
नायंलोको ऽस्त्ययज्ञस्यकुतो ऽन्यःकुरुसत्तम॥३१॥
एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे।
कर्मजान्विद्धितान्सर्वानेवंज्ञात्वाविमोक्ष्यसे॥३२॥
श्रेयान् द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते॥ ३३ ॥
तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया।
उपदेक्ष्यन्तिते ज्ञानं ज्ञानिनस्तत्वदर्शिनः॥ ३४ ॥
यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥३५॥

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अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ ३६ ॥
यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुते ऽर्जुन।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥३७॥
न हि ज्ञानेन सदृशं पवित्रमिह विद्यते।
तत्स्वयंयोगसंसिद्धःकालेनात्मनिविन्दति ॥३८॥
श्रद्धावांल्लभते ज्ञानं तत्परः संयतेन्द्रियः।
ज्ञानंलब्ध्वापरांशान्तिमचिरेणाधिगच्छति ॥३९॥
अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति।
नायंलोकोऽस्तिनपरोनसुखंसंशयात्मनः ॥ ४० ॥
योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयं।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥४१॥
तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः।
छित्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

इतिश्रीभगवद्गीता॰ ज्ञानयोगोनामचतुर्थोऽध्यायः

LECTURE V.

॥ अर्जुन उवाच ॥

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितं ॥ १ ॥

॥ श्रीभगवानुवाच ॥

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥२॥
ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति।
निर्द्वन्द्वोहिमहाबाहोसुखंबन्धात्प्रमुच्यते ॥३॥
सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलं ॥ ४ ॥
यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते।
एकंसांख्यंयोगंचयःपश्यतिसपश्यति ॥ ५ ॥
संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ६ ॥
योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥
नैव किंचित् करोमीति युक्तो मन्येत तत्त्वित्।
पश्यन् शृण्वन् स्पृशन् जिघ्रन्नश्नन् गच्छन् स्वपन् श्वसन् ॥८॥
प्रलपन् विसृजन् गृह्णन्नुन्मिषन् निमिषन्नपि।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥
ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥
कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥११॥
युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीं।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥१२॥
सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी।
नवद्वारे पुरे देही नैव कुर्वन् न कारयन् ॥ १३ ॥
न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥
नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥
ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत् परं ॥१६॥
तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥
विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥१८॥

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इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।
निर्दोषंहिसमंब्रह्मतस्माद्ब्रह्मणितेस्थिताः॥१९॥
न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत् प्राप्य चाप्रियं।
स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः॥२०॥
बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत् सुखं।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते॥ २१॥
येहि संस्पर्शजा भोगा दुःखयोनय एव ते।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः॥ २२॥
शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात्।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः॥२३॥
योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः।
सयोगीब्रह्मनिर्वाणंब्रह्मभूतोऽधिगच्छति॥२४॥
लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः।
छिन्नद्वैधा यतात्मानःसर्वभूतहिते रताः॥ २५॥
कामक्रोधवियुक्तानां यतीनां यतचेतसां।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनां॥२६॥
स्पर्शान् कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः।
प्राणापानौसमौकृत्वानासाभ्यंतरचारिणौ॥२७॥
यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः।
विगतेच्छाभयक्रोधोयःसदामुक्तएवसः॥ २८॥
भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरं।
सुहृदंसर्वभूतानांज्ञात्वामांशान्तिमृच्छति॥२९॥

इतिश्रीभगवद्गीता॰कर्मसंन्यासयोगोनाम पञ्चमोऽध्यायः

LECTURE VI.

॥ श्रीभगवानुवाच ॥

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः।
ससंन्यासीचयोगीचनिरग्निर्नचाक्रियः॥ १॥
यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव।
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन॥ २॥
आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते।
योगारूढस्य तस्यैव शमः कारणमुच्यते॥ ३॥
यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते॥ ४॥
उद्धरेदात्मनात्मानं नात्मानमवसादयेत्।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः॥ ५॥
बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत्॥ ६॥
जितात्मनः प्रशान्तस्य परमात्मा समाहितः।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः॥
ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः॥८॥
सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते॥ ९॥
योगी युञ्जीत सततमात्मानं रहसि स्थितः।
एकाकी यतचित्तात्मानिराशीरपरिग्रहः॥१०॥
शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरं॥११॥
तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः।
उपविश्यासने युंज्याद्योगमात्मविशुद्धये॥ १२॥
समं कायशिरोग्रीवं धारयन्नचलं स्थिरः।
संप्रेक्ष्यनासिकाग्रंस्वंदिशश्चानवलोकयन्॥१३॥
प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः॥१४॥
युञ्जन्नेवं सदात्मानं योगी नियतमानसः।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति॥१५॥
नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन॥१६॥

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युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥
यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥१८॥
यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥१९॥
यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥२०॥
सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियं ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्वतः ॥२१॥
यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितोनदुःखेनगुरुणापिविचाल्यते ॥२२॥
तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितं ।
स निश्चयेन योक्तव्यो योगो निर्विण्णचेतसा॥२३॥
संकल्पप्रभवान् कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥
शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थंमनःकृत्वानकिंचिदपिचिन्तयेत् ॥२५॥
यतो यतो निश्चरति मनश्चञ्चलमस्थिरं ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥
प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमं ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषं ॥ २७ ॥
युञ्जन्नेवं सदात्मानं योगीविगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥
सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥
यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति।
तस्याहंनप्रणश्यामिसचमेनप्रणश्यति ॥ ३० ॥
सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानो ऽपि स योगी मयि वर्तते॥३१॥
आत्मौपम्येन सर्वत्र समं पश्यति यो ऽर्जुन ।
सुखंवायदिवादुःखंसयोगीपरमोमतः ॥ ३२ ॥

॥ अर्जुन उवाच ॥

यो ऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहंनपश्यामिचञ्चलत्वात्स्थितिंस्थिरां॥३३॥
चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढं ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करं ॥ ३४ ॥

॥ श्रीभगवानुवाच ॥

असंशयं महाबाहो मनो दुर्निग्रहं चलं ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥३५॥
असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तुयतताशक्योवाप्तुमुपायतः ॥३६॥

॥ अर्जुन उवाच ॥

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्ययोगसंसिद्धिंकांगतिंकृष्णगच्छति॥ ३७ ॥
कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठोमहाबाहोविमूढोब्रह्मणःपथि ॥ ३८ ॥
एत न्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥३९॥

॥ श्रीभगवानुवाच ॥

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
नहिकल्याणकृत्कश्चिद्दुर्गतिंतातगच्छति ॥४०॥
प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनांश्रीमतांगेहेयोगभ्रष्टो ऽभिजायते ॥ ४१ ॥
अथ वा योगिनामेव कुले भवति धीमतां ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशं ॥ ४२ ॥

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तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकं ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥
पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशो ऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥
प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिं ॥ ४५ ॥
तपस्विभ्यो ऽधिको योगी ज्ञानिभ्यो ऽपि मतो ऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥
योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

इति श्रीभगवद्गीता० आत्मसंयमयोगो नाम षष्ठो ऽध्यायः

LECTURE VII.

॥ श्रीभगवानुवाच ॥

मय्यासक्तमनाः पार्थ योगं युञ्जन् मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥
ज्ञानं ते ऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयो ऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥
मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्वतः ॥ ३ ॥
भूमिरापो ऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे परां ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥
एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥
मत्तः परतरं नान्यत् किंचिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥
रसो ऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥
पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥
बीजं मां सर्वभूतानां विद्धि पार्थ सनातनं ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहं ॥ १० ॥
बलं बलवतां चाहं कामरागविवर्जितं ।
धर्माविरुद्धो भूतेषु कामो ऽस्मि भरतर्षभ ॥ ११ ॥
ये चैव सात्विका भावा राजसा तामसाश्चये ।
मत्त एवेति तान् विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥
त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययं ॥ १३ ॥
दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥
न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥
चतुर्विधा भजन्ते मां जनाः सुकृतिनो ऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥
तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनो ऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥
उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतं ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिं ॥ १८ ॥
बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥
कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्ते ऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥
यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहं ॥ २१ ॥
स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव विहितान्हितान् ॥ २२ ॥

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अन्तवत् तु फलं तेषां तद्भवत्यल्पचेतसां।
देवान्देवयजोयान्तिमद्भक्तायान्तिमामपि ॥२३॥
अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः।
परंभावमजानन्तो ममाव्ययमनुत्तमं ॥ २४ ॥
नाहं प्रकाशः सर्वस्य योगमायासमावृतः।
मूढोऽयंनाभिजानातिलोकोमामजमव्ययं ॥२५॥
वेदाहं समतीतानि वर्तमानानि चार्जुन।
भविष्याणिचभूतानिमांतुवेदनकश्चन ॥ २६ ॥
इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत।
सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥ २७ ॥
येषां त्वन्तगतं पापं जनानां पुण्यकर्मणां।
तेद्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥
जरामरणमोक्षाय मामाश्रित्य यतन्ति ये।
ते ब्रह्म तद्विदुःकृत्स्नमध्यात्मं कर्म चाखिलं ॥२९॥
साधिभूताधिदैवं मां साधियज्ञं च ये विदुः।
प्रयाणकाले ऽपि च मां ते विदुर्युक्तचेतसः॥३०॥

इति श्रीभगवद्गीता० विज्ञानयोगो नाम सप्तमोऽध्यायः

LECTURE VIII.

॥ अर्जुन उवाच ॥

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥
अधियज्ञः कथं को ऽत्र देहे ऽस्मिन् मधुसूदन।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः॥२॥

॥ श्रीभगवानुवाच ॥

अक्षरं ब्रह्म परमं स्वभावो ऽध्यात्ममुच्यते।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥
अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतं।
अधियज्ञो ऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥
अन्तकाले च मामेव स्मरन् मुक्त्वाकलेवरं।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः॥५॥
यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरं।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥
तस्मात् सर्वेषु कालेषु मामनुस्मर युध्य च।
मय्यर्पितमनो बुद्धिर्मामेवैष्यस्यसंशयः ॥ ७ ॥
अभ्यासयोगयुक्तेन चेतसानान्यगामिना।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥
कविं पुराणमनुशासितारम्
अणोरणीयांसमनुस्मरेद्यः।
सर्वस्य धातारमचिन्त्यरूपम्
आदित्यवर्णं तमसः परस्तात् ॥ ९ ॥
प्रयाणकाले मनसाचलेन
भक्त्या युक्तो योगबलेन चैव।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यं ॥ १० ॥
यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यतयो वीतरागाः।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत् ते पदं संग्रहेण प्रवक्ष्ये ॥ ११ ॥
सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च।
मूर्ध्न्याधायात्मनःप्राणमास्थितोयोगधारणां॥१२॥
ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन्।
यःप्रयातित्यजन्देहंसयातिपरमांगतिं ॥ १३ ॥
अनन्यचेताः सततं यो मां स्मरति नित्यशः।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥१४॥
मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतं।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः॥१५॥

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आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥
सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः
रात्रिंयुगसहस्रान्तांतेऽहोरात्रविदो जनाः ॥१७॥
अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे।
राज्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥
भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते।
राज्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥
परस्तस्मात् तु भावोऽन्योऽव्यक्तोव्यक्तात् सनातनः।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥२०॥
अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिं।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥
पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततं॥२२॥
यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः।
प्रयाताद्यान्तितंकालंवक्ष्यामिभरतर्षभ ॥ २३ ॥
अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणं।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः
॥ २४ ॥
धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनं।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते॥२५॥
शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ २६ ॥
नैते सृती पार्थ जानन् योगी मुह्यति कश्चन।
तस्मात् सर्वेषु कालेषु योगयुक्तो भवार्जुन॥२७॥
वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत् पुण्यफलं प्रदिष्टं।
अत्येति तत् सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यं ॥ २८ ॥

इतिश्रीभगवद्गीता॰ अक्षरपरब्रह्मयोगोनाम अष्टमोऽध्यायः

LECTURE IX.

॥ श्रीभगवानुवाच ॥

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात्
॥ १ ॥
राजविद्या राजगुह्यं पवित्रमिदमुत्तमं।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययं ॥ २ ॥
अश्रद्दधानाः पुरुषा धर्मस्यास्य परंतप।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥
मया ततमिदं सर्वं जगदव्यक्तमूर्तिना।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥४॥
न च मत्स्थानि भूतानि पश्य मे योगमैश्वरं।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥
यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान्।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥
सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकां।
कल्पक्षये पुनस्तानि कल्पादौविसृजाम्यहं ॥७॥
प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥
न च मां तानि कर्माणि निबध्नन्ति धनंजय।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥
मयाध्यक्षेण प्रकृतिः सूयते सचराचरं।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥
अवजानन्ति मां मूढा मानुषीं तनुमाश्रितं।
परं भावमजानन्तो मम भूतमहेश्वरं ॥ ११ ॥

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मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः।
राक्षसीमासुरींचैवप्रकृतिंमोहिनींश्रिताः ॥२२॥
महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययं ॥ २३ ॥
सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥२४॥
ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखं ॥ २५ ॥
अहं क्रतुरहं यज्ञः स्वधाहमहमौषधं।
मन्त्रो ऽहमहमेवाज्यमहमग्निरहं हुतं ॥ २६ ॥
पिताहमस्य जगतो माता धाता पितामहः।
वेद्यं पवित्रमोंकार ऋक् साम यजुरेव च ॥२७॥
गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत्।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययं ॥२८॥
तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ २९ ॥
त्रैविद्या मां सोमपाः पूतपापा
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते।
ते पुण्यमासाद्य सुरेन्द्रलोकम्
अश्नन्ति दिव्यान् दिवि देवभोगान् ॥ ३० ॥
ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति।
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥ ३१ ॥
अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहं ॥३२॥
येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकं ॥३३॥
अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥३४॥
यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः।
भूतानियान्तिभूतेज्यायान्तिमद्याजिनोऽपिमां
॥ ३५ ॥
पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति।
तदहं भक्त्युपहृतमश्नामिप्रयतात्मनः ॥ ३६ ॥
यत् करोषि यदश्नासि यज्जुहोषि ददासि यत्।
यत् तपस्यसि कौन्तेय तत् कुरुष्व मदर्पणं ॥३७॥
शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि॥३८॥
समो ऽहं सर्वभूतेषु न मे द्वेष्यो ऽस्ति न प्रियः।
येभजन्तितुमांभक्त्यामयितेतेषुचाप्यहं ॥ ३९ ॥
अपि चेत् सुदुराचारो भजते मामनन्यभाक्।
साधुरेवसमन्तव्यःसम्यग्व्यवसितोहिसः ॥ ४० ॥
क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति।
कौन्तेयप्रतिजानीहिनमेभक्तःप्रणश्यति ॥ ४१ ॥
मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिं
॥ ४२ ॥
किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व मां॥४३॥
मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ ४४ ॥
इति श्रीभगवद्गी॰राजविद्याराजगुह्ययोगो
नाम नवमो ऽध्यायः

LECTURE X.

॥ श्रीभगवानुवाच ॥

भूय एव महाबाहो शृणु मे परमं वचः।
यत्तेऽहंप्रीयमाणायवक्ष्यामिहितकाम्यया ॥१॥

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न मे विदुः सुरगणाः प्रभवं न महर्षयः।
अहमादिर्हि देवानां महर्षीणां च सर्वशः॥ २ ॥
यो मामजमनादिं च वेत्ति लोकमहेश्वरं।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥
बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः।
सुखं दुःखं भवो ऽभावो भयं चाभयमेव च ॥ ४ ॥
अहिंसा समता तुष्टिस्तपो दानं यशो ऽयशः।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः॥ ५ ॥
महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा।
मद्भावामानसाजाताथेषांलोकइमाःप्रजाः ॥ ६ ॥
एतां विभूतिं योगं च मम यो वेत्ति तत्वतः।
सो ऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥
अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥८॥
मच्चिता मद्गतप्राणा बोधयन्तः परस्परं।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥९॥
तेषां सततयुक्तानां भजतां प्रीतिपूर्वकं।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥१०॥
तेषामेवानुकम्पार्थमहमज्ञानजं तमः।
नाशयाम्यात्मभावस्थोज्ञानदीपेनभास्वता ॥११॥

॥ अर्जुन उवाच ॥

परं ब्रह्म परं धाम पवित्रं परमं भवान्।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुं ॥ १२ ॥
आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा।
असितो देवलो व्यासःस्वयं चैव ब्रवीषि मे॥१३॥
सर्वमेतदृतं मन्ये यन्मां वदसि केशव।
नहितेभगवन्व्यक्तिंविदुर्देवानदानवाः ॥ १४ ॥
स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम।
भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥
वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि
॥ १६ ॥
कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन्।
केषुकेषुचभावेषुचिन्त्योऽसिभगवन्मया ॥ १७ ॥
विस्तरेणात्मनो योगं विभूतिं च जनार्दन।
भूयःकथयतृप्तिर्हिशृण्वतोनास्तिमेऽमृतं ॥ १८ ॥

॥ श्रीभगवानुवाच ॥

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः।
प्राधान्यतःकुरुश्रेष्ठनास्त्यन्तोविस्तरस्यमे ॥ १९ ॥
अहमात्मा गुडाकेश सर्वभूताशयस्थितः।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥२०॥
आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान्।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥
वेदानां सामवेदो ऽस्मि देवानामस्मि वासवः।
इन्द्रियाणांमनश्चास्मिभूतानामस्मिचेतना ॥२२॥
रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसां।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहं ॥२३॥
पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिं।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥२४॥
महर्षीणां भृगुरहं गिरामस्म्येकमक्षरं।
यज्ञानां जपयज्ञो ऽस्मि स्थावराणां हिमालयः
॥ २५ ॥
अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः।
गन्धर्वाणांचित्ररथःसिद्धानांकपिलोमुनिः ॥२६॥
उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवं।
ऐरावतं गजेन्द्राणां नराणां च नराधिपं ॥ २७ ॥
आयुधानामहं वज्रं धेनूनामस्मि कामधुक्।
प्रजनश्चास्मिकन्दर्पःसर्पाणामस्मिवासुकिः ॥२८॥

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अनन्तश्चास्मि नागानां वरुणो यादसामहं।
पितॄणामर्यमा चास्मि यमः संयमतामहं ॥ २९ ॥
प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहं।
मृगाणांचमृगेन्द्रोऽहंवैनतेयश्चपक्षिणां ॥ ३० ॥
पवनः पवतामस्मि रामः शस्त्रभृतामहं।
झषाणांमकरश्चास्मिस्रोतसामस्मिजाह्नवी ॥३१॥
सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन।
अध्यात्मविद्याविद्यानांवादःप्रवदतामहं ॥ ३२ ॥
अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च।
अहमेवाक्षयःकालोधाताहंविश्वतोमुखः ॥ ३३ ॥
मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यतां।
कीर्तिःश्रीर्वाक्च्नारीणांस्मृतिर्मेधाधृतिःक्षमा॥३४॥
बृहत्साम तथा साम्नां गायत्री छन्दसामहं।
मासानांमार्गशीर्षोऽहंऋतूनांकुसुमाकरः ॥३५॥
द्यूतं छलयतामस्मि तेजस्तेजस्विनामहं।
जयोऽस्मिव्यवसायोऽस्मिसत्वंसत्ववतामहं ॥३६॥
वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः।
मुनीनामप्यहं व्यासःकवीनामुशनाः कविः ॥३७॥
दण्डो दमयतामस्मि नीतिरस्मि जिगीषतां।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहं॥३८॥
यच्चापि सर्वभूतानां बीजं तदहमर्जुन।
नतदस्तिविनायत्स्यान्मयाभूतंचराचरं ॥ ३९ ॥
नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥
यद्यद्विभूतिमत् सत्वं श्रीमदूर्जितमेव वा।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसंभवं ॥ ४१ ॥
अथ वा बहुनैतेन किं ज्ञानेन तवार्जुन।
विष्टभ्याहमिदंकृत्स्नमेकांशेनस्थितोजगत्॥ ४२ ॥

इति श्रीभगद्गीता॰ विभूतियोगो नाम
दशमोऽध्यायः

LECTURE XI.

॥ अर्जुन उवाच ॥

मदनुग्रहाय परं गुह्यमध्यात्मसंज्ञितं।
यत् त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥१॥
भवव्ययौ हि भूतानां श्रुतौ विस्तरशो मया।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययं॥ २ ॥
एवमेतद्यथात्थ त्वमात्मानं परमेश्वर।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥
मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययं ॥ ४ ॥

॥ श्रीभगवानुवाच ॥

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः।
नानाविधानिदिव्यानिनानावर्णाकृतीनिच ॥५॥
पश्यादित्यान् वसून् रुद्रानश्विनौ मरुतस्तथा।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥
इहैकस्थं जगत् कृत्स्नं पश्याद्य सचराचरं।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥ ७ ॥
न तु मां शक्ष्यसे द्रष्टुमनेनैव स्वचक्षुषा।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरं ॥८॥

॥ संजय उवाच ॥

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः।
दर्शयामास पार्थाय परमं रूपमैश्वरं ॥ ९ ॥
अनेकवक्त्रनयनमनेकाद्भुतदर्शनं।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधं ॥ १० ॥
दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनं।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखं ॥ ११ ॥

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दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ १२ ॥
तत्रैकस्थं जगत् कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥
ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

॥ अर्जुन उवाच ॥

पश्यामि देवांस्तव देव देहे
सर्वांस्तथा भूतविशेषसंघान् ।
ब्रह्माणमीशं कमलासनस्थं
ऋषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥
अनेकबाहूदरवक्त्रनेत्रं
पश्यामि त्वां सर्वतोऽनन्तरूपं ।
नान्तं न मध्यं न पुनस्तवादिं
पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥
किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तं ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्
दीप्तानलार्कद्युतिमप्रमेयं ॥ १७ ॥
त्वमक्षरं परमं वेदितव्यं
त्वमस्य विश्वस्य परं निधानं ।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥
अनादिमध्यान्तमनन्तवीर्यम्
अनन्तबाहुं शशिसूर्यनेत्रं ।
पश्यामि त्वां दीप्तहुताशवक्त्रं
स्वतेजसा विश्वमिदं तपन्तं ॥ १९ ॥
द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं
लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥
अमी हि त्वां सुरसंघा विशन्ति
केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥
रुद्रादित्या वसवो ये च साध्या
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसंघा
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥
रूपं महत् ते बहुवक्त्रनेत्रं
महाबाहोबहुबाहूरुपादं ।
बहूदरं बहुदंष्ट्राकरालं
दृष्ट्वा लोकाः प्रव्यथितास्तथाहं ॥ २३ ॥
नभःस्पृशं दीप्तमनेकवर्णं
व्यात्ताननं दीप्तविशालनेत्रं ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥
दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वैव कालानलसंनिभानि ।
दिशो न जाने न लभे च शर्म
प्रसीद देवेश जगन्निवास ॥ २५ ॥
अमी च त्वां धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसंघैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ
सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥
वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु
संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

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यथा नदीनां बहवो ऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥
यथा प्रदीप्तं ज्वलनं पतङ्गा
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोकास्
तवापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥
लेलिह्यसे ग्रसमानः समन्ताल्
लोकान् समग्रान् वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत् समग्रं
भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥
आख्याहि मे को भवानुग्ररूपो
नमो ऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं
न हि प्रजानामि तव प्रवृत्तिं ॥ ३१ ॥

॥ श्रीभगवानुवाच ॥

कालो ऽस्मि लोकक्षयकृत् प्रवृद्धो
लोकान् समाहर्तुमिह प्रवृत्तः ।
ऋते ऽपि त्वां न भविष्यन्ति सर्वे
ये ऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥
तस्मात् त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून् भुंक्ष्व राज्यं समृद्धं ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥
द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान् ॥ ३४ ॥

॥ संजय उवाच ॥

एतच्छ्रुत्वा वचनं केशवस्य
कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं
सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

॥ अर्जुन उवाच ॥

स्थाने हृषीकेश तव प्रकीर्त्या
जगत् प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसंघाः ॥ ३६ ॥
कस्माच्च ते न नमेरन् महात्मन्
गरीयसे ब्रह्मणो ऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास
त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥
त्वमादिदेवः पुरुषः पुराणस्
त्वमस्य विश्वस्य परं निधानं ।
वेत्तासि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥
वायुर्यमो ऽग्निर्वरुणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्ते ऽस्तु सहस्रकृत्वः
पुनश्च भूयो ऽपि नमो नमस्ते ॥ ३९ ॥
नमः पुरस्तादथ पृष्ठतस्ते
नमो ऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामित विक्रमस्त्वं
सर्वं समाप्नोषि ततो ऽसि सर्वः ॥ ४० ॥
सखेति मत्वा प्रसभं यदुक्तं
हे कृष्ण हे यादव हे सखेति ।

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अजानता महिमानं तवेदं
मया प्रमादात् प्रणयेन वापि ॥ ४१ ॥
यच्चावहासार्थमसत्कृतो ऽसि
विहारशय्यासनभोजनेषु ।
एको ऽथ वाप्यच्युत तत्समक्षं
तत् क्षामये त्वामहमप्रमेयं ॥ ४२ ॥
पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरोर्गरीयान् ।
न त्वत्समो ऽस्त्यभ्यधिक कुतो ऽन्यो
लोकत्रये ऽप्यप्रतिमप्रभाव ॥ ४३ ॥
तस्मात् प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यं ।
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुं ॥ ४४ ॥
अदृष्टपूर्वं हृषितो ऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं
प्रसीद देवेश जगन्निवास ॥ ४५ ॥
किरीटिनं गदिनं चक्रहस्तम्
इच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

॥ श्रीभगवानुवाच ॥

मया प्रसन्नेन तवार्जुनेदं
रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं
यन्मे त्वदन्येन न दृष्टपूर्वं ॥ ४७ ॥
न वेदयज्ञाध्ययनैर्न दानैर्
न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके
द्रष्टुंत्वदन्येन कुरुप्रवीर ॥ ४८ ॥
मा ते व्यथा मा च विमूढभावो
दृष्ट्वा रूपं घोरमीदृङ्ममेदं ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं
तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

॥ संजय उवाच ॥

इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं
भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

॥ अर्जुन उवाच ॥

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥५१॥

॥ श्रीभगवानुवाच ॥

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥५२॥
नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥५३॥
भक्त्या त्वनन्यया शक्य अहमेवंविधो ऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ५४ ॥
मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

इति श्रीभगवद्गीता॰ विश्वरूपदर्शनं नाम
एकादशो ऽध्यायः

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LECTURE XII.

॥ अर्जुन उवाच ॥

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

॥ श्रीभगवानुवाच ॥

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥
ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवं ॥ ३ ॥
संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥४ ॥
क्लेशो ऽधिकतरस्तेषामव्यक्तासक्तचेतसां।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ ५ ॥
ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥
तेषामहं समुद्धर्ता मृत्युसंसारसागरात्।
भवामि नचिरात् पार्थ मय्यावेशितचेतसां॥ ७ ॥
मय्येव मन आधत्स्व मयि बुद्धिं निवेशय।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥
अथचित्तं समाधातुं न शक्नोषि मयि स्थिरं।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥ ९ ॥
अभ्यासे ऽप्यसमर्थो ऽसि मत्कर्मपरमो भव।
मदर्थमपिकर्माणिकुर्वन्सिद्धिमवाप्स्यसि॥ १० ॥
अथैतदप्यशक्तो ऽसि कर्तुं मद्योगमाश्रितः।
सर्व कर्मफलत्यागं ततःकुरु यतात्मवान्॥ ११ ॥
श्रेयो हि ज्ञानमभ्यासाज्ज्ञानात्ध्यानं विशिष्यते।
ध्यानात् कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरं
॥ १२ ॥
अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च।
निर्ममो निरहंकारः समदुःखसुखः क्षमी॥ १३ ॥
संतुष्टः सततं योगी यतात्मा दृढनिश्चयः।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥१४॥
यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥१५॥
अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः॥१६॥
यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति।
शुभाशुभपरित्यागीभक्तिमान्यःसमेप्रियः ॥१७॥
समः शत्रौ च मित्रे च तथा मानापमानयोः।
शीतोष्णसुखदुःखेष् समः सङ्गविवर्जितः ॥ १८ ॥
तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित्।
अनिकेतःस्थिरमतिर्भक्तिमान्मेप्रियोनरः ॥१९॥
ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते।
श्रद्धानामत्परमाभक्तास्तेऽतीवमेप्रियाः ॥ २० ॥

इति श्रीभगवद्गीता॰ भक्तियोगो नाम द्वादशो ऽध्यायः

LECTURE XIII.

॥ श्रीभगवानुवाच ॥

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञमिति तद्विदः ॥१॥
क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत् तज्ज्ञानं मतं मम ॥ २ ॥
तत् क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत्।
स च यो यत्प्रभावश्च तत् समासेन मे शृणु ॥३॥
ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक्।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ४ ॥

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महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः॥५॥
इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः।
एतत् क्षेत्रं समासेन सविकारमुदाहृतं॥ ६॥
अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवं।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः॥७॥
इन्द्रियार्थेषु वैराग्यमनहंकार एव च।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनं॥ ८॥
असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु॥ ९॥
मयि चानन्ययोगेन भक्तिरव्यभिचारिणी।
विविक्तदेशसेवित्वमरतिर्जनसंसदि॥ १०॥
अध्यात्मज्ञाननित्यत्वं तत्वज्ञानार्थ दर्शनं।
एतज्ज्ञानमितिप्रोक्तमज्ञानंयदतोऽन्यथा॥ ११॥
ज्ञेयं यत् तत् प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते।
अनादिमत् परं ब्रह्म न सत् तन्नासदुच्यते॥१२॥
सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखं।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति॥ १३॥
सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितं।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च॥ १४॥
बहिरन्तश्च भूतानामचरं चरमेव च।
सूक्ष्मत्वात्तदविज्ञेयंदूरस्थंचान्तिकेचतत्॥ १५॥
अविभक्तं च भूतेषु विभक्तमिव च स्थितं।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च॥ १६॥
ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितं॥१७॥
इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते॥ १८॥
प्रकृतिं पुरुषं चैव विध्यनादी उभावपि।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान्॥१९॥
कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते॥ २०॥
पुरुषः प्रकृतिस्थो हि भुंक्ते प्रकृतिजान् गुणान्।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु॥२१॥
उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः।
परमात्मेतिचाप्युक्तोदेहेऽस्मिन्पुरुषःपरः॥ २२॥
य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते
॥ २३॥
ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे॥ २४॥
अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते।
तेऽपिचातितरन्त्येवमृत्युं श्रुतिपरायणाः॥ २५॥
यावत् संजायते किंचित् सत्वं स्थावरजङ्गमं।
क्षेत्रक्षेत्रज्ञसंयोगात् तद्विद्धि भरतर्षभ॥ २६॥
समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरं।
विनश्यत्स्वविनश्यन्तंयःपश्यतिसपश्यति॥ २७॥
समं पश्यन् हि सर्वत्र समवस्थितमीश्वरं।
नहिनस्त्यात्मनात्मानंततोयातिपरांगतिं॥ २८॥
प्रकृत्यैव तु कर्माणि क्रियमाणानि सर्वशः।
यः पश्यति तथात्मानमकर्तारं स पश्यति॥२९॥
यदा भूतपृथग्भावमेकस्थमनुपश्यति।
तत एव च विस्तारं ब्रह्म संपद्यते तदा॥ ३०॥
अनादित्वा न्निर्गुणत्वात् परमात्मायमव्ययः।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते
॥ ३१॥
यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते॥३२॥
यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत॥३३॥

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क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परं ॥३४॥
इति श्रीभगवद्गीता॰क्षेत्रक्षेत्रज्ञविभागयोगो नाम त्रयोदशोऽध्यायः

LECTURE XIV.

॥ श्रीभगवानुवाच ॥

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमं।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः॥१॥
इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥२॥
मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहं।
संभवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥
सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥४॥
सत्वं रजस्तम इति गुणाः प्रकृतिसंभवाः।
निबध्नन्ति महाबाहो देहे देहिनमव्ययं ॥ ५ ॥
तत्र सत्वं निर्मलत्वात् प्रकाशकमनामयं।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥
रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवं।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनं ॥ ७ ॥
तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनां।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥
सत्वं सुखे सञ्जयति रजः कर्मणि भारत।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥
रजस्तमश्चाभिभूय सत्वं भवति भारत।
रजः सत्वं तमश्चैव तमः सत्वं रजस्तथा ॥ १० ॥
सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्वमित्युत ॥११॥
लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥
अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥
यदा सत्वे प्रवृद्धे तु प्रलयं याति देहभृत्।
तदोत्तमविदां लोकानमलान् प्रतिपद्यते ॥१४॥
रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥
कर्मणः सुकृतस्याऽऽहुः सात्विकं निर्मलं फलं।
रजसस्तु फलं दुःखमज्ञानं तमसः फलं ॥ १६ ॥
सत्वात् संजायते ज्ञानं रजसो लोभ एव च।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥१७॥
ऊर्ध्वं गच्छन्ति सत्वस्था मध्ये तिष्ठन्ति राजसाः।
जघन्यगुणवृत्तिस्था अधोगच्छन्ति तामसाः ॥१८॥
नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति।
गुणेभ्यश्चपरंवेत्तिमद्भावंसोऽधिगच्छति ॥ १९ ॥
गुणानेतानतीत्य त्रीन् देही देहसमुद्भवान्।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

॥ अर्जुन उवाच ॥

कैर्लिङ्गैस्त्रीन् गुणानेतानतीतो भवति प्रभो।
किमाचारः कथं चैतांस्त्रीन् गुणानतिवर्तते ॥२१॥

॥ श्रीभगवानुवाच ॥

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव।
नद्वेष्टिसंप्रवृत्तानिननिवृत्तानिकाङ्क्षति ॥ २२ ॥
उदासीनवदासीनो गुणैर्यो न विचाल्यते।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥
समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः
॥ २४ ॥

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मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥
मां च योऽव्यभिचारेण भक्तियोगेन सेवते।
स गुणान्समतीत्यैतान्ब्रह्मभूयायकल्पते ॥ २६ ॥
ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥२७॥

इति श्रीभगवद्गीता॰ गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः

LECTURE XV.

॥ श्रीभगवानुवाच ॥

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राऽव्ययं।
छन्दांसियस्यपर्णानियस्तंवेदसवेदवित् ॥ १ ॥
अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः।
अधश्च मूलान्यनुसंततानि
कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥
न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च संप्रतिष्ठा।
अश्वत्थमेनं सुविरूढमूलम्
असङ्गशस्त्रेण दृढेन छित्वा ॥ ३ ॥
ततः पदं तत् परिमार्गितव्यं
यस्मिन् गता न निवर्तन्ति भूयः।
तमेव चाद्यं पुरुषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥
निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्
गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥
न तद्भासयते सूर्यो न शशाङ्को न पावकः।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥
ममैवांशो जीवलोके जीवभूतः सनातनः।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥७॥
शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥८॥
श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥
उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितं।
विमूढानानुपश्यन्तिपश्यन्तिज्ञानचक्षुषः ॥ १० ॥
यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितं।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः॥११॥
यदादित्यगतं तेजो जगद्भासयतेऽखिलं।
यच्चन्द्रमसियच्चाग्नौतत् तेजोविद्धिमामकं ॥१२॥
गामाविश्य च भूतानि धारयाम्यहमोजसा।
पुष्णामिचौषधीःसर्वाःसोमोभूत्वारसात्मकः॥१३॥
अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधं ॥ १४ ॥
सर्वस्य चाहं हृदि संनिविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहं ॥ १५ ॥
द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च।
क्षरःसर्वाणिभूतानिकूटस्थोऽक्षरउच्यते ॥ १६ ॥
उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥१७॥
यस्मात् क्षरमतीतो ऽहमक्षरादपि चोत्तमः।
अतोऽस्मिलोकेवेदेचप्रथितःपुरुषोत्तमः ॥ १८ ॥
यो मामेवमसंमूढो जानाति पुरुषोत्तमं।
स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

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इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत॥२०॥
इति श्रीभगवद्गीता॰ पुरुषोत्तमप्राप्तियोगो
नाम पञ्चदशो ऽध्यायः

LECTURE XVI.

॥ श्रीभगवानुवाच ॥

अभयं सत्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवं॥ १॥
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनं।
दया भूतेष्वलोलुत्वं मार्दवं ह्रीरचापलं॥ २॥
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता।
भवन्ति संपदं दैवीमभिजातस्य भारत॥ ३॥
दम्भो दर्पो ऽभिमानश्च क्रोधः पारुष्यमेव च।
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीं॥ ४॥
दैवी संपद्विमोक्षाय निबन्धायासुरी मता।
मा शुचःसंपदंदैवीमभिजातो ऽसिपाण्डव॥ ५॥
द्वौ भूतसर्गौ लोके ऽस्मिन् दैव आसुर एव च।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु॥६॥
प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते॥७॥
असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरं।
अपरस्परसंभूतं किमन्यत् कामहैतुकं॥ ८॥
एतां दृष्टिमवष्टभ्य नष्टात्मानो ऽल्पबुद्धयः।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतो ऽहिताः॥ ९॥
काममाश्रित्यदुष्पूरं दम्भमानमदान्विताः।
मोहाद्गृहीत्वासद्ग्राहान् प्रवर्तन्ते ऽशुचिव्रताः
॥ १०॥
चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः।
कामोपभोगपरमा एतावदिति निश्चिताः॥११॥
आशापाशशतैर्बद्धाः कामक्रोधपरायणाः।
ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान्॥ १२॥
इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथं।
इदमस्तीदमपि मे भविष्यति पुनर्धनं॥ १३॥
असौ मया हतः शत्रुर्हनिष्ये चापरानपि।
ईश्वरो ऽहमहंभोगीसिद्धो ऽहंबलवान्सुखी॥१४॥
आढ्यो ऽभिजनवानस्मिको ऽन्यो ऽस्तिसदृशोमया।
यक्ष्येदास्यामिमोदिष्यइत्यज्ञानविमोहिताः
॥ १५॥
अनेकचित्तविभ्रान्ता मोहजालसमावृताः।
प्रसक्ताः कामभोगेषु पतन्ति नरके ऽशुचौ॥१६॥
आत्मसंभाविताः स्तब्धा धनमानमदान्विताः।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकं॥ १७॥
अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः।
मामात्मपरदेहेषु प्रद्विषन्तो ऽभ्यसूयकाः॥ १८॥
तानहं द्विषतः क्रूरान् संसारेषु नराधमान्।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु॥ १९॥
आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि।
मामप्राप्यैवकौन्तेयततोयान्त्यधमांगतिं॥ २०॥
त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।
कामःक्रोधस्तथालोभस्तस्मादेतत्त्रयंत्यजेत्॥२१॥
एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिं॥२२॥
यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः।
न स सिद्धिमवाप्नोति न सुखं न परां गतिं॥२३॥
तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ।
ज्ञात्वाशास्त्रविधानोक्तंकर्मकर्तुमिहार्हसि॥२४॥
इति श्रीभगवद्गीता॰ दैवासुरसंपद्विभागयोगो
नाम षोडशो ऽध्यायः

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LECTURE XVII.

॥ अर्जुन उवाच ॥

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्वमाहो रजस्तमः ॥१॥

॥ श्रीभगवानुवाच ॥

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्विकीराजसीचैवतामसीचेतितांश्रृणु ॥ २ ॥
सत्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयंपुरुषोयोयच्छ्रद्धःसएवसः ॥ ३ ॥
यजन्ते सात्विका देवान् यक्षरक्षांसि राजसाः ।
प्रेतान् भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥४॥
अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥
कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।
मांचैवान्तःशरीरस्थंतान्विध्यासुरनिश्चयान् ॥६॥
आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं श्रृणु ॥ ७ ॥
आयुःसत्ववलारोग्यसुखप्रीतिविवर्द्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्विक
प्रियाः ॥ ८ ॥
कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥९॥
यातयामं गतरसं पूतिपर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियं ॥१०॥
अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्विकः ॥११॥
अभिसंधाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसं ॥ १२ ॥
विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणं ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥
देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवं ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १४ ॥
अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यासनं चैव वाङ्मयं तपउच्यते ॥१५॥
मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत् तपो मानसमुच्यते ॥ १६ ॥
श्रद्धया परया तप्तं तपस्तत् त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्विकं परिचक्षते ॥१७॥
सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवं ॥ १८ ॥
मूढग्राहेणात्मनो यत् पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत् तामसमुदाहृतं ॥१९॥
दातव्यमिति यद्दानं दीयते ऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्विकं स्मृतं॥२०॥
यत् तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतं ॥ २१ ॥
अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत् तामसमुदाहृतं ॥ २२ ॥
ओं तत् सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेनवेदाश्चयज्ञाश्चविहिताःपुरा॥ २३ ॥
तस्मादो मित्युदाहृत्य यज्ञदानतपः क्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनां ॥२४॥
तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्चविविधाःक्रियन्तेमोक्षकाङ्क्षिभिः॥२५
सद्भावे साधुभावे च सदित्येतत् प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दःपार्थ युज्यते॥२६॥
यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

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अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्।
असदित्युच्यतेपार्थ न च तत् प्रेत्य नो इह ॥२८॥

इति श्रीभगवद्गीता॰ श्रद्धात्रयविभागयोगो नाम सप्तदशो ऽध्यायः

LECTURE XVIII.

॥ अर्जुन उवाच ॥

संन्यासस्य महाबाहो तत्वमिच्छामि वेदितुं।
त्यागस्य च हृषीकेश पृथक् केशिनिषूदन ॥ १ ॥

॥ श्रीभगवानुवाच ॥

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः।
सर्वकर्मफलत्यागं प्राऊस्त्यागं विचक्षणाः ॥ २ ॥
त्याज्यं दोषवदित्येके कर्म प्राऊर्मनीषिणः।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥
निश्चयं शृणु मे तत्र त्यागे भरतसत्तम।
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥४॥
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यज्ञो दानं तपश्चैव पावनानि मनीषिणां ॥ ५ ॥
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त्यागी सत्वसमाविष्टो मेधावी छिन्नसंशयः ॥१०॥
न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः।
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विविधाश्च पृथक् चेष्टा दैवं चैवात्र पञ्चमं ॥१४॥
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करणंकर्मकर्तेतित्रिविधःकर्मसंग्रहः ॥ १८ ॥
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अतत्वार्थवदल्पं च तत् तामसमुदाहृतं ॥ २२ ॥
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भक्त्या मामभिजानाति यावान् यश्चास्मि तत्वतः।
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कच्चिदज्ञानसंमोहः प्रणष्टस्ते धनंजय ॥ ७२ ॥

॥ अर्जुन उवाच ॥

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत।
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॥ संजय उवाच ॥

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संवादमिममश्रौषमद्भुतं रोमहर्षणं ॥ ७४ ॥
व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परं।
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इति श्रीभगवद्गीता० मोक्षसंन्यासयोगो नाम अष्टादशो ऽध्यायः

॥ इति श्रीभगवद्गीता समाप्ता ॥

॥ शुभमस्तु सर्वजगतां ॥

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BHAGAVAT-GEETÆ

XVIII LECTIONES.

IN SERMONEM LATINUM TRANSLATÆ

INTERPRETE

A. G. A SCHLEGEL.

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BHAGAVAT-GEETA.

LECTIO I.

DHRITARASHTRAS *loquitur:*

1. In campo sancto, Kuruis campo, congressi proeliabundi nostrates Panduidaeque, quid fecerunt, o Sanjaya?

SANJAYAS *loquitur:*

2. Conspecto quidem Panduidarum agmine instructo, Duryodhanas illico, ad magistrum propius accedens, rex ipse sermonem edidit:
3. "Adspice hanc Panduis filiorum, o magister!
"ingentem aciem, instructam a Drupadae filio,
4. "tuo discipulo sollerti. Ibi sunt heroës arci-
"tenentes, Bhîmae et Arjunae pares in proe-
"lio: Yuyudhânas, Virâtasque, Drupadasque,
5. "magno curru vectus, Dhrishtakêtus, Chek-
"itanas, Kasidisque rex animosus, Purujitas
"Kuntibôjasque, Saivyasque hominum prin-
6. "ceps, Yudhâmanyusque egregius, Uttam-
"aujasasque fortis, Saubadras Draupadidisque
"filii, omnes aeque magnis curribus vecti.
7. "Nostrorum autem qui praecipui, hos animad-
"verte, vir nobilissime, duces exercitus mei:
8. "exempli gratia eos tibi eloquor. Tu ipse,
"Bhîshmasque, Karnasque Kripasque bello-
"rum profligator, Asvatthâman, Vikarnasque,
9. "nec non Saumadattis, aliique multi heroës,
"mei gratia animae prodigi, varia tela corus-
10. "cantes, omnes proeliorum gnari. Non satis
"idoneus est hic noster exercitus, cui Bhîsh-
"mas imperat; idoneus vero iste illorum exer-
11. "citus, cui Bhîmas imperat. At per tramites
"aciei cunctos secundum ordines collocati
"Bhîshmae utique opem ferunto proceres nos-
"tri, quotquot sunt." Illius animos excita- 12.
turus grandaevus Kuruidarum progenitur, leonino rugitu clare insonans, concham inflavit vir excelsus. Tunc buccinaeque, tympanaque, 13.
cymbala, cornua, tubae subito ictu concrepuere: is clangor tumultus instar fuit. Tunc 14.
in curru ingenti candidis equis juncto stantes, Madhuis occisor et Panduides, conchas suas coelestes inflavere: ille, sensuum domitor, 15.
Giganteam; hic, opum contemtor, Theodoten. Magnam concham, Arundineam nomine, inflavit Bhîmas, ab ausis horrendis dictus, lupinis visceribus; Triumphatricem Yudhish- 16.
thiras, Kuntidis filius; Nakulas Sahadêvasque Dulcisonam et Gemmifloream. Kasidisque 17.
rex arcitenens, et Sikhandin, magno curru invectus, Drishtadyumnas, Viratasque Satyakisque semper invictus. Drupadas Drupadi- 18.
disque nati undique, o terrarum domine, Saubadrasque validis brachiis, conchas inflavere singuli singulas. Dhritarâshtridarum corda 19.
laceravit concentus iste, tumultu coelum terramque personante. Tunc, visis Dhritarâsh- 20.
tridis in acie dispositis, simiae effigiem in vexillo gestans Panduides, quum jam tela intervolitarent, arcum expromsit, et illico 21.
Krishnam his verbis alloquutus est, o terrarum domine: "In utriusque agminis intervallo
"currum siste mihi, o Dive! donec istos 22.
"perlustravero pugnandi cupidos in acie con-
"stitutos, quinam sint, quibuscum mihi pug-

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23. "nandum in hoc belli discrimine. Proelia-
"turos eminus prospicio istos, qui huc conve-
"nere Dhritarâshtrae filio scelerato pugna
"gratificari volentes."

SANJAYAS *loquitur:*

24. Ita compellatus Krishnas ab Arjuna, o
Bhârata, in utriusque agminis intervallo cur-
25. rum sistens egregium, Bhîshma Drônaque
coram, universisque proceribus, En tibi, inquit
26. istos Kuruidas huc progressos! Ibi vidit
stantes Arjunas patres atque avos, magistros,
avunculos, fratres, filios, nepotes, nec non
27. familiares, soceros et amicos quoque, pariter
in utroque agmine. Hosce conspiciens ille,
Kuntidis natus, universos cognatos in acie
28. stantes, summa miseratione commotus fracto
animo haec proloquutus est:

ARJUNAS *loquitur:*

Visa ista cognatorum turba, qui proelia-
29. bundi huc progressi sunt, fatiscunt mihi
membra, et os exsangue contabescit, tremor-
que corpus meum pilorumque horror occupat;
30. arcus elabitur manu, et cutis penitus peruritur,
nec jam consistere valeo, et mens mea quasi
31. titubat. Atque omina video infelicia, o Pul-
cricome, nec fausti quidquam praevideo, cog-
32. natis in acie caesis. Haud cupio victoriam,
Krishna, neque imperium, nec voluptates.
Quorsum nobis imperium, Nomie? quorsum
33. opes vel vita etiam? Quorum gratia cupiuntur
a nobis imperium, opes voluptatesque, ii ipsi
ad pugnam congressi sunt, anima divitiisque
34. suis projectis: magistri, patres, filii, avique
itidem, avunculi, soceri, nepotes, levires, nec
35. non agnati. Istos caedere nolo, vel maxime
caedentes, o Madhuis interfector! ne mundo
quidem tergemino imperandi gratia, nedum
propter orbem terrarum. Occisis Dhritarâsh- 36.
tridis quaenam laetitia nobis siet, o mortalium
votis expetite? Scelere sane imbueremur caesis
istis praedonibus. Quapropter nos non decet 37.
caedere Dhritarâshtridas cum gentilibus suis.
Quomodo tandem cognatis caesis fortunati
simus, o Krishna? Etiamsi isti, quibus mens 38.
sana libidine excutitur, non vident stirpium
excidio admissum nefas, et in amicos saeviendi
delictum: quomodo nobis non foret statuendum 39.
refugere hoc scelus, *nobis, inquam,*
stirpium excidio admissum nefas praevidentibus, o mortalium votis expetite? Stirpium 40.
excidio delentur sacra gentilitia perennia; religione deleta per omnem stirpem gliscit impietas; impietate gliscente, Krishna, cor- 41.
rumpuntur feminae nobiles; feminis corruptis,
Vrishnida, exsistit ordinum colluvies; colluvies 42.
ordinum infernis mancipat stirpis parricidas ipsamque stirpem: nimirum praecipitant
e superis horum majores, liborum ac libationum solemnibus privati. Delictis parricidarum 43.
stirpis hisce, ordinum colluviem invehentibus,
evertuntur familiarum sacra et sacra gentilitia
perpetua; eversis sacris gentilitiis viventium 44.
hominum, o mortalium votis expetite, apud
inferos utique domicilium. Sic declaratum
audivimus. Eheu! quantum piaculum com- 45.
mittere decrevimus, quod imperandi dulcedine
allecti, cognatos, caedere parati sumus! Quin 46.
si me haud renitentem, inermem, tela manibus
vibrantes Dhritarâshtridae necaverint, melius
mecum actum foret.

SANJAYAS *loquitur:*

Sic loquutus Arjunas in acie, in currus se- 47.
dili consedit, animo moestitia conturbato.

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LECTIO II.

SANJAYAS *loquitur:*

1. Hunc, misericordia ita commotum, lacrimis suffusum turbatos oculos, despondentem his verbis affatus est Madhuis interfector:

ALMUM NUMEN *loquitur:*

2. Unde te haec debilitas in belli discrimine repente subiit, indigna, honestis, viam ad
3. Superos obstruens, ingloria, o Arjuna? Noli mollitiae effeminatae te tradere: non hoc te decet. Vili socordia abjecta, age exsurge, hostium vexator!

ARJUNAS *loquitur:*

4. Quomodo Bhîshmam ego in proelio Drônamque, o Madhuis interfector, sagittis impugnabo? Ambo mihi venerandi, hostium
5. interfector! Magistris magnopere suspiciendis haud caesis melius sane foret pane emendicato vesci per hoc aevum; caesis vero magistris opum avidis, quoad vivam, vescar dapibus
6. sanguine pollutis. Neque hoc novimus, utrum praestantius foret nobis, ut vel victores exsistamus, vel isti nos vincant. Quibus caesis vivere nos non juvabit, ii ipsi constitere ex
7. adverso. Miseratione et formidine culpae fracta indole, percontor te, religione mentem attonitus, quodnam consilium sit magis salutare? Declara hoc mihi. Discipulus tuus ego sum:
8. doce me, ad te conversum. Haud equidem praevideo, quid mihi propellat moerorem, sensus meos torrentem, etsi nanciscar in orbe terrarum amplum sine rivali regnum, in divosque ipsos etiam imperium.

SANJAYAS *loquitur:*

9. His verbis affatus Krishnam Arjunas, hostium vexator, "Haud pugnabo!" ita allo-
quutus Nomium, conticuit ille quidem. Hunc 10.
compellavit Krishnas, subridens quasi, o Bhârata, in utriusque agminis intervallo, despondentem his verbis:

ALMUM NUMEN *loquitur:*

Non lugendos luctu prosequutus es, at con- 11.
venientes sapientiae sermones profers. Vita defunctos vel non defunctos luctu non prosequuntur sapientes. Neque enim ego unquam 12.
non fui, nec tu, neque isti mortalium reges; neque est quando non futuri simus nos universi in posterum. Sicuti animantis is hoc 13.
corpore est infantia, juventus, senium, perinde, etiam novi corporis instauratio: cordatus huic non trepidat. Elementorum autem contactus, 14.
Kuntidis nate, frigus caloremve, voluptatem molestiamve praebentes, reciprocantes sunt ac fluxi: hos tu perfer, Bhârata. Quem hi non 15.
perturbant virum, o vir eximie, in voluptate ac molestia sibi parem, constantem, is ad immortalitatem conformatur. Quod vere non 16.
est, id fieri nequit ut exsistat; nec ut esse desinat, quod vere est: amborumque horum perspectum discrimen iis, qui rerum veritatem cernunt. Indelebile autem, hoc scias, est illud, 17.
a quo Universum hoc expansum; deletionem inexhausti istius nemini efficere licet. Caduca 18.
haec corpora dicuntur, immutabili spiritu animata, indelebili atque immenso: quare pugna, o Bhârata! Qui eum arbitratur occisorem, 19.
quive eundem censet occisum, hi ambo non recte intelligunt; neque occidit ille, neque occiditur. Non nascitur moriturve unquam; 20.
non ille exstitit, exsistitve, non exstiturus: innatus, immutabilis, aeternus ille, priscus,
non occiditur occiso corpore. Qui novit inde- 21.
lebilum, aeternum illum, innatum, inexhaus-

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tum, quomodo is homo quempiam occidendum
22. curet, vel ipse occidat? Perinde ac obsoletis vestibus abjectis, novas sumit homo alias, sic abjectis corporibus obsoletis, alia ingreditur
23. nova spiritus. Non illum penetrant tela, non illum combruit flamma, neque illum perfund-
24. unt aquae, nec ventus exsiccat. Impenetrabilis ille, incombustibilis ille, imperfusibilis ille, nec non inexsiccabilis, perpetuus, omnivagus, stabilis, inconcussus ille atque aeternus,
25. invisibilis ille, inenarrabilis ille, immutabilis ille declaratur. Quare, quum talem cogno-
26. veris, non luctu eum prosequi to oportet. At si illum vel maxime identidem natum ac identidem arbitreris mortuum, ne sic quidem te, o
27. heros, eum lugere oportet. Nam geniti certa mors est, mortui certa generatio: quapropter
28. in re inevitabili non te lugere oportet. Insensibile est animantium principium, insensibilis exitus; sensibilis medius inter utrumque status:
29. quinam huic complorationi locus? Miraculi instar alius intuetur eum, miraculi instar enarrat porro alius, miraculi instar eum alius enarratum audit: sed quamvis audiverit, non
30. tamen novit eum quisquam. Spiritus semper invulnerabilis ille in cujusque corpore, o Bhârata: quare cuncta animantia non te lugere
31. oportet. Proprii etiam officii memorem non te contremiscere oportet: legitimo bello melius
32. quidquam militi evenire nequit, ac sua sponte paratae coeli valvae aperiuntur. Fortunati milites, o Prithae fili, nanciscuntur bellum
33. ejusmodi. Sin vero tu hanc legitimam pugnam haud perficias, proprii officii famaeque
34. desertor, labem contrahes; et infamiam insuper mortales fabulabuntur dete perennem. Generosorum autem infamia ultra obitum por-
35. rigitur. Metu e proelio te secessisse existimabunt proceres magnis curribus vecti, eorumque, a quibus magni aestimatus fueras, con-
36. temtum subibis, et contumeliosos sermones multos serent inimici tui, vituperantes tuam fortitudinem: quo quid molestius evenire potest
37. Vel occisus coelum es adepturus, vel victor terra potiere. Quare exsurge, o Kuntidis nate, ad pugnandum obfirmato animo! Voluptatem molestiamve pari loco ponens, praemium jacturamve, victoriam clademve, protinus ad pugnam accingere: ita affectus nullam contrahes labem. Haec tibi exposita est ratiocinio sententia; nunc autem secundum devotionem eam accipe, cui sententiae devotus, o princeps, operum vincula abiicies. Nulla ibi est conatuum frustratio, nec detrimentum extat; vel tantillum hujus religionis liberat ab ingenti formidine. Ad constantiam efformata sententia una huic est, o Kuruis proles: multipartitae autem ac infinitae sententiae inconstantium. Quam floridam istam orationem proferunt insipientes, librorum sacrorum dictis gaudentes, nec ultra quidquam dari affirmantes cupiditatibus obnoxii, sedem apud Superos finem bonorum praedicantes; *orationem, inquam*, insignes natales tanquam operum praemium pollicentem, rituum varietate abundantem, quibus aliquis opes ac dominationem nanciscatur: qui hac a recto proposito abrepti, circa opes ac dominationem ambitiosi sunt, horum mens non componitur contemplatione ad perseverantiam. Ternarum qualitatum materiam exhibent libri sacri: tu autem liber esto a ternis qualitatibus, o Arjuna; liber a gemino affectu, semper essentiae deditus, expers sollicitudinum, tui compos. Quot usibus inservit puteus aquis undique confluentibus, tot usus praestant universi libri sacri theologo prudenti. In ipso opere momentum tibi sit, at nunquam in ejus praemiis. Noli ad opera praemiis impelli, nec otii ambitiosus esto. In devotione perstans opera perfice, ambitione seposita, o contemtor opum, in eventu prospero vel improspero aequabilis; aequabilitas devotio dicitur. Longe sane inferiora sunt opera devotione mentis, o contemtor opum. In mente tua praesidium quaere. Miseri, qui praemiis ad opera impelluntur. Mente devotus in hoc aevo utraque dimittit, bene et male facta. Quare devotioni te devove: devotio dexterita-

38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

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tem in operibus praebet. Mente devoti, praemio operibus parto abjecto, sapientes, generationum vinculis exsoluti, ingrediuntur viam summae salutis. Quando mens tua praestigiarum ambages exsuperaverit, tunc pervenies ad ignorantiam omnium, quae de doctrina sacra disputari possunt vel disputata sunt. Subtilitatum theologicarum incuriosa quando mens tua immota steterit, firmaque in contemplatione, tunc devotio tibi obtinget.

ARJUNAS *loquitur:*

Qualis est sermo viri confirmati in sapientia, ac assidui in contemplatione, o Krishna? In meditando defixus quomodo loqui, quomodo quiescere ac circa negotia versari solet?

ALMUM NUMEN *loquitur:*

Quando relinquit cupiditates omnes, quae animum afficiunt, secum semet ipso contentus, tunc confirmatus in sapientia dicitur. In molestiis animo imperturbatus, voluptatum illecebris haud obnoxius, procul habitis amore, odio, ira, in meditando defixus, anachoreta dicitur. Qui, undique affectionis expers, quidquid illi obtingat faustum vel infaustum, neque exultat neque aversatur: apud hunc sapientia commoratur. Quando is, sicuti testudo artus suos undecunque, sensus abstrahit a rebus quae sensibus obversantur: tunc apud eum sapientia commoratur. Res sensibus obviae recedunt a mortali abstinente; temperantia ejus insigni animadversa ipse appetitus recedit. At interdum, Kuntidis nate, viri prudentis, quamvis strenue annitentis, sensus turbulenti animum vi abripiunt. His omnibus coërcitis devotus sedeat, in me solum intentus: cujus in potestate sensus sunt, apud hunc sapientia commoratur. In homine res sensibus obvias meditante propensio erga illas subnascitur; e propensione cupido, e cupidine ira enascitur; ex ira exsistit temeritas, e temeritate memoriae confusio; e memoriae confusione mentis jactura, qua tandem ipse pessumdatur. Qui autem circa res versatur sensibus ab affectu et aversatione segregatis, ipsius voluntati parentibus, animo bene composito, is serenitatem consequitur; serenitate omnium molestiarum repudiatio in illo subnascitur. Cujus vero ingenium serenum, hunc protinus mens totum occupat. Non inest mens non devoto, neque inest sui conscientia; et qui sibi non sui conscius, is tranquillitate, caret: sine tranquillitate quomodo beatus esse possit? Sensibus cira res versantibus cujus animus obtemperat, ejus sapientia illius impetu abripitur, veluti tempestate navis in fluctibus. Quapropter, o heros, is, cujus sensus cohibentur omnimodo a rebus, quae sensibus obversantur, apud hunc sapientia commoratur. Quae nox est cunctis animantibus, hanc pervigilat abstinens: qua vigilant animantes, haec est nox verum intuentis anachoretae. Inexpleto intra terminos suos residenti oceano qualiter aquae illabuntur, cui similiter omnes cupiditates illabuntur, is tranquillitatem adipiscitur, non qui cupiditatibus lascivit. Qui homo, omnibus cupiditatibus repudiatis, in vita versatur illecebrarum expers, liber a sui studio ac sui fiducia, is tranquillitatem consequitur. Haec est divina statio, o Prithae fili: hanc adeptus, non amplius trepidat; perstans in ea obitus quoque tempore, ad extinctionem in numine evehitur.

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LECTIO III.

ARJUNAS *loquitur:*

1. Si mens praestantior opere a te aestimatur,
o mortalium votis expetite, cur tandem hor-
2. rendo operi me destinas, Pulchricome? Con-
fusa oratione mentem quasi perturbas meam;
hoc unum e decreto profare, qua ratione meli-
ora ego adipisci possim?

ALMUM NUMEN *loquitur:*

3. In hoc mundo duplex vitae institutum olim
a me promulgatum est, vir innocue: scientiae
destinatione rationalium, et operum destina-
4. tione devotorum. Non opera omnino haud
inchoando fruitur otio homo, nec vero abdica-
5. tione ad perfectionem pervenit. Non sane
quisquam vel momento temporis unquam ab
operibus vacat, impellitur enim et invitus ad
opus peragendum facultatibus naturalibus.
6. Qui ministerio corporali coërcito sedet, animo
meditans res sensibus subjectas, demens, is
7. simulator sanctitatis dicitur; qui vero sensibus
animo coërcitis sese accingit, o Arjuna! ad
opus corporali ministerio peragendum, sine
8. ambitione, is magni aestimatur. Tu perage
opus necessarium; opus praestantius est otio:
ne corporis quidem sustentatio tibi otioso pro-
9. cedat. Praeter opera sacrorum causa suscepta
mundus hic operum vinculis implicatur; qua-
propter, Kuntidis nate, ambitionis immunis
10. opus aggredere. Simul cum ritu sacrifico
progenie humana creata olim dixit Progenitor:
"Illo propagabimini; ille vobis esto vacca
11. "abundantiae. Divos colite illo; hi Divi vos
"colunto. Mutuo vos colentes, salutem sum-
12. "mam adipiscemini. Optatos cibos vobis DI
"dabunt, sacrificiis cluti; cibis ab his datis,
"non ante parte iisdem oblata, qui fruitur,
"is sane fur est. Sacrificiorum reliquias come- 13.
"dentes probi exsolvuntur omnibus peccatis,
"vescuntur autem piaculo noxii, qui dapes
"instruunt sui gratia." Frugibus aluntur 14.
animantia, imbre fit frugum proventus, sacri-
ficio impetratur, imber, sacrificium opere 15.
consummatur, opus e numine, ortum scias,
numen e simplici et individuo ortum. Ideo
numen omnia permeans semper in sacrificio
praesens est. Hunc orbem sic circumactum 16.
quicunque volvendo haud promovet in hoc
seculo, is inceste aevo transacto, sensibus in-
dulgens, o Prithae fili! frustra vivit. Qui 17.
autem secum quietus est homo, ac sibimet sa-
tisfaciens, contentusque semet ipso, is omni
negotio vacat; et hujus quidem nihil interest, 18.
utrum aliquid factum sit an infectum, neque
eum ex omnibus animantibus commodi ulius
expectatio suspendit. Quare sine ambitione 19.
semper opus tibi demandatum appara: sine
ambitione enim opus apparans summum bo-
num vir adipiscitur. Operibus certe perfec- 20.
tionem quaesivere Janakas ceterique ejusdem
ordinis. Generis humani adsensum quoque
respiciens opere fungi debes. Quidquid des- 21.
tinat optimus quisque, id ipsum cetera multi-
tudo; quod ille exemplum proponit, id vulgus
deinde sectatur. Non mihi, o Prithae fili, 22.
quidquam in mundo tergemino est peragen-
dum, nec adipiscendum, quod nondum adeptus
fuerim: versor tamen in opere. At si ego un- 23.
quam non versarer in opere impiger, *quando-*
quidem mea vestigia sectantur homines, o
Prithae fili, omnimodo, pessum ituri essent 24.
hi mortales, nisi opus ego peragerem, et col-
luviei auctor forem, et exitio traderem hancce
progeniem. Implicati opere insipientes sicuti 25.
agunt, o Bhârata, sic sapiens agat sine ambi-

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26. tione, curans generis humani adsensum, nec opinionum discrepantiam gignat inter ignaros opere implicatos. Fungatur omnibus operibus
27. sapiens, devota mente ad ea seaccingens, Naturae qualitatibus peraguntur omnimodo opera; sui fiducia qui fallitur, eorum se ipsum
28. auctorem esse arbitratur. At veri gnarus, o heros, de gemino qualitatum operumque discrimine; "qualitates in qualitatibus versantur,"
29. sic arbitratus, non implicatur. Naturae qualitatibus decepti, implicantur operibus qualitatum; hos universitatis ignaros, tardos, gnarus
30. universitatis haud labefactet. Cuncta opera in me deponens, cogitatione ad intimam conscientiam conversa, nulla spe erectus, rerumque tuarum incuriosus, pugna, aegritudine
31. depulsa. Qui hoc meum decretum semper observant homines, fidei pleni, haud obtrectantes, hi operibus quoque emancipantur.
32. Qui vero, istud obtrectantes, haud observant meum decretum, hos omni scientia exturbatos
33. scias pessumdari rationis inopes. Ad id quod suae naturae consentaneum est, tendit sapiens quoque; naturam sequuntur animantia: quid
34. coërcendo efficietur? Rebus sensui cuilibet subjectis propensio et aversatio insident; utriusque ad nutum ne quis praesto sit: etenim
35. hae sunt ejus adversariae. Satius est suo officio, etsi deficientibus viribus, fungi, quam alienum officium accurate implere; in suo officio satius est, mortem oppetere: alienum officium formidinem affert.

ARJUNAS *loquitur:*

A quonam vero instigatus ille, peccatum 36.
admittit homo, etiamsi nolit, Vrishnida, vi
quasi impulsus?

ALMUM NUMEN *loquitur:*

Cupido is est, Furor iracundiae is est, ex 37.
impetuosa qualitate progenitus, vorax, nefastus; hunc cognosce in hoc aevo inimicum.
Sicuti fumo involvitur flamma, speculumque 38.
aerugine, sicuti utero involutus foetus, sic isto
Universum hoc involutum. Involvitus scientia 39.
isto, sapientis pertinaci inimico, versiformi,
Kuntidis nate, et igne insatiabili. Sensus, 40.
animus, mens, ejus ditio fertur: hisce infatuat
iste, scientia involuta, mortalem. Quapropter 41.
tu, sensibus a principio coërcitis, Bharatidarum
optime, nefastum illum repudia, scientiae et
judicii pessumdatorem. Sensus pollentes aiunt, 42.
sensibus pollentior animus, animo autem pollentior mens; qui vero prae mente pollet, is
est. Sic supra mentem pollere eum intelli- 43.
gens, te ipsum tecum confirmans, profliga
hostem, o heros, versiformem, intractabilem.

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LECTIO IV.

ALMUM NUMEN *loquitur:*

1. Hanc devotionem Vivasvanti ego declara-
veram perennem, Vivasvan Manui effatus est,
2. Manus Ixvâkui memoravit. Sic per manus
traditam eam reges sapientes cognoverunt.
Haec devotio diuturno tempore in hoc mundo
3. periit, hostium vexator. Eadem illa devotio
antiqua hodie a me tibi declarata est. Tu
cultor meus es atque amicus: mysterium hoc
scilicet praestantissimum.

ARJUNAS *loquitur:*

4. Posteriores sunt natales tui, priores Vivas-
vantis natales; quomodo istud intelligam, quod
ais: "initio declaraveram?"

ALMUM NUMEN *loquitur:*

5. Plurimi jam praeteriere mei natales, tui-
que, o Arjuna! Hosce ego universos novi, tu
6. vero haud nosti, hostium vexator. Quanquam
innatus sum, incorruptibilis, quanquam ani-
mantium sum dominus, naturae meae impe-
rans subinde nascor, praestigiis mihi insitis.
7. Quandocunque scilicet pietatis languor exsis-
tit, o Bhârata, et incrementum impietatis,
8. tunc me ipsum ego procreo. Ad vindicationem
bonorum et ad eversionem sceleratorum, pie-
tatis stabiliendae gratia, nascor per singula
9. secula. Genituram et opus meum divinum
qui sic penitus novit, corpore, relicto non ad
novam genituram regreditur, ad me accedit
10. ille, o Arjuna! Soluti ab affectu, terrore, ira,
mei similes, me confisi, multi scientiae casti-
monia lustrati in meam essentiam transiere.
11. Hi quemadmodum ad me convertuntur, itidem
eos ego colo. Mea vestigia sectantur homines,
12. Prithae fili, omnimodo. Qui cupiunt operum
successum, ii Divis in hoc orbe litant. Brevi
sane in vita mortali successus obtingit opere
partus. Quaternorum ordinum stirpes a me 13.
creati sunt secundum qualitatum operumque
distributionem; harum me ipsum scias aucto-
rem, auctore carentem, incorruptibilem. Nec 14.
me opera polluunt, nec in operis fructu mihi
est stimulus; qui talem me cognoscit, is operum
vinculis haud constringitur. Sic statuto opus 15.
peractum est a priscis, emancipationem affec-
tantibus; quamobrem perage tu opus, quale a
priscis olim peractum. Quid sit opus? quid 16.
otium? quaeritur. Hac in re vel vates trepi-
davere. Ejusmodi opus tibi declarabo, quo
cognito a malo liberaberis. Ad ipsum opus 17.
est attendendum, attendendum quoque ad sec-
essionem ab opere, attendendum tandem ad
otium; obscura est operis ratio. Qui in opere 18.
otium cernit, et in otio opus, is sapit inter
mortales, is devotus cunctis operibus pera-
gendis aptus est. Cujus omnia incepta se- 19.
gregata sunt a cupiditatis instinctu, eum ope-
ribus scientiae igne consumtis, doctum pro-
nunciavere sapientes. Procul habita ambitione 20.
in fructu operum posita, quisemper hilaris est,
non egens patrocinio, is, etsi in opere occupa-
tus, nihil tamen omnino agit. Nulla spe 21.
erectus, cogitationes suas coërcens, dimisso
omni emolumento, corporali duntaxat minis-
terio opus peragens, peccato haud imbuitur.
Qui rebus sponte sibi oblatis contentus est, 22.
gemino affectu superior, neutiquam invidus,
et aequalis in successu prospero vel adverso,
is ne operando quidem implicatur. Hominis 23.
ambitione vacui, exsoluti, intellectu in scientia
defixo, sacrificii gratia sese accingentis, opus
integrum quasi evanescit. Numen est in ob- 24.
latione, numen in oleo sacro, numen in igne,

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numine litatur: ad numen iturus est ille, qui
25. numen operando meditatur. Divorum porro alii devoti religionem colunt; in theologiae igne alii religionem ipsa religione denuo sa-
26. crificant; auditum ceterosque sensus alii in continentiae ignibus sacrificant; sonum ceteraque sensibilia alii in sensuum ignibus sa-
27. crificant; Cuncta ministeria corporalia ac vitalia porro alii sacrificant in igne mystico
28. continentiae, scientia accenso; opum sacrifici, castimoniae sacrifici, devotionisque sacrifici porro sunt alii, tacitae lectionis ac scientiae
29. sacrifici, temperantes, propositi tenaces. In expiratione sacrificant spiritum, in spiritu exspirationem similiter alii, spiritus et exspirationis meatibus praeclusis, spiritus retinendi
30. studiosi. Alii cibo abstinentes vitalia in vitalibus sacrificant: universi hi quoque sacrificandi sunt gnari, ac sacrificiis peccata sua
31. delent. Qui vescuntur dapibus ambrosiis e sacrificio reliquis, ii transeunt ad numen aeternum. Non est hic mundus irreligiosi: quomodo tandem alter, Kuruidarum optime?
32. Tam varia sacrificia propagata sunt e numinis ore; operibus comparata scias haec universa;
33. sic cognito, liberaberis. Praestat opum sacrificio scientiae sacrificiam, o hostium vexator; cuncta opera integra, Prithae fili, scientia comprehenduntur et consummantur. Hanc 34.
tu quaere, genibus provolutus, percunctatione, reverentia. Monstrabunt tibi scientiam sapientes, veritatem rerum perspicientes: quam 35.
edoctus non iterum ad errorem perinde redibis, Panduida, qua entia universa conspicies in te ipso, deinde in me. Si vel maxime om- 36.
nibus peccatis sis contaminatus, universalis scientiae saltu tamen infernum trajicies. Perinde ac ligna accensus ignis in cinerem 37.
vertit, o Arjuna, pariter scientiae ignis omnia opera in cinerem vertit. Haud sane 38.
scientiae simile lustramen in hoc orbe exstat: id homo devotione consummatus ultro, temporis progressu, in se ipso invenit. Qui fidem 39.
habet, adipiscitur scientiam; huic intentus, sensibus coërcitis, scientiam adeptus, ad summam tranquillitatem pervenit. Ignarus autem, 40.
fideque carens, dubitationi indulgens, pessumdatur: neque hic mundus, nec ulterior, nec felicitas ejus est, qui dubitationi indulget.
Eum qui in devotione opera sua deposuit, qui 41.
scientia dubitationem discidit, spiritalem, non constringunt vinculis opera, o contemtor opum.
Quapropter ex ignorantia progenitam cordi 42.
infixam dubitationem ense scientiae tuae discindens, ad devotionem conversus, age exsurge, o Bhârata!

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LECTIO V.

ARJUNAS *loquitur:*

1. Abdicationem operum, Krishna, et altera ex parte exercitationem laudas: utrum horum sit melius unum, id mihi declara bene deliberatum.

ALMUM NUMEN *loquitur:*

2. Abdicatio et exercitatio operum, utrumque beatitudinem parit; horum tamen prae operum abdicatione exercitatio operum aestimatur.
3. Judicandus est is constans abdicator, qui neque aversatur nec desiderat; qui autem a gemino affectu immunis est, o heros, nullo negotio vinculis exsolvitur. Disciplinam rationalem et activam seorsum nuncupant pueri, non itidem docti: alterutri duntaxat deditus simul utriusque percipit fructum. Quae disciplinis rationalibus occupatur statio, ad eandem quoque devotionibus pervenitur. Unam eandemque esse disciplinam rationalem et devotionem qui cernit, is vere cernit, Abdicatio autem, o heros, difficilis est ad adipiscendum sine devotione; devotioni devotus anachoreta ad numen haud longo tempore accedit. Devotioni devotus, mente castus, sibi ipsi imperans, sensuum domitor, omnium animantium communione animatus vel agendo non polluitur. "Nihil equidem ago;" sic arbitretur devotus, veritatis gnarus, cernens, audiens, tangens, odorans, edens, ambulans, dormiens, spirans, loquens, dimittens, prehendens, intuens et connivens quoque; "sensus in rebus sibi subjectis versantur:" ita persuasus. Qui agit, operibus suis in numinis sinu depositis, ambitione dimissa, is peccato non polluitur, sicuti nec loti folium aqua.
11. Corpore, animo mente, cunctisque sensibus etiam, devoti opus peragunt, ambitione dimissa, semetipsos lustrandi gratia. Devotus, 12. operum fructu dimisso, tranquillitatem adipiscitur internam; devotione destitutus, cupidinis impetu fructum ambiens vinculis constringitur. Cunctis operibus animo dimissis com- 13. mode sedet temperans mortalis in urbe novem portis instructa, (i. e. *in corpore*) neque ipse agens, nec agendi auctor. Neque facultatem 14. agendi, neque opera mundi dominus creat, nec applicationem ad operum fructum: cujusque autem indoles praevertitur. Non accipit 15. ullius peccatum, nec vero etiam bene factum Omnipotens. Ignorantia involvit scientiam: hinc errat genus humanum. At scientiae ope 16. haec ignorantia e quorum animo sublata est, eorum scientia solis instar collustrat summum istud. Hujus memores, huc sese transferentes, 17. hujus, consortes, in hoc intenti, ingrediuntur viam irremeabilem, excussis scientia peccatis. In Brachmane doctrina et modestia praedito, 18. in bove, in elephanto, tunc etiam in cane, atque, in homine, qui canina carne vescitur, sapientes, idem cernunt. In hac ipsa vita ab 19. iis natura devicta est, qui in aequabilitate, perstant. Noxa vacuum nimirum et aequabile est numen: ideo hi perstant in numine. Non exultet gratum aliquid nactus, nec moe- 20. reat nactus ingratum, animo obfirmatus, imperturbatus, numinis gnarus, in numine perstans. Externis contactibus haud addictus 21. in semet ipso invenit, quod volupe, est; is divinae devotioni devotus, voluptate infinita fruitur. Quae vero a contactibus prodeunt 22. deliciae, eae utique e doloris utero pariuntur; initium habent et finem, Kuntidis nate: hisce non gaudet prudens. Qui in hac ipsa vita 23. perferre valet, ante liberationem a corpore,

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impetum e cupidine et iracundia ortum, is
24. devotus, is vir beatus est. Qui intus delectatur, intus gaudet, quique perinde intus illuminatur etiam, is devotus ad exstinctionem in numine, divinitatis particeps, pervenit.
25. Adipiscuntur exstinctionem in numine sancti, deletis peccatis, ancipiti contentione exemti, sui compotes, omnium animantium bono gau-
26. dentes. Qui a cupidine et ira segregati sunt, temperantes, temperatis cogitationibus, prope eos exstinctio in numine versatur, sui sibi conscios. Contactibus externis exterminatis, 27. obtutu in confinio superciliorum defixo, spiritu gemino, qui per narium meatus hauritur et efflatur, aequabiliter moderato, coërcitis 28. sensibus, animo, mente, anachoreta unice in emancipationem intentus, qui semper vacat desiderio, ira et metu, is re vera jam emancipatus est. Me tanquam perceptorem sacrifi- 29. ciorum et castimoniarum, universi mundi magnum dominum, amicum omnium animantium qui cognoverit is ad tranquillitatem pergit.

LECTIO VI.

ALMUM NUMEN *loquitur:*

1. Qui haud sollicitus de operis fructu opus peragendum peragit, is et abdicator est et devotus; non quicunque sine igne sacro et cae-
2. remoniis vivit. Quam abdicationem nuncupant, eandem esse devotionem scias, o Panduida! Haud sane nisi abdicatis consiliis
3. devotus evadit quisquam. Annitentis anachoretae opera praedicantur subsidium; ejusdem vero ad devotionem jam enisi tranquil-
4. litas praedicatur subsidium. Quippe quando nec in rebus, quae sensibus obversantur, nec in operibus suspensus haeret, omnibus consiliis abdicatis; tunc enisus ad devotionem
5. dicitur. Extricet semet sua ipsius ope, nequaquam ipse semet deprimat. Hominis spiritus tum suimet est socius, tum quoque
6. suimet inimicus. Socius est suimet spiritus ejus hominis, qui sua ipsius ope semet ipsum vicit; inimicitia autem erga id, quod non spiritale est, spiritus inimici more se gerere potest. Suimet domitoris, placidi, spiritus 7. summum locum obtinens in se recolligitur, in frigore et calore, in voluptate et dolore, similiter etiam in honore et ignominia. Cujus 8. spiritus gaudet scientia et cognitione, in fastigio stans, sensibus perdomitis, is devotus dicitur, devotioni initiatus, cui nihil interest inter glebam, lapidem et aurum. Inter ami- 9. cos, familiares, hostes, alienos, neutrarum partium homines, infensos, socios, inter bonos quoque ac improbos aequanimus magni aestimatur. Devotus semper ipse se exerceat, 10. secretum petens, solitarius, coërcitis cogitationibus, nulla spe erectus, sine comitatu. In 11. regione pura figens sibi sedem stabilem, non nimis sublimem, nec nimis humilem, nebride ac verbenis constratum, ibi animo in unum 12. intento, coërcitis cogitationibus, sensibus,

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actibusque, insidens huic sedili exerceat de-
13. votionem, lustrationis suae gratia. Aequabi-
liter corpus, caput cervicemque immota sus-
tinens, firmus, intuens nasi sui apicem, nec
14. plagas diversas circumspiciens; placatus,
timore excusso, in officiis studiosi rerum di-
vinarum perseverans, animum coërcens, me
15. meditans, sedeat devotus in me intentus. Sic
semet ipsum exercens, devotioni initiatus,
animo coërcito, ad tranquillitatem exstinc-
tioni proximam, mecum consociatam pervenit.
16. Nec nimium edentis est devotio, nec omnino
cibo abstinentis; nec nimio somno adsueti,
17. nec pervigilantis etiam, o Arjuna! Qui de-
votus est in cibo sumendo atque in recrea-
tione, qui devote operibus fungitur, qui devotus
est in dormiendo ac vigilando, ejus est devo-
18. tio, quae aegritudinem depellit. Quando plane
coërcitam cogitationem in semet ipso defigit,
nullis cupiditatibus stimulatus, tunc demum
19. devotus dicitur. Sicuti lucerna citra venti
impetum posita, haud vacillat, haec similitudo
memoratur devoti, coërcitis cogitationibus,
20. qui suam ipsius devotionem exercet. Ubi
requiescit cogitatio, constricta devotionis cultu,
et ubi, mentis oculis se ipse adspiciens, sibi-
21. met placet; ubi voluptatem infinitam, quae-
cunque mente capitur, ultra sensus posita,
comperit ille, neque defixus dimovetur a vera
22. essentia; quo bono quaesito nullum alium
quaestum porro egregium ducit; in quo per-
manens ne gravi quidem dolore labefactatur:
23. hanc sejunctionem a doloris conjugio sciat
devotionis nomine designari. Haec devotio
e decreto exercenda est ceterarum cogitati-
24. onum oblito. Ex arbitrii mobilitate ortas li-
bidines dimittens omnes omnino, animo sen-
suum compagem (i. e. *corpus*) compescens
25. quoquo versus, sensim sensimque quiescat
mente perseverantiam amplexa; animo ad se-
cum commorandum assuefacto, ne hilum
26. quidem cogitet. Quotiescunque quopiam
evagatur animus mobilis, infirmus, toties hinc
eo cohibito, ad suimet obsequium eum reducat.

Tranquille animatum utique illum devotum 27.
summa voluptas subit, sedato affectuum impetu
in numinis essentiam conversum, innocuum.
Sic semper sese ipse devovens devotus, pecca- 28.
tis exsolutus, commode infinita voluptate e
numinis contactu fruitur. Qui spiritum om- 29.
nibus animantibus immorantem, et omnia
animantia in spiritu contuetur, devotioni de-
ditus, ubique idem conspiciens, qui me cernit 30.
ubique, et Universum in me cernit, ex eo ego
non evanesco, neque is ex me evanescit. Om- 31.
nibus animantibus immorantem qui me colit,
unitati intentus, quocunque tandem modo
versetur, devotus ille mecum versatur. Qui 32.
sui ipsius similitudine ductus ubique idem
cernit, o Arjuna, volupe sit illud vel molestum,
is devotorum princeps habetur.

ARJUNAS *loquitur:*

Illa ipsa, quae a te declarata est devotio 33.
aequabilitate, o Madhuis interfector! hujus
equidem haud video propter mobilitatem hu-
mani ingenii stabilem conditionem. Mobilis 34.
sane est animus, o Krishna, turbulentus, ve-
hemens, pertinax: ejus ego coërcitionem ar-
bitror, sicuti venti, valde difficilem factu.

ALMUM NUMEN *loquitur:*

Sine dubio, o heros, animus difficilis est ad 35.
coërcendum, mobilis; exercitatione tamen,
Kuntidis nate, ac temperantia coërcetur. Ei, 36.
qui sui haud compos est, devotio difficilis est
ad adipiscendum, meo quidem arbitrio; a
morigero autem et annitente obtineri potest
industria quadam.

ARJUNAS *loquitur:*

Intemperans, sed fide instructus, declinante 37.
a devotione animo, haud adeptus devotionis
consummationem: quamnam viam, o Krishna,
ingreditur? Nonne utrinque dejectus (scil. 38.
ab hujus vitae et futurae felicitate) sicuti
nubes fulmine discussa perit, fluctuans, o
heros, aberransque a tramite divino? Hoc 39.

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dubium tu mihi, o Krishna, dirimere debes integrum. Nullus alius profecto quam tu hujusce dubii propulsator reperitur.

ALMUM NUMEN *loquitur:*

40. O Prithae fili, neque heic, neque in vita futura exitium tali homini evenit; haud profecto honestus quisquam infaustam, amice,
41. viam ingreditur. Nactus sedes superas proborum, commoratus ibi annos infinitos, in castorum beatorumque familia, qui devotione
42. excidit, regeneratur, vel etiam e devotorum sapientium stirpe nascitur. Difficillimi sane ad adipiscendum in hoc mundo sunt natales
43. ejusmodi. Ibi eandem mentis applicationem assumit, quam in priore corpore habuerat, enituturque deinde vehementius ad consummationem, o Kuruis proles. Prius contracta 44. consuetudine illa ultro etiam is abripitur. Vel devotionem cognoscendi studiosus theologiam meris verbis circumscriptam praevertit; pro 45. virili vero contendens devotus, lustratus a peccatis, repetitis natalibus consummatus, dehinc summum iter ingreditur. Ascetis superior 46. devotus, scientia praeditis quoque superior aestimatur, operumque confectoribus superior devotus: ergo devotus fias, o Arjuna. Inter 47. universos porro devotos, qui, intima mente ad me conversa, fidei plenus me colit, is devotissimus a me judicatur.

LECTIO VII.

ALMUM NUMEN *loquitur:*

1. Animo in me defixo, Prithae fili, devotionem exercens, me confisus, quomodo haud dubie me integrum cogniturus sit, id nunc
2. ausculta. Ego tibi hanc scientiam universalem cum peculiari conjunctam plene effabor, qua cognita in hoc mundo non amplius alia
3. cognoscenda relinquitur. E mortalium millibus vix singulus quispiam ad perfectionem enititur; annitentium quoque ac consummatorum
4. vix singulus me penitus novit. Terra, aquae, ignis, aër, aether, animus, nec non mens, sui conscientia denique: hunc in modum haecce mea natura in octonas partes distribuitur, scilicet inferior ista; at praeter hanc aliam 5. scias meam naturam supremam, vitalem, o heros, qua mundus hic sustentatur. Ex ejus 6. utero funduntur universa animantia, ita intellige. Ego sum totius mundi origo, nec non dissolutio. Me praestantius non aliud quid- 7. quam exstat, o contemtor opum. In me Universum hoc est suspensum, sicuti in filo margaritarum lineae. Sapor ego sum in aquis, 8. jubar sum in sole ac luna, nomen mysticum in universis libris sacris, sonus in aethere, vigor masculus in hominibus, et suavis odor 9. in tellure, splendorque sum in flamma, vita in omnibus animantibus, et castimonia in ascetis. Semen perpetuum omnium animan- 10. tium nosce me, o Prithae fili. Intellectus in-

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telligentium, splendor splendidorum ego sum;
11. roburque robustorum ego, a cupiditate atque affectu segregatum. Nulla lege refrenata in animalibus libido sum, Bharatidarum prin-
12. ceps; et quaecunque tandem essentiales sunt naturae, impetuosae ac tenebrosae, ex me nempe has *ortas* scias: non equidem illis in-
13. sum, insunt illae mihi. Trinis hisce qualitatum propriis naturis totus iste mundus delusus non agnoscit me his superiorem, inco-
14. ruptibilem. Divina quidem illa Magia mea, in qualitatibus operata, difficilis transgressu est; attamen, qui mei compotes fiunt, ii hanc
15. Magiam trajiciunt. Haud mei compotes fiunt malefici, stulti, hominum infimi, quorum scientiam aufert Magia, daemoniacam naturam
16. sectantes. Quaternorum generum homines probi me colunt, o Arjuna: afflictus, cognoscendi studiosus, pauper, atque sciens, o Bha-
17. ratidarum princeps. Ex his sciens, semper devotus, unico cultui addictus, praefertur: valde carus ego sum scienti, et ille mihi carus
18. est. Generosi quidem omnes isti, sed sciens mei ipsius instar a me judicatur. Is utique ad me sese applicat tanquam ad viam supre-
19. mam. Multarum regenerationum in fine scientia praeditus ad me procedit. "Vâsudêvas "est Universum;" cui sic persuasum sit, is
20. magnanimus difficilis inventu est. Ii, quorum scientia aufertur cupiditatibus quibuslibet, ad alios Divos convertuntur, ad hanc vel illam normam sese dirigentes, sua natura compulsi. Quamcunque aliquis imaginem colens 21.
cum fide venerari studet, unicuique horum secundum fidem istam constantem ego *sortem suam* dispertio. Is huic fidei deditus illam 22.
imaginem propitiare studet, accipitque deinde desideria sua grata a me dispertita. At finitum est praemium istud istorum parum intelligentium: ad Divos pergunt qui Divis litant, 23.
mei cultores ad me perinde pergunt. Invisibilem me visibilitate praeditum arbitrantur insipientes, praestantiorem naturam meam 24.
ignorantes incorruptibilem, supremam. Haud manifestus ego sum cunctis, mystica Magia 25.
involutus; stultum istud vulgus me non agnoscit innatum, incorruptibilem. Novi equidem praeterita ac praesentia, o Arjuna, futu- 26.
raque animantia; me vero nemo novit. Propensione ac aversatione excitato ancipiti errore, 27.
o Bhârata, universa animantia ad delirium in rerum natura pergunt, hostium vexator. Quo- 28.
rum autem deleta est labes sancte degentium, ii, ab ancipiti errore liberati, me colunt, votorum tenaces. Qui ad liberationem a senio 29.
ae morte, ad me confugientes, enituntur, ii NUMEN istud totum norunt, et id quod supra spiritum est, opusque integrum. Qui me no- 30.
runt simul cum eo, quod supra animantia est, cum eo, quod supra Divos est, et cum eo, quod supra religiones est, ii obitus tempore quoque, devote animati, me norunt.'

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LECTIO VIII.

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ARJUNAS *loquitur:*

1. Quidnam est istud numen? quidnam id quod supra spiritum? quidnam opus, virorum praestantissime? et supra animantia quidnam praedicatum est? supra Divos quidnam dicitur?
2. Supra religiones quomodo quispiam *esse potest* huic in hoc corpore, o Madhuis interfector? Obitusque tempore quomodo cognoscendus es tu iis, qui sui sunt compotes?

ALMUM NUMEN *loquitur:*

3. Essentia simplex ac individua est summum numen; indoles supra spiritum dicitur; animantium geniturae efficax emanatio operis
4. nomine significatur; super animantia est natura dividua, GENIUSque supra Divos; supra religiones ego ipse sum in hoc corpore,
5. mortalium optime; et qui obitus tempore mei memor, defunctus corpore, hinc proficiscitur, is ad meam naturam pergit sine ullo
6. dubio; vel cujuscunque naturae memor corpus suum relinquit in fine vitae, eam ipsam adit, Kuntidis nate, semper ad naturam istam
7. conformatus. Quare omni tempore mei memento ac pugna! Animum mentemque mihi
8. tradens me adibis procul dubio. Cogitatione ad devotionem exercendam applicatà, non aliorsum evagante, qui summum GENIUM di-
9. vinum meditatur, is ad eum pergit. Qui meminerit vatem antiquum, moderatorem, atomo subtiliorem, Universi tutorem, incomprehensibili forma, solis colore, splendentem tenebris
10. ex adverso, obitus tempore, animo obfirmato, devotus in religione, ac vi devotionis in superciliorum confinio spiritu vitali collecto, is omnino hunc summum GENIUM divinum adit.
11. Quod simplex ac individuum librorum sacrorum gnari nuncupant; quo ingrediuntur temperantes, affectuum expertes; quod cupientes vitam religiosam instituunt: hoc tibi compendio effabor. Cunctis *sensuum* portis occlusis, 12.
animo in corde cohibito, in capite collecto spiritu vitali, permanens in devotionis perseverantia, monosyllabum mysticum ÔM pro- 13.
nuntiando numen adorans, mei memor, qui proficiscitur corpus mortale relinquens, is per summam viam incedit. Nihil aliud unquam 14.
cogitans qui me perpetuo meminit, ei facilis sum ad impetrandum devoto semper se exercenti. Me adito novam genituram, doloris 15.
consortem, caducam, non subeunt magnanimi, ad perfectionem summam progressi. Usque 16.
ad BRACHMANIS coelum omnes mundi sunt remeabiles, o Arjuna; me vero adito, Kuntidis nate, nova genitura non datur. Mille 17.
aetatibus finitum qui diem BRACHMANIS norunt, noctem in fine mille aetatum subeuntem, hi mortales noctis ac diei gnari sunt. Ex in- 18.
visibili visibilia cuncta prodeunt die appropinquante, nocte appropinquante dissolvuntur in isto ipso, quod invisibile dicitur. Elemen- 19.
torum compages haecce ipsa quoque diu perdurando dissolvitur nocte appropinquante; ultro deinde, Prithae fili, prodit die oriente.
Diversa vero ab hac visibili exstat alia natura 20.
invisibilis, aeterna, quae omnibus animantibus pereuntibus non et ipsa perit, invisibilis, in- 21.
dividua, sic dicta. Hanc viam summam praedicant, quam nacti non amplius revertuntur; haec est mansio mea suprema. GENIUS iste 22.
summus vero, Prithae fili, impetrari potest cultu non aliorsum spectante, *iste, dico,* cui penitus insunt animantia, a quo Universum hoc expansum. Quo tempore autem ad sortem 23.
irrevolubilem, vel revolubilem etiam, vita de-

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functi proficiscantur: hoc tempus tibi declarabo, Bharatidarum princeps. Ignis, lux, dies,
24. luna crescens, sex menses, quibus sol borealem polum percurrit: horum spatio defuncti
25. adeunt numen mortales numinis gnari. Fumus, nox, similiter luna senescens, sex menses, quibus sol austrinum polum percurrit: horum spatio *defunctus* lunarem splendorem adeptus
26. devotus iterum revertitur. Utrumque hoc iter, candidum et atrum, perpetuum in hoc mundo praedicatur: altero ad sortem irrevolubilem pervenit, altero denuo revolvitur.
27. Binos hosce tramites cognoscens, Prithae fili, haud quisquam devotus perturbatur: quare omnibus temporibus devotioni devotus sis, o
28. Arjuna, Quodcunque libris sacris legendis, sacris faciendis, castimoniis largitionibusque virtutis praemium promissum est, id integrum superat devotus isto cognito, et stationem summam ac principem subit.

LECTIO IX.

ALMUM NUMEN *loquitur:*

1. Nunc vero hanc tibi maxime absconditam effabor haud obtrectanti scientiam universalem eum peculiari conjunctam, quam edoctus a
2. malo liberaberis. Haec est regia disciplina; hoc regium arcanum, idemque lustramen praestantissimum, ipso intuitu perspicuum,
3. pium, percommodum actu, inexhaustum. Qui fide deficiuntur homines huic religioni habenda, o hostium vexator, me haud adepti revertuntur in sedem vicissitudinum mortalitatis.
4. Expansus est universus hic mundus a me, formae visibilis experte. Mihi insunt omnia
5. animantia, neque ego illis immoror, nec tamen mihi insunt *quodammodo* animantia: ecce mysterium meum augustum! Animantium sustentator, non insidens animantibus, est
6. spiritus meus, animantia animans. Perinde ac coelo semper immoratur aër omnivagus, immensus, similiter cuncta animantia mihi
7. insunt; sic tu intellige. Omnia animantia in naturam meam redeunt in fine aevi mundani; denuo illa principio novi aevi mundani ego emitto. Naturam meam complexus emitto
8. iterum iterumque elementorum compagem hanc totam, ultro, natura volente. Neque
9. me haec opera implicant, o contemtor opum, tanquam exterum in iis versantem, nec suspensum in hisce operibus. Me inspectante
10. natura generat mobilia simul cum immobilibus: ea de caussa, Kuntidis nate, mundus circumvolvitur. Despiciunt me stulti, humana
11. specie indutum, summam naturam meam ignorantes, animantium dominam, vanae spei
12. fidentes, vanis operibus vacantes, vanae scientiae studiosi, intellectu privati, naturam infernam, daemoniacam ac fraudulentam sectantes. Magnanimi vero, Prithae fili, ad na-
13. turam divinam conversi, me colunt animo unice intento, cognoscentes me animantium principium incorruptibile. Pepetuo me lau-
14. dibus celebrantes annitentesque, propositi tenaces, salutantesque me, semper devoti religiose venerantur. Scientiae sacrificio quoque
15. alii litantes me venerantur, in unitate ac spe-

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cietate multifariam facie quoquo obversum.
16. Ego sum sacrificium, ego adoratio, ego libatio, ego verbena; carmen ego sum, ego itidem oleum sacrum, ego ignis, ego tus incensum.
17. Pater ego sum hujus mundi, mater, tutor ac avus; doctrina arcana, lustramen, monosyllabum mysticum, atque triplex librorum sacro-
18. rum volumen; via, nutritor, dominus, testis, domicilium, asylum, amicus, origo, dissolutio,
19. statio, thesaurus, semen inexhaustum. Tepefacio ego orbem, ego inbrem retineo vel emitto; ambrosia perinde ac letum, ens ac non ens
20. ego sum, o Arjuna. Ternorum librorum sacrorum periti, asclepiadis acidae potores, peccatis suis lustrati, sacrificiis functi, viam superam a me exorant. Hi, sanctum nacti Indrae mundum, fruuntur divinis in coelo gau-
21. diis Divorum. Iidem, coelesti illo mundo gavisi, praemio sanctitatis suae exhausto, ad orbem mortalium redeunt: sic religionem librorum sacrorum sectantes, desideriis capti, felicitatem fluxam ac reciprocantem adipi-
22. scuntur. Qui autem mortales de nullo alio cogitantes me venerantur, hisce semper intentis securitatem boni eventus ego praebeo.
23. Qui vel alios Divos colunt religiosi, ii ipsi quoque me tamen colunt, Kuntidis nate, sed
24. cultu non rite instituto. Ego sane omnium sacrificiorum et perceptor sum et dominus: sed isti me non ex veritate discernunt, hinc
25. ad inferiora delabuntur. Pergunt Divis addicti ad Divos; ad Manes proavorum pergunt proavorum Manibus addicti; ad Lemures pergunt Lemurum cultores; pergunt ad me denique cultores mei. Folium, florem, fructum, 26.
aquam, si quis mihi cum religione offert, id ego religiose oblatum vescor a pie animato.
Quodcunque agis, quodcunque vesceris, quod- 27.
cunque sacrificas, quodcunque largiris, quodcunque tui castigandi gratia capessis, Kuntidis nate, id mihi tanquam proprium trade.
Sic liberaberis operum vinculis, quae felici 28.
vel infelici successu nectuntur. Devote animatus abdicationis devotione, emancipatus, me adibis. Aequabilis ego erga omnia ani- 29.
mantia: nemo mihi est vel invisus vel carus; at me qui colunt religiose, ii insunt mihi, et ego iis insum. Si vel admodum facinorosus 30.
me colat cultu non aliorsum distracto, is probus est aestimandus, is utique recte compositus. Brevi evadit pius, et ad perpetuam tran- 31.
quillitatem pervenit. Confide, Kuntidis nate! Haud quisquam mei cultor pessumdatur.
Quicunque ad me confugiunt, o Prithae fili, 32.
etiamsi in peccati utero sint concepti, mulieres, coloni, nec non servi: hi quoque supremam viam ingrediuntur; quanto magis igitur 33.
Brachmani sancti, ac pii reges sapientes! In hunc caducum infaustumque mundum ablegatus, me cole, in me intentus esto, mei ve- 34.
nerator, mihi lita, me adora; sic te ipsum quum devoveris, me adibis, mei studiosus.

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LECTIO X.

ALMUM NUMEN *loquitur:*

1. Amplius etiam, o heros, ausculta sermonem meum praestantissimum, quem tibi amanti
2. effabor salutis tuae studio. Nec Divorum catervae meam norunt originem, nec magni Sapientes: quippe ego sum principium Divorum, magnorumque Sapientum omnino.
3. Qui me innatum principioque carentem novit, maximum mundi dominum, is, errore haud delusus, inter mortales cunctis peccatis absol-
4. vitur. Mens, scientia, erroris repudiatio, patientia, veritas, perseverantia, tranquillitas, conditio voluptatis dolorisve capax, timor ac
5. securitas etiam, mansuetudo, aequabilitas, hilaritas, castimonia, largitudo, nobilitas ac ignobilitas, hae sunt proprietates animantium
6. singulatim ex me derivatae. Septem Sapientes prisci, nec non quaterni Manues meae naturae cognati *fuere*, spiritales: unde propagatum in orbe terrarum genus humanum.
7. Qui hanc meam majestatem ac facultatem mysticam novit penitus, is indefessa devotione
8. sese devovet sine ullo dubio. Ego Universi fons, ex me Universum procedit; sic arbitrati, me colunt sapientes contemplandi facultate
9. praediti. Me meditantes, me quasi spirantes, admonentes sese invicem, enarrantesque me
10. semper, delectantur atque exhilarantur. Hisce constanter devotis, colentibus me ex amoris officio, largior eam mentis devotionem, cujus
11. ope me isti adeunt. Benignitate erga hos motus ego tenebras ex ignorantia ortas dispello, in mea ipsius natura permanens, scientiae lucerna luminosa.

ARJUNAS *loquitur:*

12. Tu es summum numen, summa mansio, lustramen praestantissimum. Te GENIUM aeternum, coelestem, Divis priorem, innatum, dominum, declarant omnes Sapientes ac coe- 13.
lestis Sapiens Nâradas itidem, Asitas, Dêvalas, Vyâsas; et tute ipsi mihi effaris idem. Omne 14.
hoc verum existimo, quod tu mihi dicis, Pulcricome. Tuam, sanctissime, visibilem praesentiam utique nec Divi norunt, nec Titanes; 15.
tute ipse tui tibi conscius te ipsum nosti, virorum praestantissime, animantium animator, princeps, Divorum Dive, mundi domine! Te 16.
decet plene effari divina, quae tibi insunt, miracula, quibus miraculis hosce mundos permeans consistis. Quomodo cognoscam ego te, 17
mystice, vel indesinenter meditando? quibusnam tandem existendi modis concipiendus es a me, sanctissime? Copiose essentiam tuam 18.
mysticam ac majestatem, o mortalium votis expetite! porro etiam enarra: nulla me capit satietas, nectar quasi aure bibentem.

ALMUM NUMEN *loquitur:*

Ehem! enarrabo tibi ergo divina, quae mihi 19.
insunt, miracula, praecipua quaeque delibando: nullus enim est finis amplitudinis meae.
Ego sum spiritus, o Arjuna, omnium animan- 20.
tium corpori insidens; ego et principium, et medius animantium status, itidemque finis.
Inter Aditiadas ego sum Vishnus, inter sidera 21.
Sol radians; Marîchis sum inter Ventos, inter signa lunaria ego lunus. Inter volumina sa- 22.
cra sum hymnorum volumen, inter Divos sum Indras; inter sensus sum animus; animantium sum intellectus. Inter Rudros sum Sivas, 23.
divitiarum dominus inter Genios atque Gigantes; inter Vasues sum Ignis, Mêrus inter
montium cacumina ego; et inter antistites 24.

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principem me nosce, Prithae fili, Vrihaspatem. Inter exercituum duces ego Skandas, inter
25. maria sum Oceanus. Inter magnos Sapientes Bhrigus ego, inter voces sum unicum monosyllabum; inter precationes sum tacita precatio, inter montes Himâlayas; ficus religiosa
26. inter cunctas arbores, et inter divinos Sapientes Nâradas; inter fidicines coelestes sum Chitrarathas, inter prophetas Kapilas anachoreta. Utchaissravasem inter equos nosce
27. me ex ambrosia genitum, Airavatum inter elephantos, et inter homines hominum moderatorem. Inter tela ego fulmen, inter juvencas
28. sum vacca abundantiae, seminatorque sum Cupido; inter serpentes sum Vasukis, Anantasque sum inter hydras, Varunas inter aquatilia ego, et inter progenitorum Manes Aryaman sum; inferorum judex inter coërcitores
29. ego, Prahlâdasque sum inter Titanes; tempus ego numeros modulantium, et inter feras leo
30. ego sum, Garudasque inter volucres. Ventus inter lustramina sum, Ramas inter armigeros ego; inter pisces sum hippocampus, inter
31. amnes sum Jâhnavis. Naturarum initium finisque, mediumque ego itidem, o Arjuna: summi spiritus cognitio inter cognitiones,
32. oratio oratorum ego sum. Inter elementa sum littera *A*, atque copulatio inter verba compositio. Ego sum tempus aeternum, altor ego omnituens, et mors cuncta rapiens ego, 34.
et ortus futurorum. Fama, Fortuna atque Vox inter feminina, Memoria, Prudentia, Constantia, Patientia; magnus hymnus pe- 35.
rinde inter hymnos, initiationis carmen inter rhythmos ego sum. Inter menses ego Dorcadocephalio, inter anni tempora ver floridum. Alea sum fraudulentorum, splendor ego splen- 36.
didorum; victoria sum, industria sum, vigor ego vigentium. In Vrishnidarum stirpe sum 37.
Vâsudêvas, inter Panduidas opum contemtor *(Arjunas ipse;)* inter anachoretas porro sum Vyâsas, inter poëtas Usanases poëta. Castigatio domantium sum, solertia sum aemulantium, silentiumque utique sum arcanorum; 38.
doctrina doctorum ego. Quodcunque tandem 39.
omnium animantium semen, id ego sum, o Arjuna: non exstat ullum, quod sine me sit, ens mobile vel immobile. Nullus est finis 40.
divinarum mearum virtutum, o hostium vexator! haec autem virtutis enarratio a me speciminis vice prolata. Quaecunque mirabilis 41.
est substantia, fausta vel eximia, eam ipsam intellige tu e splendoris mei portione ortam. At quid tibi tandem cum multiplici ista doc- 42.
trina, o Arjuna? Stabilito ego hoc universo mundo singula mei portione, requievi.

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LECTIO XI.

ARJUNAS *loquitur:*

1. Qui meae salutis gratia de egregio arcano illo, quod supra spiritum dicitur, a te prolatus est sermo, ejus ope error iste meus dissipatus.
2. Origo nimirum et interitus animantium auscultata sunt a me copiose ex te, Lotophyllops,
3. nec non majestas tua sempiterna. Qualem tu te ipsum declarasti, summe domine, sic cernere cupio istam formam augustam, viro-
4. rum optime. Quod si tu censes fieri posse, ut ea a me cernatur, potentissime, devotionis praeses, tunc mihi te ipsum conspiciendum exhibe sempiternum.

ALMUM NUMEN *loquitur:*

5. Ecce, Prithae fili, formas meas centies, imo millies multiplicatus, varias, divinas, diversas
6. colore ac specie. Adspice Aditiadas, Vasues, Rudros, Asvines gemellos, pariterque Ventos: multa nunquam antea visa adspice miracula,
7. o Bhârata! Huic in unitate comprehensum mundum universum adspice hodie cum rebus mobilibus immobilibusque in corpore meo, o Arjuna, et quodcunque aliud cernere cupis.
8. Attamen haud me potes cernere illis ipsis tuis oculis: divinum do tibi oculum; adspice mysterium meum augustum.

SANJAYAS *loquitur:*

9. Sic loquutus, deinde, o rex, magnus devotionis praeses Haris conspiciendam exhibuit Prithae filio praestantissimam formam augus-
10. tam, plurima ora ac lumina gerentem, plurimis miraculis conspicuam, plurimis coelestibus ornamentis onustam, plurima coelestia
11. tela vibrantem, coelestibus coronis vestibusque indutam, coelestibus odoribus perfusam: omnimodo mirabilem Deum infinitum, quo-
12. quo versus spectantem. Per coelum a millenis solibus si exsisteret subito exorta lux, ea
13. similis foret fulgori hujus magnanimi. Ibi in unitate comprehensum mundum universum, multifariam distributum, tunc intuebatur in
14. Dei deorum corpore Panduides. Deinde is obstupefactus, arrectis pilis, opum contemtor inclinato capite Deum, palmas suppliciter tendens, affatus est:

ARJUNAS *loquitur:*

15. Conspicio Deos, o Dive, in tuo corpore cunctos, pariterque animantium omnigenorum catervas; BRACHMANEM dominum in loti calyce sedentem, Sapientesque cunctos, ac serpentes
16. coelestes. Plurima brachia, latera, ora, lumina gerentem intueor te, undique specie infinitum. Nec finem, nec medium, nec vero
17. etiam initium tui cerno, universi domine, omniformis! Tiaratum, clavigerum, discopho-rumque, splendoris cumulum, undique fulgidum cerno te, adspectu arduum, omni ex parte
18. ad instar accensi ignis vel solis radiantem, immensum. Tu es simplex illud ac individuum, summum scibile, tu hujus mundi eximius thesaurus; tu inexhaustus, perennium
19. legum sospitator, aeternus: tu GENIUS a me agnosceris. Initio, medio ac fine carentem, infinito robore praeditum, infinitis brachiis instructum, lunam solemque oculis referentem,
20. cerno te, ore flammantem, splendore tuo Universum hoc foventem. Inter polum tellurem-que hocce spatium sane expansum a te solo, nec non plagae coelestes cunctae. Visa stu-
21. penda hac tua forma terrifica mundus tergeminus est consternatus, magnanime. En,

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istae Divum catervae te adeunt; nonnulli pavide palmas suppliciter tendentes mussant. "Ave!" dicentes magnorum Sapientum ac Beatorum catervae celebrant te hymnis perpulcris. Rudri, Aditiadae, Vasues, Sâdhyi,
22. Visvi, Asvines gemelli, Ventique, Fidicines coelestes, Genii, Divum ac Beatorum catervae, te suspiciunt, et stupefacti plane sunt cuncti.
23. Formam tuam ingentem, multa ora ac lumina gerentem. multa brachia, crura, pedes moventem, multa latera, multos dentes exsertos ostentantem, *formam istam, inquam,* intuentes
24. mundi consternantur, ac perinde ego. Coelum vertice ferientem, fulgidum, multicolorem, ore hiante, flammeis grandibus oculis, te quum intueor, percellitur animus mihi intimus, nec firmitatem invenio, nec tranquillitatem, o
25. Vishnus. Dentibus exsertis minantia ora tua conspicatus, conflagrationis rerum postremae similia, plagas coelestes non distinguo, nec laetitiam capio. Fave mihi, Deum domine,
26. mundi columen! Istique, te versus, Dhritarashtrae nati cuncti, simul cum terrarum orbis regum catervis, Bhîshmas, Drônas, nec non Solis filius *(Carnas,)* simul cum nostris quo-
27. que proceribus, in ora tua festinantes incurrunt, dentibus exsertis formidolosa. Nonnulli inhaerescentes dentium interstitiis cernuntur
28. contritis membris extremis. Sicuti amnium multiplices torrentes versus Oceanum cursu directo ruunt, similiter isti generis humani
29. heroës incurrunt in ora tua flammantia. Sicuti in accensam flammam muscae involant, ad necem impetu abreptae, similiter plane ad necem incurrunt mortales in tua quoque ora,
30. impetu abrepti. Lambis, devorans undique mortales integros, faucibus inflammatis. Fulgoribus implentes mundum integrum radii
31. tui acres effervescunt, o Vishnus! Enarra mihi, quaeso, quisnam tu sis horrifica forma praeditus. Salvere te jubeo, Deorum maxime! Fave mihi! Dignoscere cupio te primaevum: haud praesagio equidem, quidnam pares.

ALMUM NUMEN *loquitur:*

DIES sum mundi eversor, adultus, mortales 32.
extinctum huc profectus. Te solo excepto non superstites erunt, quotquot congressi in adversis exercitibus bellatores. Quare tu age 33.
exsurge! carpe gloriam, devictis hostibus! Fruere imperio pleno! A me scilicet isti percussi jam olim: nil nisi instrumentum esto tu, Ambidexter! Drônamque, Bhîshmamque, 34.
Jayadrathamque, Karnam, nec non ceteros quoque bellando fortes a me percussos tu feri! Noli perturbari! Pugna! Vinces proelio rivales.

SANJAYAS *loquitur:*

Audito hoc sermone Pulcricomi, palmas 35.
suppliciter tendens, tremens, Arjunas salvere jubens denuo affatus est Krishnam cum leni murmure, pavore attonitus, corpore inclinato:

ARJUNAS *loquitur:*

Stationem in te nactus, o sensuum domitor, 36.
honore suo mundus gaudet ac dicto audiens est. Gigantes territi in diversas coeli palgas diffugiunt, omnesque te salutant Beatorum catervae. Et cur te haud venerarentur, mag- 37.
nanime, potiorem BRACHMANE ipso, primaevum creatorem? O infinite! Deorum princeps! mundi sedes! Tu es simplex illud ac individuum, enti ac non enti quod penitus subest.
Tu es Divus primaevus, GENIUS, antiquus; 38.
tu hujus Universi eximius thesaurus. Tu es omniscius ac scibile, summumque domicilium.
A te expansum Universum, o infinitis formis praedite! Aër, Yamas, Ignis, Varunas, Lunus, 39.
animantium sator tu, proavusque. Salve, salveto millies! iterumque denuo salve, salveto!
Salvere a fronte, deinde a tergo te jubeo, et 40.
undecunque, o Universe! Infinita vi, immensa potentia praeditus tu universum perficis, ideoque es universus. Quum sodalem te ar- 41.
bitrarer, vehementer quodcunque dictum: "Heus, Krishna! heus, Iaduis proles! heus tu, amice!" a me ignorante majestatem tuam

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istam, temere vel prae studio etiam; et quacunque in re iocandi gratia minus honorifice a me habitus es in ambulando, decumbendo, considendo vel epulando, sive secreto, innocue, sive hisce coram: ejus veniam exoro a te ego immenso. Pater es tu hujus mundi mobilis immobilisque, venerandusque magister gravissimus: haud tui par exstat, quomodo tandem superior alius quisquam vel in mundo tergemino, o unice praepollens? Ideo venerabundus, prostrato corpore, oro ego te ut mihi faveas, dominum laudibus celebrandum. Ceu patrem filio, ceu amicum amico, ceu amantem amatae te decet mihi, Dive, indulgere. Nunquam antea visum miraculum conspicatus, laetitia perfusus sum, simulque pavore perculsus animus meus. Istam mihi visendam exhibe, Dive, formam! Fave mihi, Deorum domine, mundi columen! Tiaratum, clavigerum, discophorum, cupio equidem te perinde cernere. Illam ipsam formam quadribrachiam assume, o mille brachiis praedite! omniformis!

ALMUM NUMEN *loquitur:*

A me propitio tibi, o Arjuna, forma illa praestantissima mea exhibita est, per virtutem mysticam, quae mihi inest; splendida, universalis, infinita, primaeva, quae praeter te ab alio nemine antea fuerat conspecta. Non librorum sacrorum lectione, sacrificiis, meditationibus, nec largitionibus, neque caeremoniis etiam, neque acerrimis castimoniis tali forma portis ego sum in mortalium aevo adspici ab ullo alio praeter te, heroïca Kuruis proles. Ne tibi sit angor, nec perturbatio, visa forma ista mea tam horrenda. Discusso terrore, laetus animi, rursus tu hanc ipsam meam formam, *quam desideras*, intuere.

SANJAYAS *loquitur:*

His verbis Vâsudêvas Arjunae annuens consuetam suam formam visendam exhibuit denuo, consolatusque est territum eum, conversus iterum in placidam speciem magnanimus ille.

ARJUNAS *loquitur:*

Conspecta hac humana tua forma placida, o mortalium votis expetite, jam tandem sum refectus, cogitationis meae compos, in conditionem naturalem redux.

ALMUM NUMEN *loquitur:*

Valde arduam adspectu istam, quam tu conspicatus es, formam, vel ipsi Divi ejus formae visendae semper sunt cupidi. Neque ego librorum sacrorum lectione, neque castimonia, nec largitione, nec sacrificio potis sum tali specie cerni, quali tu me conspicatus es. Cultu vero unice mihi oblato potis sum ego tali specie, o Arjuna, cognosci et adspici penitus, et adiri quoque, hostium vexator. Mea opera qui perficit, in me intentus, mei cultor, ambitione exemtus, expers inimicitiae erga cuncta animantia, is ad me pergit, o Panduida.

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LECTIO XII.

ARJUNAS *loquitur:*

1. Sic perpetuo devoti qui cultores te observant, quive rursus individuum ac insensilem: horum utri devotionis maxime sunt gnari?

ALMUM NUMEN *loquitur:*

2. Ad me directa mente qui me semper devoti observant, fide egregia imbuti, hi a me
3. devotissimi existimantur. Qui vero individuum, indemonstrabilem, insensilem observant, omnia permeantem, incomprehensibilemque, in fastigio stantem, immotum, firmum,
4. coërcita sensuum compage undique aequabiliter affecti: ii sane me nanciscuntur, omnium
5. animantium salute gaudentes. Labor horum operosior, qui cogitando ad insensile sese applicant; insensilis nimirum via vix a corporalibus impetratur. Qui vero omnibus operibus
6. mecum depositis, in me intenti, nulli praeter me oblata devotione, me meditantes observant,
7. his ego extricator e vicissitudinum mortalitatis oceano fio brevi tempore, Prithae fili,
8. mecum cogitatione sua versantibus. Mihi animum oppignera, in me mentem colloca! Habitabis utique mecum, deinde apud Superos
9. sine dubio. Sin vero cogitationem non vales in me componere immotam, assiduitatis devotione tunc me conare adipisci, o contemtor
10. opum. Si ne ad assiduitatem quidem sufficiunt vires, meis operibus intentus esto; mei gratia vel opera perficiens consummationem adepturus es. Quod si ne hoc quidem vales 11.
facere, ad mei devotionem conversus, omnium operum fructus renuntiationem tunc facito, modeste animatus. Potior sane est scientia 12.
assiduitate; prae scientia contemplatio aestimatur; prae contemplatione renuntiatio; a renuntiatione tranquillitas proxime distat. Odii 13.
immunis erga cuncta animantia, benignus, nec non misericors, non sui studio nec sui fiducia captus, idem in dolore ac voluptate,
patiens, contentus, perpetuo devotus, tem- 14.
perans, propositi tenax, qui mihi animum memtemque tradit, mei cultor: is mihi carus.
A quo non turbatur genus humanum, et a 15.
genere humano qui nec ipse turbatur; gaudii, iracundiae, terroris turbis qui solutus est:
is itidem mihi carus. Nulla expectatione sus- 16.
pensus, purus, dexter, medius inter contraria, nihil sollicitus, omnibus inceptis qui renuntiavit, mei cultor: is mihi carus Qui neque 17.
exsultat, neque aversatur, nec moeret, nec desiderat; fausti vel infausti exitus incuriosus
qui mei cultor: is mihi carus. Aequanimus 18.
in hoste atque amico, tum in honore et contumelia, in frigore et calore, in voluptate ac dolore aequanimus, ambitione exemtus; par 19.
sibi in vituperio ac laude, taciturnus, contentus re qualibet, domo carens, firmus consilii, cultui addictus homo mihi est carus. Qui 20.
vero sanctum nectar hocce, sicuti dictum, observant, fide imbuti, in me intenti cultores, ii vehementer mihi sunt cari.

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LECTIO XIII.

ALMUM NUMEN *loquitur:*

1. Hocce corpus, Kuntidis nate, TERRENI nomine nuncupatur. Istud qui novit *(spiritus,)* eum pronuntiarunt TERRENI GNARUM
2. veritatis periti. Me porro scias TERRENI GNARUM esse in omnibus TERRENIS, o Bhârata. Quae TERRENUM ac TERRENI GNARUM amplectitur scientia, ea vera scientia a me
3. aestimatur. Hocce TERRENUM quidnam sit, et quale, quibusnam modis mutabile, et unde id; et hicce *(Terreni gnarus)* quinam sit, qualiumque capax: id compendio ex me audi,
4. a Sapientibus multifariam decantatum rhythmis variis singulatim, in theologicis sententiis metrice concinnatis, circa principia rerum
5. versantibus, clare demonstratis. Quinque elementa, sui conscientia, intellectus, ac invisibile porro, intrumentaque corporalia undecim,
6. et quinae sensuum perceptiones; cupido, aversatio, dolor, voluptas, multiplex conditio, cogitatio, pertinacia: haec per TERRENUM mutationibus obnoxium compendio expri-
7. muntur. Modestia, sinceritas, innocentia, patientia, rectitudo, magistri verecundia, pu-
8. ritas, constantia, sui coërcitio; abstinentia a rebus, quae sensibus obversantur; secessio a sui studio; geniturae, mortis, senii, morbi,
9. doloris, culpae respectus; immunitas ab ambitione et ab affectu erga liberos, conjugem, domum ceteraque ejusmodi; continua cogitationum aequabilitas in optatis vel minus op-
10. tatis eventibus; mihi deditus unica devotione cultus, fideliter observatus; in secretis locis commoratio, fuga oblectationis in hominum
11. coetu; perseverantia in cognitione ejus, quod supra spiritum est; fructus e veri cognitione percipiendi perspectio: haec declaratur scientia; inscitia, quae ab hac diversa est. Quod 12.
cognoscendum, id effabor, quo cognito aliquis ambrosia vescitur. Sine initio summum Numen; neque ens id, neque non ens dicitur: undique manibus pedibusque instructum id, 13.
undique oculos, capita, ora habens; undique auditu praeditum, in mundo consistit, cuncta comprehendens; omnium sensuum facultatibus collucens, ab omnibus sensibus segregatum; affectu immune atque Universum sustentans, a qualitatibus exemtum et qualitatibus fruens; *utrumque*, extrinsecus et intus 15.
in animantibus; immobile ac simul mobile. Propter subtilitatem id discerni nequit, tum e longinquo positum, tum quasi coram; haud 16.
distributum animantibus, et quasi distributum tamen insidens; animantiumque sustentaculum id cognoscendum, edax et rursus genitale. Luminum quoque id lumen a 17.
tenebris remotum praedicatur, ipsa scientia, cognoscendum ac impetrandum scientia, cordi cujusque infixum. Sic TERRENUM, ac simi- 18.
liter SCIENTIA et COGNOSCENDUM declarata sunt compendio. Mei cultor, istud dignoscens, ad meam essentiam conformatur. Naturam 19.
itidemque Genium scias initio carere ambos pariter, mutationesque qualitatesque scias e natura ortas. In actu ministerii rerum agen- 20.
darum principium declaratur natura; GENIUS in doloris ac voluptatis perceptione principium declaratur. GENIUS naturae infusus ni- 21.
mirum particeps fit naturalium qualitatum: propensio erga qualitates caussa est generationum ejus e bono vel malo utero. Spectator 22.
monitorque, sustentator, perceptor, magnus dominus, summus spiritus quoque dicitur in hoc corpore GENIUS ille eximius. Qui sic 23.

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novit GENIUM naturamque simul cum qualitatibus, is, quocunque tandem modo versetur,
24. non amplius regeneratur. Contemplatione in semet ipsis perspiciunt nonnulli spiritum sua ipsius ope, alii rationali destinatione, ope-
25. rumque destinatione rursus alii; alii vero talem ignorantes, quum ex aliis audivere, eum observant. Hi quoque exsuperant mortalitatem, doctrinae sacrae auscultandae stu-
26. diosi. Quoties gignitur quaelibet substantia, stabilis mobilisve, TERRENI et ejus qui terreni gnarus est, conjunctione id *fieri* scias, Bha-
27. ratidarum princeps. Eundem in omnibus animantibus consistentem summum dominum, istis pereuntibus haud pereuntem qui cernit,
28. is vere cernit. Eundem vero cernens ubique praesentem dominum, non violat semet ipsum sua ipsius culpa; exinde pergit ad summum iter. Naturae autem vi opera peracta omni- 29.
modo qui cernit, necnon se ipsum eorum non esse actorem, is vere cernit. Quando ani- 30.
mantium privam essentiam in unitate comprehensam respicit, et inde quidem explicatam, tunc numen impetrat. Quia initio caret, 31.
et qualitatum expers est summus spiritus ille incorruptibilis, vel in corpore commorans, Kuntidis nate, neque agit, neque inficitur.
Sicuti omnivagus aether propter subtilitatem 32.
non inficitur, sic ubicunque cum corpore congressus spiritus non inficitur. Sicut illuminat 33
unus universum hunc orbem sol, sic TERRENUM universum TERRENI GNARUS illuminat, o Bhârata. Hunc in modum discrimen inter 34.
terrenum ac terreni gnarum, scientiae lumine, et emancipationem animantium a natura qui norunt, ii ad summum procedunt.

LECTIO XIV.

ALMUM NUMEN *loquitur:*

1. Egregiam porro effabor scientiam scientiarum praestantissimam, qua cognita anachoretae omnes ad egregiam consummationem hinc
2. sunt profecti. Hac scientia freti ad meae sanctitatis consortium progressi vel in nova creatione denuo haud gignuntur, neque in
3. rerum dissolutione percelluntur. Mihi pro utero est magnum Numen: in hoc foetum depono equidem; origo omnium animantium
4. hinc exsistit, o Bhârata. E quolibet utero, Kuntidis nate, quae formae prodeunt, harum magnum Numen est uterus, ego semen prae-
5. bens pater. Essentia, impetus, caligo: hunc in modum definitae qualitates e natura ortae vinculis constringunt, o heros, in corpore spi-
spiritum incorruptibilem. Ex his essentia, 6.
propter sinceritatem lucida ac sana, dulcedinis studio constringit, et scientiae studio, vir in-
nocue. Impetum affectibus cognatum scias, 7.
e sitis ortum stimulo: is constringit, Kuntidis nate, agendi studio mortalem. Caliginem 8.
vero ex inscitia natam scias, fascinationem cunctorum mortalium: errore, desidia, veterno ea constringit, o Bharata. Essentia in dul- 9.
cedine praepollet, impetus in actu, o Bhârata; scientiam involvens vero caligo in errore praepollet utique. Impetu caligineque devictis, 10.
essentia exsistit, o Bhârata; impetus exsistit, essentia et caligine *devictis;* caligo perinde,

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11. essentia ac impetu *devictis*. Quando in hoc corpore, per omnes portas collustrato, sub-
nascitur scientia, tunc noscat aliquis, essenti-
12. am adultam esse utique. Aviditas, alacritas, festinatio, inquietus agendi stimulus: haec impetu adulto nascuntur, Bharatidarum prin-
13. ceps. Hebetudo, tarditasque, error, stuporque pariter: haec caligine adulta nascuntur, Ku-
14. ruis proles. Quando autem essentia adulta ad dissolutionem pergit mortalis, tunc ad sedes puras eorum, qui summum norunt, pro-
15. greditur. Impetu *adulto* ad dissolutionem profectus, inter agendi studiosos renascitur; porro dissolutus caligine *adulta*, e bruto
16. quodam utero renascitur. Operis honesti fructus fertur essentialis ac sine labe; impetus autem fructus, molestia; ignorantia, caliginis
17. fructus. Ex essentia nascitur scientia, ex impetu aviditas pariter; error ac stupor e ca-
18. ligine exsistunt, nec non ignorantia. Sursum eunt in essentia permanentes, in medio consistunt impetuosi, in infima qualitate versantes
19. deorsum eunt caliginosi. Quando neminem alium praeter qualitates actorem spectator *ille* respicit, et id novit, quod qualitatibus praéstat, *tunc* ad meam indolem is accedit.
20. Qualitatibus hisce tribus exsuperatis mortalis, e corpore genitis, genitura, morte, senio acmolestia liberatus, ambrosia vescitur.

ARJUNAS *loquitur:*

Quibusnam signis, qui qualitates hasce ex- 21.
superavit. dignoscitur, domine? quamnam vitam professus? et quomodo praevertit hasce tres facultates?

ALMUM NUMEN *loquitur:*

Qui tum claritudinem, tum alacritatem, 22.
tum stuporem, o Panduida, non aversatur, quando ea sese expromunt, neque, quando recedunt, desiderat; assidens tanquam hospes, 23.
qui, persuasus qualitates *intra fines suos* versari, consistit, neque vacillat; idem in molestia ac voluptate, sui compos, cui nihil in- 24.
terest inter glebam, lapidem et aurum, aequus in rebus gratis ingratisque, aequus in vituperio ac sui laude, in dignitate ac contumelia 25.
aequus, aequus inter utrasque partes, amicorum vel hostium; qui cuncta incepta dimisit: is qualitates exsuperasse dicitur. Quique me 26.
non aliorsum evagante cultus devotione veneratur, is, qualitatibus hisce exsuperatis, ad conditionem divinam conformatur. Numinis 27.
nimirum ego sum sedes, ambrosiaeque incorruptibilis, legisque aeternae, ac voluptatis immensae.

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LECTIO XV.

ALMUM NUMEN *loquitur:*

1. Sursum agentem radices, deorsum agentem ramos ficum religiosam *quandam* praedicant perennem, cujus folia sunt versus: qui hunc
2. novit, is librorum sacrorum gnarus est. Deorsum sursumque expansi sunt hujus *arboris* rami, qualitatibus adulti, e rebus sensilibus germinantes, ac deorsum radices sunt propagatae, operum vinculis constrictae in aevo
3. mortali. Talis ejus forma non concipi potest in hoc orbe terrarum, nec finis, neque constitutio. Hac fico religiosa cum radicibus late serpentibus ense acuto aequanimitatis excisa,
4. deinceps iter istud est anquirendum, quo profecti non amplius revertuntur. Nimirum ad hunc primaevum GENIUM ego deduco, unde
5. flumen istud antiquum dimanavit. Qui, arrogantiae et erroris expertes, ambitionis vitium devicerunt, constanter versantes in eo, quod supra spiritum est, et a quibus cupiditates recesserunt; a gemino affectu exsoluti, qui voluptate ac dolore designatur: hi incedunt, haud aberrantes, per iter hoc perpetuum.
6. Non illud illuminat sol, nec luna, neque ignis, quo ingressi haud revertuntur: id *(est)* do-
7. micilium meum supremum. Mei portio quidem in animantium mundo, vitalis, sempiterna, animum cum quinis sensibus e naturae
8. gremio attrahit. Quodcunque corpus nanciscitur vel undecunque exit princeps *iste spiritus*, cum eo congreditur illis arreptis, sicuti
9. ventus odores ab ipsorum cubili *arripit*. Auditum, visum, tactumque, gustum, nec non olfactum inspectans ille, animumque, rebus
10. sensilibus ministrat. Exeuntum, vel permanentem etiam, vel fruentem, qualitatibus consociatum stulti non respiciunt: cernunt vero scientiae visu praediti; annitentesque devoti 11.
eum cernunt in semet ipsis commorantem, *sed* quamvis annitentes, qui spiritales nondum evasere, haud eum cernunt, intellectu destituti. Qui splendor in sole concretus mundum 12.
illuminat totum, quique in luna, quique in igne: eum splendorem meum esse scias. Ter- 13.
ramque penetrans, animalia sustento ego vigore meo, nutrioque herbas cunctas, conversus in
succum, qui saporem iis impertit. Ego in 14.
ignem conversus, animalium corpore diffusus, cum anima, quam ducunt vel efflant, conjunctus, quotuor generum cibum concoquo. Et 15.
cujusque ego cordi insideo: ex me est memoria, scientia ac ratiocinium: in librisque sacris universis ego sum et cognoscendus, et doctrinae theologicae auctor, itidem librorum sacrorum interpres. Duo hi Genii in mundo 16.
exstant, tum dividuus, tum individuus: dividuus est animantium universitas: individuus
in fastigio collocatus dicitur. *Praeter hos* 17.
autem est alius GENIUS supremus, summi spiritus nomine designatus, qui mundo tergemino penetrato, eum sustentat, incorruptibilis, princeps. Quia dividuum ego exsupero, ac 18.
prae individuo etiam excello, ideo per orbem et in libris sacris celebratus fui GENII SUPREMI nomine. Qui, errorum immunis, talem 19.
me cognoscit Genium supremum, is, universitatis rerum gnarus, me colit omni vitae ratione, o Bhârata. Sic maxime arcanum prae- 20.
ceptum hoc a me declaratum est, vir innocue. Hoc intellecto, sapiens aliquis fiat, atque omni negotio defunctus, o Bhârata.

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LECTIO XVI.

ALMUM NUMEN *loquitur:*

1. Securitas, ingenii sui lustratio, in scientiae
destinatione perseverantia, largitudo, tempe-
rantia et religio, pia meditatia, castimonia,
2. rectitudo, innocentia, veritas, irae sedatio,
liberalitas, calumniarum repudiatio, benevo-
lentia erga animantes, alienus a lascivia
3. animus, mansuetudo, pudor, constantia, vi-
gor, patientia, firmitas, puritas, nullum vin-
dictae studium, modica de se opinio: *hae* sunt
virtutes ejus, qui divina sorte nascitur, o Bhâ-
4. rata. Simulatio, superbia atque insolentia,
iracundia, nec non sermo contumeliosus et
ignorantia: *hi* sunt *mores* ejus, Prithae fili,
5. qui daemoniaca sorte nascitur. Divina sors
ad emancipationem, daemoniaca ad vincula
ducere censetur. Noli moerere! Divina sorte
6. natus tu es, o Panduida. Duplex animantium
natura est in hoc mundo; tum divina, tum
vero daemoniaca. Divina fuse declarata; dae-
7. moniacam, Prithae fili, jam ex me audi. Ne-
que agendi nec cessandi rationem norunt ho-
mines daemoniaci; non puritas, nec vero etiam
certa vivendi regula, nec veritas in iis repe-
8. ritur. Hi mundo nihil veri, nullam stabilem
constitutionem inesse aiunt, et praeside eum
carere, perpetuo exsistentem, quin imo, solam
9. libidinem pro caussa ei subesse. In hac opi-
nione defixi, mente pessumdata, parum intel-
ligentes, ruunt vehementer in actus, in mundi
10. perniciem intenti. Libidini inexplebili dediti,
fraude, superbia, temeritate muniti, stulte in-
eptias aucupantes, prorumpunt, vitam impu-
11. ram professi, cogitatione sine termino eva-
gante freti, leto omnia finiri; libidinis sati-
andae studiosi: "Quatenus licet *(fruamur*
12. *hisce!)*" sic statuto. Spercentenis laqueis
impliciti, in libidinem iramque proni, quae-
runt, libidine sua fruendi gratia, opes iniqui-
tate accumulatas. "Istud hodie a me captum, 13.
"illud nanciscar desiderium; istud adest, illud
"quoque mihi rursus eveniet lucrum; iste a 14.
"me caesus inimicus, caedamque caeteros
"etiam. Princeps ego sum, ego deliciis aflu-
"ens, consummatus ego, praepollens, felix;
"opulentus sum, generosus: quis alius mei 15.
"similis? Sacrificabo, largiar, commissabor."
Talia sibi persuadent, ignorantia occaecati.
Multiplici cogitatione perturbati, erroris reti- 16.
bus involuti, proclives in libidines suas ex-
plendas, praecipitant in infernum impurum.
Opinione de se elati, opibus, superbia, teme- 17.
ritate muniti, operantur nimirum sacris hi ad
simulationem sanctitatis haud rite perfectis;
sui studio, violentiae, arrogantiae, libidini, 18.
iracundiae dediti, me in sua ipsorum aliisque
personis perosi: obtrectatores. Hosce ego in- 19.
fensos *mihi*, atroces, infimos hominum in mor-
talitatis vicissitudinibus coniicio identidem
infaustos in uteros daemoniacos. Daemoniaco 20.
utero inclusi, dementes, e generatione in ge-
nerationem, me haud nacti quidem, Kuntidis
nate, denique infimam viam ingrediuntur.
Triplex inferni ea est porta, qua semet ipsos 21.
pessumdant: libido, iracundia, nec non avari-
tia, idcirco istam triadem quis devitet. Hisce 22.
liberatus vir, Kuntidis nate, caliginis portis
tribus, sectatur suam salutem, deinde viam
supremam ingreditur. Qui, legis scriptae prae- 23.
ceptis neglectis, vitam degit ad libidinis arbi-
trium, is neque consummationem adipiscitur,
nec felicitatem, nec viam supremam. Igitur 24.
lex scripta auctoritas tibi *esto* in rerum agen-
darum vel omittendarum discrimine, Cognito
legis scriptae praeceptis imperato opere, pe-
ragere istud huic te decet.

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LECTIO XVII.

ARJUNAS *loquitur:*

1. Qui, legis scriptae praeceptis neglectis, sacra faciunt fide imbuti: quaenam horum est statio, o Krishna? utrum essentia, an impetus vel caligo?

ALMUM NUMEN *loquitur:*

2. Triplex exsistit fides mortalium. Nascitur ea e cujusque indole: essentialis, nec non im-
3. petuosa, et caliginosa. Hanc ausculta. Ingenii cujusque imago est *ejus* fides, o Bhârata. Fide praeditus quilibet homo, cui rei fidem
4. habet, talis est utique. Sacra faciunt *homines* essentiales Divis: Geniis Gigantibusque impetuosi; Manibus Lemerumque gregibus alii
5. sacra faciunt caliginosi homines. Qui lege scripta haud comprobatis sese castigant castimoniis homines, cum simulatione ac sui fiducia copulati, libidine, commotione, violentia ob-
6. sessi, vexantes corpori insidentem compagem vitalem, dementes, et me perinde intimis corporis recessibus insidentem: hosce scias dae-
7. monibus addictos. At enimvero cibus etiam singulis triplex gratus est; *triplex* sacrificiam, castimonia, nec non largitio. Horum hancce
8. distinctionem ausculta. Aevum, substantiam, robur, sanitatem, voluptatem, hilaritatem augentes, sapidi, mites, solidi, suaves cibi es-
9. sentialibus hominibus grati sunt. Acres, acidi, salsi, nimis fervidi, pungentes, acerbi inflammantesque cibi impetuoso placent, doloris,
10. molestiae morborumque foecundi. Vapidae, insipidae, et quae foetore corruptae sunt, vel rejectae etiam et obscoenae dapes caliginosis
11. gratae sunt. Quod ab iis, qui nullum inde praemium captant, offertur sacrificiam cum rituum respectu, nullo alio consilio menti infixo nisi ut sacrificandi officium expleatur, id *est* essentiale. Praecepta autem praemii expec- 12.
tatione, simulandaeque pietatis gratia etiam quod perficitur, Bharatidarum optime, id sacrificium scias esse impetuosum. A ritu alie- 13.
num, celebratum sine cibi distributione, sine carminibus solemnibus, mercede sacerdotibus negata, fide destitutum sacrificium caliginosum nuncupatur. Reverentia erga Deos, 14.
Brachmanes, magistros doctosque, puritas, rectitudo, vita ad theologiae studium conformata, innocentia: *haec* ad corporalem castimoniam referuntur. Sermo nullam commoti- 15.
onem excitaturus, veridicus et comitatis plenus nec non tacitae lectionis *(librorum sacrorum)* consuetudo: haec ad oris castimoniam referuntur. Mentis serenitas, benignitas, silen- 16.
tium, sui coërcitio, indolis lustratio: haec ad spiritalem castimoniam referuntur. Fide in- 17.
signi castimoniam hanc tripartitam servatam, ab hominibus nullum inde praemium captantibus, essentialem nuncupant. Honorem, 18.
dignitatem ac reverentiam sibi comparandi gratia, nec non cum simulatione pietatis quae castimonia exercetur, ea in hoc aevo declarata est impetuosa, levis, infirma. Quae ex inepto 19.
commento ad sui ipsius cruciatum exercetur castimonia, vel aliis damni inferendi gratia, ea caliginosa pronuntiatur. Hac persuasione, 20.
largiendi officium nobis incumbere, quae largitio fit ei, qui haud gratiosus est apud potentes, justo loco ac tempore, et pro merito, ea largitio essentialis memoratur. Quae vero 21.
favoris mutui captandi gratia, vel praemii respectu quoque fit, atque reluctanter, ea largitio impetuosa memoratur. Quae inopportuno 22.
loco ac tempore fit largitio atque inter indignos, sine comitate, cum contumelia, ea caliginosa

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pronuntiatur. Om, id, ens: hunc in modum designatio numinis triplex memoratur, a quo Brachmani, librique sacri ac sacrificia olim ordinata sunt. Ideo hac syllaba ôm pronuntiata, sacrificii, largitionis ac castimoniae actus religione imperati inchoantur semper a theologis. "Id *ipsum est*," sic statuto, sine praemii expectatione sacrificii et castimoniae actus, nec non largitionis actus varii perficiuntur ab iis, qui emancipationem suam desiderant. De veritate ac honestate istud vocabulum ens adhibetur; de laudabili opere similiter adhibetur, Prithae fili, eadem vox. In sacrificio, castimonia, largitione constantia quoque ens appellatur; nec minus opus horum gratia susceptum entis nomine nuncupatur. Quodcunque sine fide peragitur, sive sacrificium sit, seu largitio, seu castimonia, sive opus, non-ens dicitur, Prithae fili: neque id valet post mortem, neque in hoc aevo.

LECTIO XVIII.

Arjunas *loquitur:*

1. Abdicationis, o heros, veram naturam cupio cognoscere, dimissionisque, sensuum domitor, singularum separatim, o Kesis interfector.

Almum Numen *loquitur:*

2. Optioni permissorum operum abdicationem abdicationis nomine vates intelligunt; omnium operum praemii dimissionem praedicant
3. dimissionem sermonis periti. Dimittendum culpae instar esse opus *quodlibet*, nonnulli docuere philosophi; ad sacrificium, largitionem, castimoniam pertinens opus haud di-
4. mittendum, rursus alii. Decretum meum jam ausculta super dimissione, Bharatidarum optime. Dimissio videlicet, virorum princeps,
5. triplex pronuntiata est. Ad sacrificium, largitionem, castimoniam pertinens opus haud dimittendum, faciendum id utique. Sacrificium, largitio, nec non castimonia, sunt lus-
6. tramina sapientum. Sed et ista opera, (v. c. *bellum militi gerendum et s. p.*) ambitione fructuque dimissis, peragenda sunt, Prithae fili; hoc est decretum meum certum ac supremum. Necessarii vero operis abdicatio haud 7.
consentanea est: istiusmodi operis intermissio a stultitia profecta caliginosa praedicatur. Difficile esse reputans, si quis opus quoddam 8.
prae formidine corporalis molestiae dimittat, is, facta dimissione impetuosa non sane dimissionis fructum percipiat. "Peragendum 9.
est!" sic statuto, quodcunque opus necessarium peragitur, o Arjuna, ambitione fructuque dimissis: haec dimissio essentialis aestimatur. Neque aversatur minus prosperum opus, nec 10.
prospero inhaeret dimissor, essentiae consociatus, prudens, dubitatione exemtus. Nequa- 11.
quam fieri potest, ut *homo* corpore indutus opera dimittat omnino; qui vero operum fructum dimittit, is dimissor, hoc nomine appellatur. Inoptatus, optatus, mixtusque, triplex 12.
operis fructus obtingit non dimittentibus post obitum, at dimittentibus non uspiam. Quin- 13.
que haec, o heros, principia disce ex me, rationali demonstratione explicata, ad comsum-

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14. mationem cujuscunque operis necessaria: regi-
men, deinde actor, et instrumentum speciatim
diversum, variique singulatim habitus, Fa-
15. tumque quinto loco accedens. Corpore, voce,
animo quodcunque opus aggreditur homo, seu
justum, sive iniquum, quina haecce sunt ejus
16. principia. Quod quum ita sit, qui actorem
semet ipsum duntaxat cernit prae mentis ru-
17. ditate, non is vere cernit stolidus. Cujus in-
doles non inflata est sui fiducia, cujus mens
non polluitur, is, vel occisis hisce mortalibus,
neque occidit, neque vinculis constringitur.
18. Cognitio, res cognoscenda, cognitor: hoc tri-
plex est agendi momentum; instrumentum,
19. opus, actor: haec triplex operis summa. Cog-
nitio, opusque, actorque, trifariam *singula* pro
qualitatum discrimine declarantur: qualitati-
bus ex ordine enumeratis haec porro ausculta.
20. Qui *cognitione quis* in omnibus, quae exstant,
unicum exsistendi elementum incorruptibile
cernit, indiscretum in discretis, eam cogniti-
21. onem scias essentialem. Singulatim autem
quae cognitio varios exsistendi modos pecu-
liares novit im omnibus quae exsistunt, hanc
22. cognitionem scias esse impetuosam. Quae
vero ad singulum negotium applicata est,
quasi sit universitas rerum, principiis carens,
veri summae haud consentanea atque angusta,
23. ea *cognitio* caliginosa nuncupatur. Quodcun-
que necessarium opus, ambitione seposita,
sine ira et studio peragitur ab homine fructum
24. haud captante; id essentiale dicitur. Quod
vero opus ab homine libidines captante vel
etiam fiducia sui elato peragitur, cum magno
25. molimine, id impetuosum nuncupatur. Sine
respectu pendentis inde perniciei, injuriae et
propriarum virium stulte peragitur opus: id
26. caliginosum nuncupatur. Ambitionis expers,
minime magniloquus, constantia ac fortitudine
praeditus, in eventu prospero sive improspero
27. immutatus actor essentialis dicitur. Affectibus
commotus, operis fructum captans, avidus, ad
injurias inferendas pronus, impurus, exulta-
tioni et moerori obnoxius actor impetuosus

praedicatur. Ineptus, vilis, contumax, ma- 28.
lignus, otiosus, piger, animum despondens
morasque nectens actor caliginosus dicitur.
Mentis divisionem nec non constantiae se- 29.
cundum qualitates tripartitam ausculta, decla-
ratam plene ac singulatim, contemtor opum.
Quae aggrediendi ac recedendi opportunita- 30.
tem, quid faciendum sit vel non faciendum,
periculum ac securitatem, nexum solutionem-
que novit mens, ea, Prithae fili, est essentialis.
Qua *quis* justum et injustum, tum etiam quid 31.
faciendum et non faciendum, incongrue diju-
dicat, ea mens, Prithae fili, est impetuosa.
Quae injustum pro justo habet caligine invo- 32.
luta, et omnes res in contrarium vertit: ea
mens, Prithae fili, est caliginosa. Qua con- 33.
stantia *quis* sustentat animum, spiritum vi-
talem, sensus actusque in devotione nusquam
evagante: ea constantia, Prithae fili, est es-
sentialis. Qua vero constantia quis honestum, 34.
utile, dulce sectatur, o Arjuna, cum ambitione,
fructuum cupidus: ea constantia, Prithae fili,
est impetuosa. Qua veternum, pavorem, sol- 35.
licitudinem, moerorem, vecordiam non excutit
insipiens: ea constantia, Prithae fili, est cali-
ginosa. Voluptatem vero nunc triplicem audi 36.
ex me, Bharatidarum princeps. Ubi quis con-
suetudine delectatur, atque ad molestiae finem
pervenit; quidquid, circa marginem veneni 37.
instar, in fundo nectaris est simile: ea voluptas
essentialis declaratur, e mentis ipsius serenitate nata. Quidquid propter copulationem 38.
sensuum cum rebus sibe subjectis circa mar-
ginem nectaris est simile, in fundo veneni in-
star: ea voluptas impetuosa memoratur. Quae 39.
circa marginem et in consequentibus voluptas
delusio est animi, veternum, inertiam, teme-
ritatem augens, ea caliginosa nuncupatur.
Non ullum exstat sive in terris, sive, altera 40.
ex parte, in coelo et inter Divos ens, quod
immune sit naturalium harum trium qualita-
tum. Brachmanorum, militum, opificum ser- 41.
vorumque, o hostium vexator, munera distri-
buta sunt secundum qualitates e cujusque

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42. indole nascentes. Tranquillitas, continentia, puritas, patientia, nec non rectitudo, scientia universalis et peculiaris, fides rebus divinis habita; *haec sunt* Brachmanorum munera, ex
43. ipsorum indole nata. Virtus bellica, splendor, constantia, habilitas, statio in proeliis intrepida, liberalitas et imperatoria dignitas: *haec sunt* militum munera, ex ipsorum indole nata.
44. Agricultura, armentorum cura, mercatura: *haec sunt* opificum munera, ex ipsorum indole nata. Ministeriale munus quoque servi est
45. *proprium*, ex ipsius indole natum. Suo qualicunque munere contentus consummationem impetrat homo. Suo munere contentus quomodo consummationem nanciscatur, id nunc
46. audi. Unde est origo animantium, a quo Universum hoc expansum, *hunc* suo *quisque* munere veneratus, consummationem adipiscitur mortalis. Satius est suo officio, etsi deficientibus viribus, fungi, quam alienum officium
47. accurate implere. Sua ipsius indole determinatum opus peragens non incidit in peccatum.
48. Connatum opus, Kuntidis nate, quamvis cum culpa consociatum, ne quis deserat. Omnia incepta mortalium nimirum culpa sunt involuta, sicuti ignis fumo. Inambitiose animatus,
49. undique se continens, nullo cupidinum stimulo incitatus, ad otii consummationem summam abdicatione progreditur. Consummationem adeptus, quomodo Numen perinde adi-
50. piscatur, id ex me disce brevi comprehensum, Kuntidis nate: quae sedes scientiae summa
51. est. Mente pura devotus, sonos et reliqua ejusmodi dimittens, propensione et aversatione
52. procul habitis, solitudinem petens, levi victu utens, voce corpore, animoque coërcitis, in contemplationis devotionem intentus, semper
53. ad immunitatem ab affectibus applicatus, qui sui fiduciam, violentiam, superbiam, libidinem, iram, avaritiam expulit, sui commodi incuriosus, tranquillus, *is* ad divinam conditionem
54. conformatur. Numinis consors, serenus, nec moeret, nec desiderat; aequabilis erga cuncta
55. animantia mei cultum accipit summum. *Eo* cultu me cognoscit quantus qualisque sim, penitus. Deinceps me penitus cognito, adit me protinus. Is quoque, qui cuncta opera 56.
continuo peragit, me fretus, meo favore nanciscitur viam aeternam, nunquam fallentem. Cogitatione cunctis operibus in me depositis, 57.
mei studiosus, mentis devotione fretus, mei contemplator semper esto. Me contemplans 58.
omnia discrimina meo favore trajicies; at vero, sin tu prae tui fiducia me non auscultaveris, peribis. Quod, fiducia tui fretus, te haud 59.
pugnaturum esse statuis, frustra est hoc propositum tuum: natura te impellet. Proprio 60.
munere ex indole tua orto, Kuntidis nate, constrictus, quod non vis facere errore ductus, id facies vel invitus. Dominus cunctorum 61.
animantium in cordis regione, o Arjuna, consistit, cunctos animantes, rota hac volubili vectos, deludens Magia sua. Hunc igitur 62.
tanquam perfugium adi omni reverentia, o Bhârata; hujus favore summam tranquillitatem, stationem adepturus es sempiternam. Sic tibi scientia tradita est a me, arcano magis 63.
etiam arcana. Hac integra perpensa, quomodo tibi placet, ita facito. Omnium maxime ar- 64.
canum amplius audi meum praestantissimum sermonem; gratus es mihi, certus consilii: ideo effabor tibi *quod* salutare *sit*. Mihi mente 65.
deditus esto, mei cultor; mihi lita, me salvere jube; me utique adibis. Verum tibi polliceor.
Carus tu mihi es. Cunctis religionibus dimissis me *tanquam* unicum perfugium sectare: 66.
ego te ab omnibus peccatis liberabo. Noli moerere! Hoc a te nec profano, neque irreverenti unquam, neque contumaci est evul- 67.
gandum, neque ei qui mihi obtrectat. Qui 68.
hoc praestantissimum arcanum mei cultoribus tradet, summo honore mihi tributo, is me adibit sine dubio, neque isto mortalium quis- 69.
quam gratiora mihi faciet, neque erit mihi isto alius quisquam carior in terris. Quique 70.
perleget hocce sanctum colloquium inter nos ambos, ab eo scientiae sacrificio adorari ego potero: sic stat sententia. Quique fidei plenus 71.

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homo sine obtrectatione id modo auscultaverit, is quoque, liberatus, faustos, mundos eorum nanciscetur, qui piis operibus functi sunt.

72. Num istud auscultatum a te, Prithae fili, in unum intenta cogitatione? num ignorantiae confusio discussa ex te, contemtor opum?

ARJUNAS *loquitur:*

73. Discussa confusio, recordatio est accepta a me tuo favore. Confirmatus sum, dubio diremto: exsequar sermonem tuum.

SANJAYAS *loquitur:*

74. Sic ego Vâsudêvae Prithidaeque magnanimi colloquium hocce audiebam, mirabile, pilorum horrorem efficiens. Vyâsae favore 75. postquam audivi istud mysterium ego summum, devotionem *nimirum*, devotionis principe ipso Krishna coram enarrante, o rex, 76. recordatus, denuoque recordatus colloquium istud mirabile Pulcricomi Arjunaeque, sanctum, gaudeo quovis temporis momento. Is- 77. tamque recordatus, denuoque recordatus formam, ultra quam dici potest, mirabilem Haris, stupore ingente percellor, o rex, et gaudeo iterum iterumque. A qua parte *pugnat* de- 78. votionis dux Krishnas, a qua parte Prithae natus arcitenens, ibi Faustitas, victoria, principatus, cuncta ea stabilia. Sic stat sententia.

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AN ESSAY

ON

THE BHAGAVAT-GEETA,

BY THE REV. R. D. GRIFFITH.

"We can do nothing against the truth; but for the truth."——II. Cor. xiii. 8.

The publication of the Bhagavat-Geeta, as it appears in the foregoing part of this work, is in accordance with the spirit of the present age, and may be regarded as serviceable in no inconsiderable degree, to the interests of Truth and Religion. The former circumstance is its vindication:—the latter its recompense. Hindoo philosophy from its intrinsic elements, not less than on account of the antiquity which is assigned to it, and the immense influence which it exerts, challenges studious attention. By most, but those who know it best, it has been undervalued, and consequently misrepresented to an extent almost incredible, except on the ground that they to whom the charge belongs, labored under a false and obstinate bias, or some other disadvantage of habit or association. Of Baldeu's translation of the Veda, Holwell declares, that it is a monster that shocks reason and probability, occasioned by his not attending to the allegory. These errors he justly conceives, do not arise from misinformation merely, but from not drawing the veil;—from not penetrating into the true doctrines of India.

The philosophy of the Hindoos, however, is destined to receive more appropriate treatment, and to lead to results of higher consequence. Truth wherever it lie, and in whatever form it be developed, must sooner or later become the handmaid of Christianity; and this with a directness and power, proportioned to its depth and spirituality. The most potent principles, are not always the most palpable; as sometimes the most precious gems, are found furthest from the surface of the soil that contains them.

It must not be assumed from these remarks, that we accord an unqualified approval to the Bhagavat-Geeta. The sentiments with which we regard it, may not be so designated. Truthful and animating as are some of its principles, and irresistible and ennobling as are some of its precepts, we look upon the system propounded by Krishna, with painful feelings. The spectacle of minds of the first order, struggling for a freedom of which they had the presentiment, but not the means to realize; intellects of transcendant power, combining the glimmerings: appropriating the dim and shadowy intimations of those eternal verities, the full light of which comes to mankind, only through the Scriptures of God, may well provoke respectful sympathy. Every error presupposes some truth, and every system of mythology, however speculative, superficial or ill-formed, has for its nucleus and support, principles which lie deep and inalienable in the convictions, and destinies of humanity, and in the order and constitution of the government of the Most High. "Nulla falsa doctrina est, quæ non aliquid veri permisceat."—Aug. Quaest 1, 2. C. 40.

The work however is to be appreciated accord-

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ing to the standards to which other systems of metaphysics and morals are subjected. The *experimentum crucis* in this, as in other cases must decide. We cannot but confess then, that a preliminary difficulty of considerable importance presents itself: i. e. that which relates to the credibility of the whole episode. Our commendations of the Bhagavat-Geeta, receive a disagreeable and unlooked-for check, by the objection that the evidences of its claims to be ranked amongst those systems which should control our feelings, and command our credence, are weak; in other words, that its reputation is fabulous, though its purport happens to be so notably excellent: that there are flaws in its title, though its contents are mixed up with doctrines of the highest speculative value. To overlook this difficulty were to make a false step, and in this particular, as in those on which we may subsequently animadvert, we shall only do that, which we invite all reasonable and candid men to do, with our own Sacred Scriptures.

The reputed circumstances of its origin, invests the poem with the disadvantages of fiction. Thinking men well demur ascribing to it more weight than they could assign to any other essay of the imagination, which had truth for its subtratum only. The poem is a dialogue supposed to have taken place between Krishna, an incarnation of the Deity; and Arjoon a son of Pándoo. The subject of the poem is a famous civil war, between two branches of the houses of Bhârat. When the forces on either side were marshalled for the contest, Arjoon stricken with compunction and regret at the sight of kindreds so illustrious and intimate, being prepared for war, seeks counsel and commiseration of his God: hereupon the entire dialogue ensues. We conceive that in this mode of introducing the episode, there is betrayed a want of taste and probability. The likelihoods of the whole account are destroyed by the incredibility of the narrative: the accessories of the poem, invalidate its authority. The God and his pupil discoursing on the profoundest mysteries of metaphysics and religion, amid the tumult and excitement of two powerful armies breathless to be avenged on each other! That was not the season for teaching the dogmas of an occult philosophy, nor for the delivery of a series of abstruse lectures on speculative theology. The crisis forbad it; the juncture and the exercise, were incompatible. We are forced to discredit the testimony.

How unlike the circumstances of the proclamation of the Law on Sinai; the accompaniments of that event befitted the occasion. Thunder and lightning and earthquakes, and the other dreadful phenomena by which it was signalized, became the majesty of God, and the sacredness of the transaction. And how opportune, how seemly, how dignified the intercourse which Christ the Lord Jesus, "God manifest in the flesh;" held with those whom He taught! In the circumstanccs of His sojourn amongst mortals, there was nothing that shocks our predilections, or disarms our confidence. Men in their search for wisdom do not wait for it at the oracle which falsifies itself.

The incongruities of a system with itself, or with other systems of equal repute and influence, are fatal to an unreserved and undiscriminating reception of it. Its authenticity will be attested by its consistency. Principles and facts that neutralize each other, are not to be received: they convict the system, with which they are identified, of fallacy, if not of artifice. And out of a variety of rival schemes, that solicit confidence, assert orthodoxy, and are clothed with the mysterious sanctions of an equally high antiquity, how may we justify our preferences. All of them cannot be true. The mere supposition offends our common sense. By what criteria then, are we to be guided in our choice, how may we show reason for our faith? The followers of the Bedang, (says Dow,) affirm that there is no soul in the universe but God: the sect of Neadirsen strenuously hold that there is; as they cannot conceive that God can be subject to such afflictions, and passions as they feel in their own minds or that He can possibly have a propensity to evil. Here is a most inconvenient discrepancy: which of the two sects holds the truth? Now it is precisely from such a difficulty that the Bhagavat-Geeta must be liberated, in order to the establishment of its higher claims.

The internal contrarieties of the Geeta, will present themselves to the reader as he proceeds in its examination: we simply observe that they run through the entire poem; a dark vein vitiating the whole statue, which neither the chisel, nor design of the artist, can compensate. Of this Wilkins himself was painfully aware. In the fifth paragraph of his preface, he bespeaks the suffrage of the critic, by an honest acknowledgement of this defect. "The reader will have the liberality to excuse the obscurity of many passages, and the

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confusion of sentiments which runs through the whole, in its present form. It was the Translator's business to remove as much of this obscurity and confusion as his knowledge and abilities would permit. This he hath attempted in his notes; but as he is conscious they are still insufficient to remove the veil of mystery, he begs leave to remark, in his own justification, that the text is but imperfectly understood by the most learned Bráhmáns of the present times; and that, small as the work may appear, it has had more comments than the Revelations."

The orthodoxy of the Geeta in many of its fundamental tenets, much less as a whole, no intelligent Hindoo would allow. The philosophy of Patanjali, forms its basis. But this eminent man was not more celebrated as an authority in metaphysics and theology, than were Vedu-vasu Goutama, Kupila, and others of the founders of the Hindoo schools—between whom and Patanjali there are declared the most direct and stubborn contradictions. Patanjali taught that "Spirit has no intercourse with visible objects—the intercourse is that of the mind." Vedu-vasu on the other hand, inculcated that God is matter, as well as life. "Bramha is the cause of all things, as well as the things themselves. If it be not allowed that he is the clay as well as the potter, it will follow that he is indebted to some other for the clay." Patanjali says, that "God is to be seen by the Yogee." Kupila objects, that when the Veda speaks of spirit, as being visible it merely means that "it is perceived by the understanding only." Patanjali says the universe arose from "the will, or the command of God, who infused into the system a power of perpetual progression." Goutama maintains that "atoms are eternal." These few discrepancies will suffice for showing that the tenets of the Geeta are not universally adopted. They are to be entertained with reservation. We are forbidden yielding to them the deference due to a standard of accredited and undeniable authority. It was doubtless on perceiving these contrariclies that D. Ohsonville, in the preface to his French translation of the Bhagavat, makes the following observations respecting the Brahminical sects and sacred books. "The Indians are divided into two orthodox sects, which, however, violently oppose one another, the one asserting the supremacy of Vishnu, the other of Siva. The Puranas differ in their interpretations of the Vedas, some of them giving the supremacy to Brahma, some to Vishnu, and some to Siva. These books are properly speaking, pieces of controversial theology. The Brahmans, who composed them, disputing to which of their three gods the supremacy belongs, support the pretensions of each by an enormous mass of mythological legends, and mystical opinions, in favour of the God whom the author adopts. All are equally supported by the authority of the Vedas."

It is with no small complacency then that the glorious Gospel of the blessed God is pronounced exempt from the confusedness and contradictions from which it is impossible to absolve the work under review. We verify it by miracle and prophecy: proofs that wall it round about with divine defences. In the arrangement of the demonstrations of its divinity however, we may safely forsake these its more popular and patent signs; and allege its intrinsic credibility, arising from its adaptation to the faculties of man, and its concurrence with the teaching of nature. Christian revelation, takes up and expounds the theorems implied in the moral bias of humanity. To the lights of reason, the constitution of the mind, and the administration of providence, it offers no collision; on them it inflicts no discredit. More than this may be predicated for Christianity: it imparts a deeper impression, and calls out into greater vividness, the traces of God's character and will, where they are dim and effaced. Before this tribunal, conscience is encouraged to a louder declaration; the sun and the moon and the stars, are charged to a more emphatic testimony; and reason is consciously protected in the full exercise of her own sovereign rights. In the Gospel, christian revelation is propounded in its most perfect form; but does not insult the decalogue of Sinai, nor the enactments of Eden, nor any of the yet more rudimental elements of obligation, which these presuppose. Harmonious in itself, it accords with the principles and ordinations on which it is superinduced. It tacitly premises all that is true and good in nature and history. It gives to the sensibilities of the heart a more distinct articulateness, and invests them with a more solemn authority. It evolves into greater detail and manifestness all that we deplore in the records of the world's sorrows; and fixes for ever, the only realities that answer and appease the wants of rational beings.

It is worthy of special observation, that in the

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Institutes of Menu, there is no mention of the great heroes of the Mahabharat. Precepts and examples of former monarchs are appealed to, but neither Pandun or Kuru is named. For this notice we are indebted to No. XV. of the Calcutta Review. In these Institutes "there is no allusion to the sacrifice of Yudhistira in proof of universal sway to the mighty mace of Bhima or the unerring bow of Arjuna!" It is significantly added. "We are well aware that the vagueness of Hindoo Chronology and the difficulty of assigning a certain date to King and sage preclude us from building any reasonable hypothesis on the above remarks. But still the absence of any reference to the great war of the Kurus and Pandus or to the expedition of Rama is worthy of notice, and has not so far as we are aware been taken up by any of the great orientalists" 165, 166 p. We leave it for others to determine how far this circumstance detracts from the antiquity and sacredness of the Geeta.

After having weighed and noted, these initial strictures, we think that the reader will be better prepared for a fair and dispassionate examination of the substance of the poem. We cannot disregard the premonition that our course is through thicket and jungle—that the fragments of truth which are to reward our search, are to be arrived at but at the cost of much effort, and that after all, we may be better served elsewhere. Humboldt's analysis is to our mind as skilful and convenient, as any of which this relic is susceptible. We shall avail ourselves of the order in which he has classified its several topics.

I. The second, third and twelfth chapters of the Geeta comprise what might be called the *Psychology* and the *Ethics* of the system; in the exposition of which, the preceptor cautiously descants on the essential distinction between mind and matter; with no obvious design beyond that of inculcating the doctrine, that actions derive their qualities from matter, and are in all respects involuntary and inevitable. The former science was cultivated to a remarkable degree of refinement by the ancient Brahmans. Like the philosophers of Greece however they were divided into various sects distinguished by opinions the most opposite and irreconcilable. The following notices in the lectures before us, are considered of pre-eminent value.

"How can a man that believeth that this thing (the soul) is incorruptible, eternal, inexhaustible, and without birth think that he can either kill, or cause it to be killed? As a man throweth away old garments, and putteth on new, even so the soul having quitted its old mortal frame entereth into others which are new. The weapon divideth it not,—the fire burneth it not,—the water corrupted it not,—the wind drieth it not away, for it is indivisible, inconsumable, incorruptible, and is not to be dried away; it is eternal, universal, permanent, immoveable; it is inconceivable, and unalterable." II. 21—25.

This pure incorruptible essence is represented as oppressed and shackled by its affinity with matter: and as approximating its highest perfection, in proportion as it is disengaged from material and sensuous "bonds"—nevertheless action though it be an encumbrance to the soul, is to be preferred to inaction. "Perform the settled functions, action is preferable to inaction; the journey of thy mortal frame may not succeed from inaction." III. 8. Moreover inaction is an impracticable thing. "No one ever rested a moment inactive. Every man is involuntarily urged to act by those principles which are inherent in his nature" III. 5. The highest wisdom therefore regards all actions, as phenomena of matter distinct from man's own being. "The man who is acquainted with the nature of the two distinctions, cause and effect, having considered that principles will act according to their nature giveth himself no trouble." III. 28. This indifference to the consequences of action is not absolute and insensate. It consists in transferring all action to the supreme being; leaving issues and responsibility with him! "Throw every deed on me, and with a heart over which the soul presideth, be free from hope, be unpresuming, be free from trouble." III. 30. "They also who preferring me leave all works for me, and free from the worship of all others contemplate and serve me alone." XII. 6. "Let the motive be in the deed, not in the event: be not one whose motive for action is the hope of reward, have no inordinate desire after inaction." ("In ipso opere momentum tibi sit, at nunquam in ejus praemiis. Noli ad opera praemiis impelli, nec otii ambitiosus esto.") II. 47, 48. From these dogmas are consequently extracted the paradox that

"He who beholds inaction in action,
And action in inaction;
He is wise among men,
He is devoted, he has absolved all action." IV. 18.

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The man who realizes this is pronounced free from the taint of sin, and remaineth like the leaf of the lotus unaffected by the waters. V. 10.

It is difficult to find passages of equal sublimity in any work on Hindoo philosophy, to which we have access. Narud, in the Bedang, is represented as interrogating Brahma on the nature of the intellect. "What dost thou mean O Father by intellect?"

BRAHMA.

"It is a portion of the great soul of the universe, breathed into all creatures to animate them for a certain time."

NARUD.

"What becomes of it after death?"

BRAHMA.

"It animates other bodies or returns like a drop into that unbounded ocean from which it arose." "When the yogee renounces all assistance from the understanding and remains without the exercise of thought he is identified with Brahma, and remains as the pure glass when the shadow has left it." (Vedu-vasu) To a yogee says Kupuli—in whose mind all things are identified as spirit what is infatuation? what is grief? He sees all things as one, he is destitute of affections, he neither rejoices in good nor is offended with evil."

The Greeks and Romans speculated on the immateriality, incorruptness, and eternity of the soul. These were questions forced upon their notice by the very instincts and misgivings of their nature; but their illustrations are clogged by argumentative and rigorous habits of thought. The regions familiar to an oriental wing, they seem not to have reached. The brevity and impressiveness of Krishna's description of man's nobler part, we have in vain striven to match, out of their writings. Plato as translated by Cicero, in his first Tusculan, gives to the human soul the attributes of the Divine Being, and supposes it to have been from Eternity, uncreated and self existent. His words are heavy and unenticing, though doctrinally important. Speaking of the principle of motion, or the soul; he says "principii autem nulla est origo, nam e principio oriuntur omnia—ipsum autem nullâ ex re aliâ nasci potest; nec enim esset id principium quod gigneretur aliunde. Id autem *nec nasci potest, nec mori.*" (Cap. 2, 3.) In this passage and in others, the immortality of the soul, is not supposed to arise from any foreign or external cause, but is resolved into the natural and inherent powers of the soul itself. *ἐπειδὴ δὲ ἀγέννητον καὶ ἀνώλεθρον αὐτὸ ἀνάγκη εἶναι—τοῦτο δὲ οὔτε ἀπόλλυσθαι οὔτε γίγνεσθαι δυνατὸν, ἐξ ἀνάγκης ἀγένητόν, τε καὶ ἀθάνατον ψυχὴ ἀνεῖη.* The *energy* of Aristotle, was a word of mighty import, in that author's philosophy, since his doctrine on that subject is a link in the grand chain, by which he connects earth with heaven, and mortals with the deity. As such it corresponds to the *action* discoursed on in the slokas, cited above. "Energy refers to action, and that is said to exist in energy, which executes its peculiar work, or performs its peculiar functions. The state of energy is the most perfect state of existence in which any object can be exhibited. Though energy always implies action, yet all actions are not energies. The kind of life, which the best and happiest men lead occasionally in the unobstructed exercise of their highest powers, belongs eternally to God, in a degree that should excite admiration in proportion as it surpasses comprehension." (Gillies' Arist. I. 153, 155.)

This regard of the consequences of actions was taught by Zeno and his disciples with an authorative earnestness resembling that of Krishna. "Nevertheless they seem to have been all of this persuasion that the frightening of men with punishments after death was no proper or accommodate means to promote virtue, *because that ought to be pursued after for its own sake,* or the good of honesty, as *vice to be avoided for that evil of turpitude* which is in it, *and not for any other external evil consequent thereupon.*" (Cud. II. 26.)

We do not doubt that the constitution of man is made up of material and spiritual properties; that he consists of a body and of a soul. His outer frame is the organized machine of an immaterial principle. For the notion that mind is the effect of the physiology and structure of the body, and is not separable from it, we have but the utmost abhorrence. The soul we hold to be superadded to its perishable and earthly vehicle; and that it is consequently capable of an existence independent on it. Shape, solidity, extension, magnitude, are the cognizable properties of the one. Consciousness, volition, reason, memory, the descriptive phenomena of the other. They are alike known only by their qualities: the one by such as are recognized by bodily senses, the other by such as are discerned by individual consciousness. Every atom

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of the human body however minute—every filament however attenuated—every nerve however delicate, present the signs by which we define matter. And thought and imagination and feeling, intimately as they are linked with man's frame, are essentially distinct from it. These two never interchange their attributes. They do not reciprocate their laws—

"Souls uncorrupted live, how'er we die,—
The gift and image of the Deity.
From earth we come, our bodies turn to nought
Dissolved in dust,—the soul high heaven has caught!
Equal all parted souls! 'neath God's command,
Common their endless home and native land;
A meeting-place for paupers and for kings.
Short is the time we live, but still it brings
Important seasons on its rapid way,
The soul, undying, towers beyond decay!"

Of those passages which contain the *ethics* of the poem, so much cannot be said. It would seem that men have always been slower in coming to moral truth, than they have been in arriving at metaphysical truth. Questions the most subtle and complicated respecting the faculties and laws of mind, were settled with a precision and correctness, which leave us nothing to wish for, long before the nature and obligation of duty, were rightly comprehended. The case before us is in illustration. The instructions of Krishna on this subject, we are bold to say, are confused to no small extent, and in practice such as are never, and can never be realized. After anything as we think, but a heedless examination of these lessons, we most conscientiously sympathize with the bewildered and baffled Arjoon. "Thou as it were confoundest my reason with a mixture of sentiments, wherefore choose one amongst them by which I may attain happiness, and explain it unto me." III. 2.

The consequences of action are to form no part of the motive to its performance: the motive is to be in the *deed* regardless of the results! This seems to be the cardinal principle of the entire scheme. It is to be observed however, that the *sanctions* of law, are as necessarily one of its elements, as its obligations. This is exemplified in the economy of a household, and a civil government, as well as in the administrations of God. A child is urged to duty not only by pressing on him the claims of a parent, but by warning him of the evil consequences that will follow its neglect. To the observance of civil law, we are impelled, not less by the good with which it will be awarded, than by the mischief which the breach of it will entail. And God in all his dispensations has "set before us life and death," with as much clearness and emphasis, as he has made assertion of his rights. Law may make appeal to some higher principles of our nature: yet the sanctions of law are amongst the most cogent persuasives to obedience. It is a deep seated principle of our nature and is inseparable from it. It obtained in paradise. It attends our apostacy—and however debased humanity may be, the desire of good and the dread of suffering, are amongst its loudest calls to a duteous, and right decision.

Man is a *provident* being. Does he not act on experience? Forethought is a characteristic of wisdom. In the noblest of our species, its exercise has been the most vigorous and penetrating. Were it not so, there would be no enterprize, and no counsel amongst men. This property of mind, was surely not created to be insulted and trampled down. Moreover, the fact that fixed results are annexed to specific actions, seems to us to be more than presumptive of its being the intention of God, that they should enter into the motives of conduct. Chequered and prolonged intervals may transpire between the act and its retribution; but it will come. Of its coming we are intuitively advised even before the act is committed. The succession between the conception of the act, and the result of the act, is too instantaneous and certain for any human being, whose higher nature is not ruinously corrupted, to be able to divorce the one from the other. The principle inculcated in the text is one with which the relationships of life are not content. The bond which connects servant with master,—child with teacher—friend with friend, is near its dissolution and never thrives under the mere verdict of duty: it is too cold and artificial. When the ties of parents to offspring—of husband to wife—of subject to sovereign—of man to God, are to be reverenced and cherished only out of the constraints of duty, it argues that they are well nigh dead. Man constituted as he now is, must have other considerations to bear down upon his feelings, before his course be steady or virtuous. Obligation simply, is impotent as a permanent motive. "If it be objected that a mercenary feeling is implied in this idea and expectation (i. e. of reward) we disclaim, once for all, that religion ever proposes itself to an abstract disinterestedness iu man. Such a tenet holds not with

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the first speculative view of law. It contradicts all the love of happiness, and fear of misery, which are our earliest conscious emotions. It is at variance with our probationary position during the present life. It wars with every sanction of obligation. The greatest exercise of reason, the best conduct of understanding, to which we can have recourse, is to seek the most extensive measure, and the most durable continuance, of good." (Hamilton's Congregational Lecture, 199 p.)

The refined *fatalism* that lies at the root of this portion of the poem, is pointed out by Humboldt. The doctrine of the unavoidable nature of actions, he observes "implies a necessary fatalism, as matter which is equally eternal with the godhead, must by necessity revolve for ever the wheel of its changes by means of which the godhead which comprehends every individual existence in itself, is properly speaking to be considered as the only moral agent." p. 126. To this the system conducts us;—on this dreary and uninviting shore, we are at length landed. To us it is no matter of surprise that with the recent revival of Hindoo philosophy in Bengal, and to some extent nearer our own dwelling, this repulsive doctrine has been so obstinately embraced. Should the sentiments inculcated in the Geeta obtain intelligent general dissemination; we see no alternative but that before long, the country will be plunged into the most hopeless infidelity; the other extreme of the coarse and corrupt idolatry by which it is now pervaded. The arguments which have been from time to time employed for the confutation of ancient and modern fatalists, might be profitably brought forward here, did it comport with the objects of this essay. It will suffice to observe, that the doctrine interferes with human responsibility and freedom; and whatever clashes with them, subverts itself. The transference of our actions and condition to Deity, subtracts from our moral feelings all healthful stimulus; it sheds upon us an unmanly indifference; it disorganizes the probationary and tentative economy with which we are allied; it blasts the charities of man's heart; it strips the spirit of ardour—it paralyzes it elasticity;—it breaks its wing. The sensuous and the spiritual—the temporal and the abiding—the precarious and the certain, must have their turn in enslaving man's passions and deluding his hopes—the patient and sullen endurance of which is enforced by the revolting assurance, that life and its vicissitudes are beyond our control. The Fates (Parcæ) had their Temple at Corinth, into which it was not lawful for any one to enter. The interdict was generous at all events!

II. Having dilated upon the superiority of mind to matter, and pointed out the perturbations which arise from actions even when performed with the most energetic disregard of their results; the Divine preceptor directs his disciple to the proper idea of the absolute and Supreme Deity; in the knowledge and contemplation of whom, mind finds its purest employment, and the only sufficient antidote against sensuous and material influences. This to our mind, is by far the most philosophically elaborated portion of the Geeta. The sentiments which relate to this sublimest of all themes, are scattered here and there in the poem, just as we might suppose they would be, in a full hearted and unpremeditated dialogue. We shall in this instance pursue our notices after the manner with which its other topics are treated, viz. cite those slokas of of the Geeta which are pertinent, and after having added any passages from similar systems, whether oriental or western, that may bear upon it; we shall offer any comment thereon, which may serve for its true, and impartial appreciation.

"Learn that he by whom all things were (expanded) is incorruptible *(indelibile)* and that no one is able to effect the corruption of this thing which is inexhaustible." II. 17.

"Know that good works come from Brahm whose nature is incorruptible; wherefore the omnipresent Brahm is present in the worship." III. 15.

"The ignorant being unacquainted with my supreme nature which is superior to all things and exempt from decay, believe me who am invisible to exist in the visible form in which they see me."

"I am not visible to all because I am unrevealed by the supernatural power that is in me, The ignorant world do not discover this that I am not subject to birth or decay."

"I know O Arjoon all the things that have passed, all that are present, and all that shall hereafter be." VII. 23, 56.

In the shaster translated by Dow, it is asked by Narud. "What shall we think of God?" To which Brahma replies. "Being immortal, he is above all conception; being invisible, he can have no form; but from what we behold in his works, we may conclude that he is eternal, omnipotent, knowing all things, and present every where."

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In the Tiruvay Mozhi, a work in the Tamil language, on which the tenets of the modern Vaishnava sect are founded, the Divine Being is described in terms of singular force—

"His knowledge is eternal and immeasurable: but he is void of knowledge derived from the organs of sense.
"He is intelligence, he is perfect goodness, by the past, the present or the future he is not affected; he who is my life hath no superiors.
"He who is himself all things and all persons, whom as every sect believe is not connected with the five senses, who is the consecrated image of the mind.
"The life of the soul; even here may be attained by attaining the power of perfect devotion abstracted from all sublunary things." Ellis' Cural. p. 32.

The Tiruvasagam, a Tamil work of highest repute, which maintains the doctrines of Adwaita sect; has a similar description of the Supreme God.

"Thou who art pure intelligence, requiring the aid neither of speech nor thought, O teach me the way in which I should speak of thee."
"Thou art not fully comprehended even by the comtemplative sages, the gods, or any order of beings.
"Thou comest in the words, and in the sense of the Scriptures and art for ever fixed in my mind—
"Like undammed water thou flowest into my thoughts O Siven of Tiruperundurei!
"O Lord! thou hast taken thy abode within me, what more can I ask?
"The expanded ether, water, earth, fire and air, these thou art not;
"But without form, art hidden among them; I rejoice that I have seen thee now, with the eye of my mind."

The Supreme Deity was characterized by the Greeks and Latins by similar titles and descriptions; e. g. the "architect of the world" (ὁ Δημιουργὸς) —the "prince and chief ruler of the universe"— "the first mind"—"the Principle of Principles" (Ἀρχὴ Ἀρχῶν)—the unmade self originating, and self subsisting Deity." "A monad" "Unity itself" (Το ἓν αὐτό) "That which is above mind and understanding"—"that Supreme and Eternal Being which is immutable and can never perish." "One God and all Gods" (Deus unus, et omnes) "One and all things."

From the passages quoted above, from the Geeta, and those by which they are followed, the belief is pressed upon us, that in the earliest times Brahminical philosophy held as its grand idea the *absolute unity* of the Supreme God, and that their religions ritual corresponded theirwith. Idolatry is an after-growth, springing from minds incapable of entertaining the elevated abstract notions of the primitive creed. This declension explains itself. The obscuration and weakening of the idea of the Divine unity, were indicated first, by the impersonation of the several discoveries made of the Supreme Being, in his operations and effects. *These impersonations were not so many distinct and independent deities, but representations of one and the same great Deity, contemplated under particular aspects.* This is the true key to the ancient mythology of all countries. The next step in the downward course, was to insulate these representations of the particular attributes, and operations of God, into independent objects of worship; and hence the indefinite multiplication of idols. Idolatry therefore we hold to be a gross accommodation of the pure and sublime religion of India, to the capacities of the uneducated people. Hindoos themselves hold this opinion, and not without good authority—"Corresponding to the natures of different powers or qualities, numerous figures have been invented for the benefit of those who are not possessed of sufficient understanding." Maharnirvana, quoted by Rammohun Roy. "For the benefit of those who are inclined to worship, figures are invented to serve as representations of God, and to them either male or female forms, and other circumstances, are fictitiously assigned. Yamadagni, cited by Rammohun Roy, p. 34. "The three chief divinities are repeatedly admitted to be nothing more than personifications of the powers of God in action. With the vulgar the personifications become realities—the types become the things typified. This is the natural progress of all idolatry, even where it has been grafted upon the simple truths of Christianity; and there is no difficulty in understanding how it should have taken this course in Hindustan." Mill's British India, Vol. I. p. 383. Wilson's Note. A few references will confirm our hyphothesis.

NARUD.

What is his likeness?

BRAMHA.

He hath no likeness: but to stamp some idea of him upon the minds of men, who cannot believe in an immaterial being, he is represented under various symbolical forms.

NARUD.

What image shall we conceive of him?

BRAMHA.

If your imagination cannot arise to devotion without an image; suppose with yourself that his

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eyes are like the Lotus, his complexion like a cloud, his clothing of the lightning of heaven, and that he hath four hands.

NARUD.

Why should we think of the Almighty in this form?

BRAMHA.

His eyes may be compared to the Lotus, to shew that they are always open, like that flower which the greatest depth of water cannot surmount. His complexion, being like that of a cloud, is an emblem of that darkness with which he veils himself from mortal eyes. His clothing is of lightning to express that awful majesty which surrounds him: and his four hands are symbols of his strength and almighty power." Bedang—Dow's Diss. p. 48.

பண்டுநான்பரித்தெறிந்தபன்மலர்களெத்தனை.
பாழிலேசெபத்துவிட்டமந்திரங்களெத்தனை.
மீண்டுனுய்த்திரிந்தபோதிறைத்தநீர்களெத்தனை.
மீளவுஞ்சிவாலயங்கள்சூழவந்ததெத்தனை.
அண்டர்கோனிருப்பிடமறிந்துணர்ந்தஞானிகள்.
கண்டகோயிற்றெய்வமென்றுகையெடுப்பதில்லை
யே. சிவவாக்கியம்.

"Formerly how many flowers have I gathered and scattered,
How many prayers have I repeated in a vain worship?
While yet in the prime of my life, how much water have I poured out?
And moreover how often have I encompassed the fanes of Siva,
This I have left off, for the wise who know the true God, the Lord of heavenly beings,
Believe not the idol of the temples (apparent to the eyes,) to be God, nor lift up to it the hands.

Eusebius has assured us that the ancient Brahmans worshipped no images "Many thousands of them who are called Brahmans, who according to the doctrine of their ancestors and their laws, do not shed blood, *neither do they worship idols.* *οὔτε ξοάνα σεβονται.* Prep Evang. Lib. VI.

Abul Fazel, who examined the Brahminical theology with the greatest attention, arrived at the same conclusion. "They all believe in the unity of the Godhead and although they hold images in high veneration, it is only because they represent celestial beings, and prevent the thoughts of those who worship them from wandering." (Ayeen Akbery, Vol. III. 3.)

It were well if they whose office it is to propagate the Christian system amongst the idolatrous population of this country, would keep these facts in mind. The enterprize were more worthy and effectual, to direct the minds of the Hindoo to the fragments of truth which their superstitions overlay; than to exasperate their temper and outrage their prejudices, by rude declamation and ridicule. The transition to Christianity would be easier (much easier than we are wont to consider) on pointing out the doctrinal correspondence between their system and our own, than by denying the former those claims, which history and the constitution of our common nature so obviously warrant. The objection that idolatry gives form to that which has no form, and visibility to that which is invisible, does not serve us: for the same might be urged against our own scripture and customary representations of God. Hands and eyes, and feet and other material organs are ascribed to him, "whom no man hath seen, or can see." We are also reminded of the Hebrew descriptions of Deity by several of the verses of the Geeta. There was no alternative to the use of such phraseology—it is a recognized and inevitable necessity, to express the most spiritual conceptions by terms primarily belonging to sensible things; "*propter egestatem linguæ et rerum novitatem.*" (De Re. Natura)—It is not simply a device of the imagination, but an instituted and unavoidable instrumentality. Krishna represents himself as "the splendour of the stars—the light of the flame—the life of the living." Deducting something for the license of oriental poetry, we almost fancy that we are in the tenth Lecture listening to a fervent recitation of some of the passages of our own sacred Books. "Thou art my rock and my fortress." "Thou hast been a shelter for me, and a strong tower from the enemy." "The Lord God is a sun and shield" "God is Light." "The Father of lights, with whom there is no variableness neither shadow of turning."

III. The transcendant qualities of the Supreme nature, naturally led to the contemplation of the universality of its manifestations. The paragraphs which relate to this subject, contain the *Pantheism* of the system; which term is not intended to denote the vulgar doctrine of the *identity* of God with the material universe, but that in every portion and phenomenon of it, God is to be *realized;* in other words, that the universe is full of God; that wherever we may go and on whatsoever we may think, there and then God is to be felt and recognized. We confess that it is to us difficult to resist

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the suspicion, that the ancient Hindoo sages, must have had immediate or traditional access to some Hebrew record, not enrolled with our canonical books, or even to some multilated and stray fragments of the canonical scriptures themselves. The highly sublimated *Pantheism* which the Geeta contains has its counterpart only in the divine teachings of our two Testaments, especially in the Gospels and Epistles of the seraphic John, who was permitted to rest on the bosom of the Redeemer—into whose ear were poured the unconfessed yearnings of the Son of God—that John to whom was confided the apocalypse of eternity—the foresight of the working of the mystery of iniquity —the doom of the damned and the final supremacy of Jehovah.

"Vasoodeva is the universe." VII. 20.
"I am O Arjoona, that which is the seed of all things* in nature and there is not any thing, whether animate or inanimate, that is without me." X. 39.
"Behold O Arjoona, my million forms divine of various species and diverse shapes and colors."
"Behold in this my body the whole world animate and inanimate, and all things else thou hast a mind to see."
"But as thou art unable to see with these thy natural eyes, I will give thee a heavenly eye with which behold my divine connection." XI. 5, 7, 8.
"The Son of Pandoo then beheld within the body of the God of Gods standing together the whole universe divided forth into its vast variety." XI. 13.

"The actual impersonation of the Deity, comprehending the whole universe within his visible form, is (says Milman) unquestionably the most extraordinary flight of poetic daring, in the range of poetry. It is the whole essence of symbolical religion embodied in language—a highly abstract metaphysical creed represented as reality—the most subtle fiction of the reason arrayed in form and substance." (supra, 118 p.) We regard it however as more than an imaginary illustration of the pantheistic creed—it is its *doctrinal exposition.*

On this account, some philosophers have supposed that that in which bodies are placed—which is immoveable, immutable, prior in existence to all body, is God himself. The following passages are quoted by Mosheim in his notes on Cudworth, (III. 242.) "God himself is called place, (τοπος) because he contains all things and is contained by nothing whatever, and because he is himself a refuge for all things, and is contained and filled by himself alone." "God contains all *things in his bosom*, and passes through all the parts of the universe" (Philo.) This learned Jew, says in another passage "God is every where and nowhere." "God holds the whole world in his hand like a nest, whose throne is heaven, and footstool earth, and he is not in place, being the extreme limit of the universe." (Tertullian.) The reader can scarcely fail to remember a similar passage in Paul's discourse to the Athenians. "In him (ἐν αὐτῷ) we live and move and have our being." Acts, xvii. 28.

The foundational and all pervading relationship of God to the universe is signified by other expressios—e. g. "Amongst letters I am A." X. 38.

This symbol is probably derived from some mystical properties assigned to the Alphabet—Tiruvuluver employs the same metaphor.

அகரமுதல்வெழுத்தெல்லாமாதி.
பகவன்முதற்றேயுலகு. குறள். க.—க.

"As ranked in every alphabet the first
The self-same vowel stands, so in all worlds
Th' Eternal God is chief." Ellis.

In the Tamil translation of the Vedam this belief is more fully expanded.

விண்மீதிருப்பாய்மலைமேனிற்பாய்கடல்சேர்வாய்
மண்மீதுழல்வாயிவற்றுள்ளெங்கு மறைந்துறைவாய்.
எண்மீதியன்றபுறவண்டத்தாயெனதாவி.
யுண்மீதாடியுருக்காட்டாதேயொளிப்பாயோ.

"Thou art in the heavens, thou art above the mountains, thou dwellest in the ocean.
"Thou revolvest in the earth, but among all these though every where present, thou art every where hid.
"Thou art among other worlds, among systems beyond the reach of thought.
"And thou spurtest also in my soul—wilt thou ever there remain concealed without manifesting thy form."

The Hebrew cabbalists had a similar formula to express the whole compass of a thing, e. g. "Adam transgressed the whole law from Aleph to Taw"—i. e. from beginning to end. "When the holy God blessed the Israelites he did it from Aleph to Taw e. g. perfectly. In like manner the Greeks signified the all pervading agency of Him "by whom all things consist" by the first and last letters of the

*In one Place Krishna is denominated the FATHER and MOTHER of the world. IX. 17. In like manner Jupiter is called the FATHER and MOTHER of all things. "παντῶν μεν συ πατηρ, μητηρ"—Orphic vesses. Indeed the Greek poets use the word θεος for GOD, or GODDESS. So the Latins, e. g.
"Descendo ac ducente Deo, flammam inter et hostes,
Expedior." Lib. II. 632.
In which Virgil applies the MASCULINE to VENUS.

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Greek alphabet. "I am Alpha and Omega, the beginning and the ending saith the Lord, which is and which was and which is to come the Almighty." Rev. i. 8.

He who realizes the all pervading presence of the Supreme God—who penetrates beneath the material veil, whereby the Divinity is shrouded from profane, unsanctified mortals; attains to the highest perfection. To define this perfection, and lay open the way of appropriating it, was the sublime occupation, to which the God lent himself, for the behoof of the remorseful and palpitating Arjoon.

"He who beholdeth the individual existence of the creatures as standing in unity,
And as expanded from thence, he attains deity." XIII. 30.
"The man who by his works, worships Him from whom the principles of all being proceed, and by whom the whole universe was spread forth, by that means obtaineth perfection. XVIII. 46.
"The Yogee who believeth in unity, and worshippeth me present in all things, dwelleth in me in all respects, even whilst he liveth" VI. 31.

How may we account for such sentiments being embedded in a system of pagan philosophy—for a Pantheism so spiritual, and preterhuman, as that propounded in the Geeta, but on the hypothesis we have assumed? These are surely stray scintillations from that source of light, whose full-flooding streams, run through the revelations of our own Scriptures: these are offsets of a better foliage, and more wholesome fruit, than aught that springs from the soil of a disordered and alienated humanity. They have the euphony and phrase of our own loved Bible. They quicken our aspirations for the good, and true, and unearthly. We seem to be listening to some antiquated teacher of the morality and faith of the Christian Gospel; some venerable, but ill understood expounder, of the everlasting verities of our own creed.*

*An intelligent friend has favored the author, with the following remark. "I should not LIMIT the origin of these purer sentiments, to a knowledge of any portion of the Christian Scriptures but would refer it, to the patriarchal times—to the divine instruction then common to the human race; perhaps long before Moses; even when the race constituted one family." To this opinion, there is no valid objection; albeit, the most learned oriental scholars, feel themselves incompetent to determine the age of the Vedas. Colebrooke has demonstrated from the position assigned to the northern solstitial point, in the IYOLISH of one of the Vedas; that the composition of those books, was anterior to the fourteenth century before Christ; a period only two centuries later than the time of the Jewish Lawgiver. The doctrines however, of which the Vedas are the depository, must have obtained prior to the Vedas themselves; so that we safely thread our way back, to a date at least cotemporaneous with Moses. The unwillingness to assign an antiqnity so high, to the sacred writings of the Hindoos, springs from a very gratuitous delicacy. It was no disparagement to the Israelitish leader, to be "learned in all the wisdom of the Egyptians." Why may not the regions east of the Nile, have equalled, if they did not excel, the Egyptians, in that knowledge, of which there is this incidental record?

Reunion with God is the grand ultimatum of the evangelical economy; the climax and the close of a holy life; the consummation of all that the Great Eternal ever meditated; of the loftiest dignity of which man is susceptible. It is the final resting place of the faculties,—the return of the erring spirit to the ineffable abode, whence it had been estranged. This is the beatitude of seraphs. Beyond it man may not look; of aught higher, and purer, he has no conception. It is the subsiding of the troubled soul, into the primal will. It is from this, that the incitements of piety draw their benignest energy; and the urgency of a godly life, bears so much more of allurement, than coercion. The saints of the most High, realized that, after which the Hindoo mystic struggles but in vain. "Enoch walked with God"—intimacy, endearment, communion, were the elements of that reverend intercourse. The Redeemer sought for no higher vouchsafement at the hands of his Father, than that they whom he had received out of the world, may participate in this union. "That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us. I in them and thou in me, that they may be perfect in one." Of the intense and vitalizing sympathy, subsisting between the emancipated soul, and Him in whom we rejoice, as the Supreme, John in his Epistles, spake in terms, if possible, more stirring and pregnant; terms significant of experiences too etherial for our slugglish, and earthbound capacities, to appreciate. "Hereby know we, that we dwell in him, and he in us, because he hath given us of his Spirit. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. God is love, and he that dwelleth in love, dwelleth in God, and God in him." "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even his Son Jesus Christ. This is the true God, and Eternal life."

In order to reclaim and assist man, to this recondite spiritual realization of God; God was pleased to send Christ into the world, "in whom dwelt all the fulness of the Godhead bodily." In Him, we have the living substantive embodiment of the attributes of Jehovah. That which Krishna fraudulently arrogates, the adorable Christ rightfully possessed. "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of

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God, in the face of Jesus Christ." The relinquishment of the mediatorial offices of the Redeemer to whom is entrusted the administration of the present economy; whom God hath set as King upon Zion —the mountain of his holiness—will be introductory to the plenary, and open assertion of the Divine Supremacy; the ushering in of that era, which the unbelief and pollutions of the world, have so long delayed; the revelation of the all pervading, the all sustaining agency, of the Almighty, which sensible and material objects, have so fatally obscured. "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that put all things under him: that *God may be all in all!*"

This return to God, we thankfully hail as the termination of the good man's efforts, and the covenanted reward of the services of the Redeemer. We may innocently borrow from the text we are reviewing,—this is "*perfection.*" And to our minds, there is nothing more exhilarating, than the belief, that all the events that are transpiring, tend to that consummation,—that every step in the progress of mind,—every advance in civilization,—every addition to scientific and historical discovery, —every accession to political and intellectual freedom,—every new insight to the purport of God's word,—every new developement of God's church, —every fresh facility for personal and social culture, expedite and guarantee the coming of this glorious period; when in the works of his hands, in the course of his providence, the ordinances of his church, the operations of his spirit; when in us, and about us, in the heaven and in the earth, God shall be perceived and realized, when grateful and adoring obedience, shall be blended with an enlightened, and absorbing recognition of the Supreme!

" Sermons in stones—books in the running books,
Tongues in trees—and good (God) in every thing."

"Let every Brahman with fixed attention, consider all nature; both visible and invisible, as existing in the Divine Spirit; for, when he contemplates the boundless universe existing in the Divine Spirit, he cannot give his heart to iniquity."

"The divine spirit alone, is the whole assemblage of gods, all worlds are seated in the Divine Spirit, and the Divine Spirit no doubt produces, *by a chain of causes and effects consistent with free will,* the connected series of acts performed by imbodied souls."

"Him some adore as transcendently present in elementary fire; others, in Menu, lord of creatures, *or an immediate agent in the creation;* some, as more distinctly present in Indra, *regent of the clouds and the atmosphere;* others, in pure air; others as the Most High Eternal Spirit." Menu. XII, 118, 119—123.

IV. The *Triad* to which the subordinate deities of the Hindoo Pantheon are reducible, is full of significance. It supplies no mean testimony to the grand doctrine of the Trinity, as held by orthodox Christians. We could have hoped that the scattered and incidental notices, that are on record of that peculiarly interesting form of it, which we have couched in the sacred syllable *Om*, had been collected into an orderly and systematic treatise. Our own resources are far too scanty, to allow us to do more, than take a very superficial glance at it.

Krishna desirous of indoctrinating Arjoon, as to the path, which the sages denominated "*never failing;*" (VIII. 11.) says "He who having closed up all the doors of his faculties, locked up his mind in his own breast, and fixed his spirit in his head, standing firm in exercise of devotion, repeating in silence *Om!* the mystic sign of Brahm, shall, on his quitting this mortal frame calling upon me, without doubt, go the journey of supreme happiness." VIII. 12, 13.

Even three suppressions of breath made according to the divine rule, accompanied with the triverbal phrase (*bhurbhuvahswah*) and the triliteral syllable, (*Om*) may be considered as the highest devotion of a Brahman." Menu. VI. 70.

The orthography of this mystic epithet, is variously determined. "In a desire of expressing yet more adequately the monadic character of Deity, the mystical name Om, (says Humboldt) seems to have had its origin, as it combines *three sounds a u and the nasal, in one sound, and character.*" In the above quotation from Menu, the syllable is called *triliteral.* By Sir W. Jones, and Colebrooke, its orthography more precisely corresponds with its pronunciation; by them it is expressed by the three letters *A-u-m.* All however are agreed, that this syllable was an accredited and not unapt symbol of the Hindoo Triad. The confluence of three sounds into one, may be considered as one of the choicest and most simple exponents exer fixed upon, for representing the sublime doctrine of three divine persons, possessing one common essence.

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"Let us now descend to some particular observations on the resemblance of Zeus or Jupiter, to the triple divinity Vishnoo, Siva, Brahma; for that is the order in which they are expressed by the letters A-U-M, which coalesce and form the mystical word Om; a word which never escapes the lips of a pious Hindoo, who meditates on it in silence. Whether the Egyptian *On*, which is commonly supposed to mean the Sun, be the Sanscrit monosyllable, I leave others to determine." (Sir W. Jones, on the Gods of Greece, Italy, and India, 33.)

The syllable Om (Aum) intends every Deity. It belongs to Parameshthi, him who dwells in the supreme abode; it appertains to Brahme, the vast one, to Deva, God; to Adhytama, the superintending soul." (Veda translated by Colebrooke, Mill I. 388.)

The correspondence both in import, and construction, between the Om of the Hindoos, and the Jehovah of the Hebrews, is too exact and uncommon, to be accidental. The title Jehovah יהוה is denominated the *Tetragrammaton*, because of the four letters, of which it is composed. It is to be noted however, that there are but *three distinct letters* in the word, which are *jod*, *he*, and *vaw;* the last being only a repetition of the second. The inital י *jod*, denotes the *fons et principium* or first hypostasis; the ה *he*, being a double or compounded letter, is properly employed to express the second hypostasis, who unites in his own person, the divine and human; while the medial ו *vaw* which is copulative, combining the letters preceding and subsequent, denotes the Holy Spirit. This curious information, is quoted by Kircher on rabbinical authority. (Maurice's Antiquities Vol. IV. *passim*) That the terminal *he* of the title Jehovah, was used *paragogici* by the Hebrews, and is not a proper component of the epithet, appears from the circumstance, that in the old Testament it is written without it. *(Gesenius Lex.*)* Accordingly it was pronounced by Jerome and Origen, *Jao*—by the Samaritans Javé, and in the poetic portions of the Bible, it is expressed by the word *Jah*. It will not be irrelevant to observe here, that the *trident*, the distinctive mark borne on the forehead of the *Vishnavas*, corresponds to the Hebrew letter ש, which amongst the Jews, was symbolical of the Trinity. As such it was cut on the outside of the head phylacteries of that people, so as to be distinctly visible, and strikingly to attract the eye. In the ancient *Samaritan* character, the strokes of this letter are still more equal, and the idea of equality thereby, more exactly expressed. We only add respecting the orthographical correspondence of the Hindoo and Hebrew appellations, of the Supreme Deity, that "Jehovah" has no plural termination, does not admit the article, nor is employed *in statu constructo*. "Non flectitur in pluralem non admittit articulum neque affixa. Non ponitur in statu constructo." Simonis Onomasticum. 315 p.

The veneration in which the Hebrews held the *Tetagrammaton*, was equalled by nothing, save that with which the Hindoo regards the mystic "*Om.*" By that awful name, according to the Rabbies the most stupendous prodigies could be performed, and it was said to be guarded by lions in the immost recesses of the temple. Basnage, His. Jews, p. 194. "This name includes all things; he who pronounces it shakes heaven and earth, and inspires the very angels with terror. A sovereign authority resides in this name; it governs the world, other names and surnames of the Deity are ranged about it, like officers and soldiers about their King and General; from this, they receive their orders, and this they obey. He who knew all the mysteries of God's name, would be ignorant of nothing, in all the ways of his justice and providence." Calmet. The Hebrews, for several centuries before the Christian era, regarded this name as too sacred to be uttered, and an after times, it was the *nomen ἀρρητον*, the ineffable name, which they scrupled to pronounce. (see Gesenius.)

The sacredness and mystery, in which this name of God was enshrined, were not a superstitious and imaginative figment of the cabbalists; they are traceable to divine authority. "I appeared unto Abraham, unto Isaac, and unto Jacob by the name God Almighty, but by my name Jehovah was I not known unto them." Ex. VI. 3. By which the Almighty did not mean, that the former patriarchs had been ignorant of him, as God the Creator; but that he had not revealed himself under this name, which so fully and impressively indicates his transcendant and incommunicable nature.

The orthodox theologian, will receive the coincidence which we have noted, as a fresh, and by no

*We regret that we have not access to Tholuck on the Hypothesis of the Egyptian, or Indian origin of the name Jehovah." It is referred to by Gesenius, as of high authority.

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means insignificant, contribution to the doctrine of the Trinity. Not indeed that that doctrine needs aught for its most conclusive substantiation; but because any new proof, supplied from historical materials, of the idea on which it rests, having been entertained, and symbolized by philosophic sages of the highest antiquity; places it on higher vantage ground, and to sceptical minds, invests it with weightier recommendations. Moreover, every testimony, (especially that which is unsolicited,) to a doctrine of so much importance, should be received with gratitude, and may be scrutinized with profit; because of the new aspects and relations of an inexhaustible truth, which it may disclose. The fundamental formula, by which the Hindoo Triad is expressed, explains and defends that, which in dogmatic theology, is employed to notify the profound and mysterious reality, which constitutes the basis of the Christian system. Indevout speculation on this subject, none can deprecate more than we do: hazardous tampering with it, we hold to be as impious, as would be a heedless and unenquiring oversight. It were well then, if they who have not been guided by better lights, nor aided by preceptors of more noble and truthful bearing than those offered in the arcana of philosophic Hindooism, to the doctrine that "in one Divine essence or nature there are three persons, distinguished from each other, by certain characteristics, and indivisibly participating in that one nature;" (Twesten's Lectures, sect 5.) would address themselves, to a thoughtful and unprejudiced examination of it, as it is expounded and verified in Christian Theology.

V. The belief of the *Metemsychosis*, is so universal and settled in India, as to be almost beyond controversy. In the Geeta, it is assumed and argued on; it is interwoven with the many incitements to an ascetic and holy life; and enters so vitally into the genius of Hindoo philosophy, that its overthrow, would ensue, upon that doctrine being disengaged from it. We do not purpose enlarging upon the details of the Metemsychosis, as developed in the *popular* superstitions; neither shall we care to express at any length the abhorrent and afflictive associations, which it suggests. Our object will be compassed, by simply selecting some passages from which the antiquity and precise import of the doctrine might be gathered; and then, by showing its incompatibility with the recognized and admitted conditions of humanity.

"Death is certain to all things, which are subject to birth; and regeneration to all things which are mortal." II. 27.

"Wise men who have abandoned all thought of the fruit which is produced from their actions, are freed from the chains of birth, and go to the regions of Eternal happiness." II. 15.

"Both I and thou have passed many births O Arjoon! mine are known to me, but thou knowest not thine, O destroyer of Enemies."! IV. 5.

"He O Arjoon! who from conviction, acknowledgeth my Divine birth and actions to be even so, doth not upon his quitting his mortal frame, enter into another, for he entereth into me. IV. 9.

"A man whose devotions have been broken off by death, having enjoyed for an immensity of years the rewards of his virtues in the regions above, at length is born again, in some holy and respectable family; or perhaps in the house of some respectable yogee. ("vel etiam e devotorum sapientium stirpe nascitur." Schlegel.) VI. 41, 42.

"For sinful acts, mostly corporeal, a man shall assume after death, a vegetable or mineral form; for such acts mostly verbal, the form of a bird, or a beast, for acts mostly mental the lowest of human conditions." Menu. XII. 9.

"Souls endued with goodness, attain always the state of Deities; Those filled with ambitious passions, the conditions of men; and those immersed in darkness, the nature of beasts; this is the triple order of transmigration." Menu. XII. 40.

பிறவிப்பெருங்கடனீந்துவர்நீந்தா ர்
இறைவனடிசேராதார் குறள். கடவு.

"Of those who swim the wide extended sea,
Of mortal birth, none ever can escape,
But they who to the feet of God adhere." Ellis.

Several writers, both ancient and modern, have supposed that Pythagoras introduced the *Purva Janma* or Metemsychosis into India. Some of the Hindoo works, however, in which the doctrine is propounded, bear a date much earlier, than that of the expedition of that Philosopher to India. Moreover, the avowed presumption of the Brahmans, that no science of any consideration, can lodge in the mind of a man of any other caste, much less in that of a foreigner, deprives the opinion of all weight. The opposite appears to have been the case. Pythagoras observed the Brahminical abhorrence of the murder of animals, and that the cultivated classes of the Hindoos, religiously abstained from eating whatsoever had been alive. He would moreover, have learnt that those scruples arose from the apprehension that deceased ancestors were condemned to inhabit the bodies of animals; and that contact with flesh and blood, imparted the deepest defilement These sentiments, he doubtless imported and inculcated in his own country. That the Hindoos taught the *Purva Janma* in the most ancient times, is attested by foreign witnesses, amongst whom may be mentioned Porphyry and Strabo. (See Inquiry into the Brahmin Philosophy in Mickle's Lusiad.)

The Egyptians believe that when the body de-

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cays, the soul passes into some other animal, which is then born, and that after it has made the circuit of beasts, birds, and fishes; through a period of three thousand years, it again becomes the inhabitant of a human body—*ἐπεὰν δε περιέλθη, παντα τα 'χερσαῖα καὶ τὰ θαλασσια καὶ τα πατεινὰ, αὖτις εν ανθρώπου σῶμα γινόμενον εσδύνειν την περιήλυσιν δε αυτῆ, γίνεσθαι εν τριοχιλιόισι ετεσι.*—Hero. Lib. II. 123. The prospect thus unfolded is so loathsome and degrading, that in the estimation of Cicero, a *total extinction* of life would be preferable, to the kind of existence which it promises. *"Nemo est quin emori malit, quam converti in aliquam figuram bestiæ, quamvis hominis mentem sit habiturus."* *Apud Lact, D. Inst.* VIII.

The embalmment of the dead, and their careful preservation in the catacombs of that country, are to be assigned to this circumstance. The worship of beasts by the Egyptians, originated in the belief that even the souls of the gods migrated into them. The soul of Osiris, was believed to have passed into the Ox, *Apis*, and that of Typhon into crocodiles, and other noxious creatures. (Cud. I. 611.) Empedocles declared himself to have been a boy, a girl, a plant, a fish, a bird." (Ibid 45.) The Pythagorean philosophy, is beautifully explained by Ovid, Lib. XV.

"Then, Death so called, is but old Matter dressed,
In some new Figure, and a vary'd Vest.
Thus all Things are but alter'd nothing dies;
And here, and there, th'unbody'd Spirit flies;
By Time, or Force, or Sickness dispossest,
And lodges, where it lights, in Man or Beast;
Or hunts without, 'till ready Limbs it find,
And actuates those according to their Kind;
From Tenement to Tenement is toss'd,
The Soul is still the same, the Figure only lost;
And, as the soften'd Wax, new Seals receives,
This Face assumes, and that Impression leaves;
Now call'd by one, now by another Name;
The Form is only chang'd, the Wax is still the same:
So Death, so call'd, can but the Form deface;
Th' immortal Soul, flies out in empty Space,
To seek her Fortune, in some other Place." Dryden.

The philosophy of the doctrine of the Metemsychosis, as it was received by Hindoos, Egyptians, and Greeks; appears to have been precisely the same; i. e. that all souls being portions of the universal mind, must eventually return to the Divinity. Different souls however, in proportion to the power and inveteracy of their material "*bonds*," acquire corresponding degrees of impurity, and therefore degrees of purgation of varied length, and adaptation, are indispensible to that return. The necessary purgation is experienced by successive transmigrations. Bad men, would consequently be placed under a severer process, than that needed by the virtuous, and devoted. The *Hades* of the Greek, and the *Naraka* of the Hindoo, may be conceived as the region, in which souls immediately on their departure from the body, undergo the remedial regimen.

It vere sufficient to our minds, for the refutation of this egregious doctrine, to find it contradicted, at once by the provisions, and teaching of Christianity. To place it however in the category of the fictitious and false, on the authority of Scripture, would be in the case before us, to beg the question. The *procul dubio*, would not avail. Nor indeed could we bring ourselves to frame anything like a connected series of objections to it, did it not so generally obtain, amongst the population of this country. Believers in Christian revelation, would not deem it gratuitous to doubt, or impious to repudiate it. For the matter however, different treatment is demanded, by those in whose views Christianity bears but inferior credentials. We at all events, invite attention to the following strictures.

1. The Metemsychosis is at *variance with the universal law of developement.* No phenomenon within the realm of created existence, forces itself earlier upon the observation, than the tendency of every thing to advance itself. Such as the *nisus naturæ*, the constant and instinctive effort of nature; a primary subjective property, of organized and functional life. Analogies the most exact, are to be found in the grand dispensations of grace, the economy of the moral government of God, and the gradations, which form the epochs of the world's history. The cycles and epicycles of the heavy thinkers of antiquity, have been displaced for ever, by the fact that the march of nature, is progressive, and not self-revolving. Geology is foremost in avouching this statement. This charming science, comes laden with offerings, from its ample treasure houses; the exuviæ of extinct tribes, the insect, the monster, the herb, embedded in the earth's crust, chronicle periods, when life was inferior in its activities and mechanism, to that which we now behold. The earliest forms of organic existence, that present themselves, to the geologist, are of the lowest grade of organization, from which, there is no break in the vast chain of developement, till we reach the present order of things. The crea-

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tion amid which we dwell, with its uncomputed varieties of vegetable and animal existence, is a consecutive rise, upon the previous series. The Zoophyta and Flora tombed in the earth, were less finished in make and function, than the myriads that now dwell on it. Each individual, is a miniature of the species to which it belongs. The corculum of the seed, and the atom germ of the animal, by the process proper to each, pass up through many degrees of expansion, until they arrive at maturity. The giant grasp, and divine sagacity of the ripened intellect, were preceded by the artless, and tender faculties of the infant. The refinements, and amenities of civilized intercourse, have their rudiment, in the fellowships of the cave, and the forest. The dispensation of the Gospel, is the evolution of those of the prophetic, and patriarchal times: dispensations which like the sheaths of a telescope, were drawn out, one after another, until the truest focus has been found, and fixed. In her course, nature does not halt; retrogression she resists. And so with man's moral, and spiritual being. His present life, is but introductory, to that which is to come. In the state that awaits him, the qualities of his heart, and faculties of his intellect, will be called out into full, and final maturity. In agreement with the analogies afforded by other departments of God's works, the soul on leaving the body, passes to a more complete, and finished condition. It is seen in the banishment, the hopelessness, the bondage of the damned; as in the freedom, and exaltation, and beatitude of the sainted.

To these analogies, the Metemsychosis offers violence. It departs from the known constitution of things. It makes man an exception to the universe. It places him under a fearful, and ignoble ban. It arrests him, in his upward struggles. When the aspirations are most intense, and the elements of his character, most mature, and all about him, and within him, seem to prelude a higher step, in the scale of thoughtful, sympathetic, and moral being; he is rudely thrust back, and degraded to a worm, or a brute. He is made to take a contrary direction to that in which other creatures go; downward he is doomed. Transmuted to a reptile, or a beast his better feelings are ruinously mortified, and of all that was noble, and hopeful, and divine in him, he is miserably defrauded. Such things surely cannot be!

2. The Metemsychosis *interferes with the facts, and principles of vegetable, and animal physiology*. Of the superaddition of a rational soul, to that which is proper to the individual organism, anatomists have detected no trace, and the assumption, that the human soul can be transmuted into the specific and proper nature of any inferior creature, is falsified by the phenomena, and laws of vegetable and animal reproduction. We are now not referring to the progressive architecture of the organized form; to the coalescence of its constituent materials, or the construction of the numerous parts of which it is composed. Physiologists hold a hypothetical principle under the title of *unity of composition;* we would venture to extend this principle beyond mere structural, and functional identity, to that of every attribute, sensibility, and office, distinctive of specific existences. "Nature appears to have kept in view a certain definite type, or ideal standard, to which amidst innumerable modifications, rendered necessary by the varying circumstances and different destinations of each species, she always shews a decided tendency to conform. It would almost seem, as if in laying the foundation of each organized fabric, she had commenced by taking an exact copy of this primitive model." Roget, B. Treatise, II vol. 627. For such a fabric to be tenanted by a miscreant human spirit, were to disturb its integrity; to destroy its proper character It would lose its place in the Classifications of science, it would constitute an anomaly to the known order of things; such indeed as philosophy and fact reject. The supposition, that the soul may occupy such a dwelling place, without affecting its movements, and interrupting its functions, is inconceivable. Demoniac men, discovered their malady, in the disorder they endured. So would demoniac beasts. And for the migrated soul, to outlive its imprisonment in torpor, and insensibility, nullifies the renovating virtue, which that imprisonment is supposed to impart.

3. It may be further observed, that the transmigration of souls, is *inadequate to effect the intended benefit*. We stated before, that purification, and preparedness for reunion with the essence of the Supreme God, was looked for as its appointed result. The appliance, however, wants appropriateness and efficacy. Moral correction, is to be derived only, from moral agencies. The cure of the soul's evils, must come from spiritual treatment. Faults in feeling, corruption in the passions, and obliquity in the habits, are to be reme-

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died and removed, only by legitimate counteractives. Error is to be supplanted by truth, defilement by the rise of virtuous energy, and blemishes of the conduct, by the exhibition of the pattern, and the law of rectitude; and the communication of power to conform thereto. The expedient now contemplated, is not only void of every thing positively beneficial, but exerts an opposite tendency. It debases, it denaturalizes the man. Bad as he was before, it rifles him of every vestige of excellence, and places him beyond sympathy, and redemption.

Harassed, and bereft of all that is good, as this humiliating superstition leaves us, with what authority and sweetness, does that which is written in the Christian Scriptures, of the intermediate state of departed souls, come to our hearts! It is consonant with the constitution of things, it accords with the feelings with which we approach the solemnities of the eternal world. It does not blind,—it does not confound,—it does not brutify, the trembling expectant. Let us briefly state it. When death takes place, we are parted from the body, and from the world, with its accidents and aids, and pass to a state of intense self consciousness. The spirit, dismantled of her mortal vestment, is conducted to a place fitted for her reception, there to await the crisis of the resurrection. We are instructed, that it is meet for the body, to be joined to its former partner, that the instrument and occasion, both of mischief, and of service, may receive its measure of retribution. We confess, that the midway condition of the dead, is wrapt in the profoundest obscurity. It is *Sheol;*—a dismal and voiceless region. It is *Hades,*—from whose concealments, no shadowy spirit ever came to tell of all that is doing there. It is the dark abode, into whose chambers imagination may not enter; which conjecture cannot compass. The intimations we have of it, however, are all consistent, and satisfactory. Of man's dust, He who has redeemed it from the grave, undertakes the custody; whilst to his spirit, will be assigned fellowships, and a dwelling place, precursive of its ultimate condition. The disembodied, have converse with the past, by experience; and with the future, by anticipation; diffusing over them the saddest remorse, and terror, or the purest delight, and triumph. The spirit of the good welcomed and trained, like a younger sister, in all the happy avocations of angels, and cherubim: the soul of the wicked, delivered up to the mastery of the reprobate, and out-cast. The parable of Lazarus, and the rich man; the vision of John, the paradise promised to the repentant malefactor; the constant allusions throughout the New Testament, to the resurrection of the body, and the awards of final judgment; convey announcements to which the minds of the righteous, and unrighteous alike, implicitly assent.

VI. The *spiritualism* of the Hindoo Philosophy is denominated *Yoga*—which term etymologically [युज्] denotes the *junction* of one object with another. It is synonymous with the English word, *yoke.* Yoga is the effort of the soul after unity with the Godhead, by abstraction from all other objects, and unintermitted and determined contemplation, on the Supreme Being. The Yoga is accordingly portrayed. e. g.

"The Yogee of a subdued mind, thus employed in the exercise of his devotion, is compared to a lamp, standing in a place without wind, which waveth not.

"He delighteth in his own soul, where the mind, regulated by the service of devotion, is pleased to dwell, and where by the assistance of spirit, who beholdeth the soul.

"He becometh acquainted with that boundless pleasure, which is far more worthy of the understanding than that which ariseth from the senses; depending upon which, the mind moveth not from its principles;

"Which having obtained, he respecteth no other acquisition so great as it; in which depending, he is not moved by the severest pain.

"This disunion from the conjunction of pain, may be distinguished by the appellation Yog, spiritual union, or devotion.

"It is to be attained by resolution, by the man who knoweth his own mind. When he hath abandoned every desire that ariseth from the imagination, and subdued with his mind, every inclination of the senses, he may, by degrees, find rest; and having by a steady resolution, fixed his mind within himself, he should think of nothing else.

"Wheresoever the unsteady mind roameth, he should subdue it, bring it back, and place it in his own breast." VI. 19. 26.

Yoga is didactically laid down in the Patanjali philosophy as "the restraining of the mind and confining it to internal meditations. When the mind is thus confined within, it becomes assimilated to the Being whom it seeks to know; but when the mind is secularized the Being takes the form of secularity. In the first case the mind is singly and irrevocably fixed on God. In the second, it is restless, injurious, voluptuous. In the former state, there is no sorrow; in the latter, there are five kinds of sorrow, arising from the labour of seeking proofs of the reality of things, from error, from the pursuit of shadows, from heavy sleep, and from recollection." Ward, II. 199. So taught Menu, e. g.

"A Brahmin having shuffled off his body, by any of those modes, which great sages practised; and becoming void of sorrow and fear, rises to exaltation in the divine essence.

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"Having thus performed religious acts, in a forest the third portion of his life, let him become a Sanayasi for the fourth portion of it, abandoning all sensual affections, and wholly reposing in the Supreme Spirit.

"Delighted with meditating on the Supreme Spirit, sitting fixed in such meditation, without needing any thing earthly, without one sensual desire, without any companion but his own soul, let him live in this world, seeking the bliss of the next." VI. 32. 33. 49.

To this elevated habit of thought, the *mortification of the body*, directly ministered; and hence the fearful code of corporal austerities, to which the Yogee volunteers a rigorous, and unfeigned submission. The ascetic practices of the Hindoos, are reported by foreign historians. Strabo and Cicero, relate the history of the Brahmin *Calanus*, who believing that the highest purity, was to be attained by terminating his life by fire, committed himself to the flames, in the presence of Alexander. The interesting passage in Cicero is quoted by the Abbé Dubois. p. 333. "Est profecto quiddam etiam, in barbaris gentibus præsentiens atque divinans: siquidem ad mortem proficiscens Calanus Indus, cum adscenderet in rogum ardentem, O præclarum discessum, inquit, e vita, cum, ut Herculi contigit mortali corpore cremato, in lucem animus excesserit! Cumque Alexander eum rogaret, si quid vellet, ut diceret: Optime, inquit; propediemte videbo. Quod ita contigit. Nam Babylone, paucis post diebus, Alexander est mortuus. Divin. I. 23."

The system would be misapprehended, did we not carefully keep in mind, that austerities however healthful and incumbent, are *inferior to devotion*. The proneness to assign merit to self-inflicted mortification, has no encouragement in the pure Hindoo creed; it is not estimated as having other than a subsidiary negative value. That there is any thing positively saving in penance, the Hindoo theologue denied, the notion was too coarse for his speculative tendencies; it is a creation of corrupt, and vulgar minds.

"The Yogee is more exalted than the Tapaswees (Ascetis superior devotus,) those zealots that harass themselves in performing penances, respected above the learned in science, and superior to those who are attached to moral works. Wherefore O Arjoon, resolve thou to become a Yogee. VI. 46.

"Those men who perform severe mortifications of the flesh, not authorized by the Sastras, are possessed of hypocrisy, and pride, and overwhelmed with lust, passion, and tyrannic strength.

"Those fools torment the spirit that is in the body, and myself also, who am in them. Know what are the resolutions of those who are born, under the influence of the evil spirit.

"The zeal which is exhibited in self torture, by the fool without examination, or for the purpose of injuring another, is of the Tama Goon." XVII. 5. 6. 19.

It serves much to strengthen and exalt the *Yoga* doctrine, that it is presumed to engender moral sentiments: or in other words, that the stern and inexorable habits of the devotee, do not dry up the generous and amiable qualities of the heart. Did it blight, or offend the charities of life, and despoil us of the virtues, by which life is endeared, and ennobled; men would feel it to be unpalatable to themselves, as well as discreditable to God. Abraham Roger* was out of his latitude, when he enquires, "Can we believe that there is a generous spirit residing in a people, who for two or three thousand years, have placed the greatest degree of sanctity, and prudence in half starving themselves?" The truth is, that the very system before us, is not more distinguished for severity, than for generousness. It seems certainly somewhat unintelligible, that although it has in it so much of the morose, it is nevertheless any thing but misanthropic.

"They too who delighting in the welfare of all nature serve me in my incorruptible, ineffable, invisible form, omnipresent, incompre hensible, standing on high, fixed and immoveable, with subdued passions, and understanding the same in all things, shall come to me. XII. 3. 4.

"He my servant is dear to me, who is free from enmity, the friend of all nature, merciful, exempt from pride, and selfishness. XII. 13.

"Let him not wish for death, let him not wish for life, let him expect his appointed time, as a hired servant his wages. Menu. VI. 45.

"Let him bear reproachful speech with patience, let him speak reproachfully to no man, let him not on account of the frail and feverish body, engage in hostility with any one living." Ibid. 47.

The foundation of asceticism, is the debasing power exerted by the flesh, upon the spirit. Carnal entanglement defeats, and deludes the intellect; and trammels and pollutes the soul. Of all the influences that disturb the perceptions, and impede the activities of the mind, none are more insidious and fatal, than those which come from the animal nature. For the apprehension of truth, the mind must be purified from all that is vain and currupt, shut in from extraneous and sensual stimulus. The soul recedes from that which is divine, in proportion as it is brought under the action of material bias; and its upward flight, the vividness of its vision, the grasp, the precision, the adroitness of its functions, become great, as it throws off, and strives against, the lower affections of our nature.

*A learned Hollander who in the 17th century spent fifteen years in India.

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Exemption from fleshly contamination, is a felt condition of mental triumph; and still more clear is it, that the spirit must be released from sensuous encumbrances and perturbation, before it can appreciate the divine character and fellowship. The extent to which the mind is crippled and emasculated, by the ascendancy of bodily appetites, the confusion and imbecility, occasioned by the mastery of the lower, over the higher passions; whether it come by a wretched inheritance, or by personal indiscretion; who can tell? On the other hand, we are forced to think that the full capacities of the mind, in comprehending, and appropriating spiritual truth, on being disengaged from the drawbacks and perversions of sense; have never yet been fully ascertained. Energized and purified by rigorous persevering discipline, what barrier would obstruct its progress? what problem baffle its penetration? Chastised into lofty and severe efforts, and familiarized with the holy, and abstract, and invisible; there seems no occupation too refined, and no affinities too mysterious for it. This is to be predicated of the mind in relation to the whole realm of Truth; moral, mathematical and religious.* We measure ourselves by ourselves, and are beguiled into the persuasion that the dimensions we bear, are the last limits of the human being; whilst a different culture, and the application of more stringent aids, would invest our ideal of the perfect, with the littleness and deformity of an immature thing. Who will not at once accede to the sentiments of Warren Hastings? "But if we are told that there have been men, who were successively for ages past, in the daily habit of abstracted contemplation, begun in the earliest period of youth, and continued in many, to the maturity of age, each adding some portion of knowledge to the store accumulated by his predecessors, it is not assuming too much to conclude, that, as the mind ever gathers strength, like the body, by exercise, so in such an exercise, it may in each have acquired the faculty to which they aspired; and that their collective studies, may have led them to the discovery of new tracks and combinations of sentiment, totally different from the doctrines, with which the learned of other nations are acquainted, doctrines which however speculative and subtle, still as they possess the advantage of being derived from a source so free from every adventitious mixture, may be equally founded in truth with the most simple of our own.*

We are not to be suspected of advocating Hindoo austerities: we simply state that the Yoga doctrine is founded upon a deep acquaintance with the human constitution and wants. The vine is bled that it may yield its richest clusters. The cyst is pierced that its impurities may be drawn off. Gold parts with its dross, in the fiercest fires. The Apostles of the Lord Jesus Christ, used most comprehensive words, in relation to the discipline of the body. "If ye through the spirit do mortify (θανατοῦτε, put to death,) the deeds of the body ye shall live." Rom. VIII, 13. "Mortify (νεκρώσατε, kill,) therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." III. Col. 5. v. "But I keep under (ὑπωπιάζω I beat under.) my body, and bring it into subjection." (δουλαγωγῶ I lead as a slave.) I Cor. IX. 27.

The remarks we had assigned to ourselves, are now brought to a close; not indeed from want of disposition, but of opportunity, to multiply them. Should this task be undertaken by other hands, we are assured that the gratification and advantage it would yield, will reward them for their trouble. We are in no danger of being suspected by the studious, and liberal minded, of gratuitous admiration of the Geeta; or of the ancient system of Hindoo philosophy, of which it is a fragment. All that we have aimed at is, the analysis of the instructions of Krishna, leaving them to find a way to the judgment, and commendation of the reader, as they may: peradventure it will appear, "rem gratissimam promittentes, magis quam probantes."†

There are they, however, who demur admitting all that may be said in relation to the truth and sublimity of Hindooism, because of the practical,

*If the moral feelings become sensitive, as the intellectual powers are raised, and invigorated; how dreadful the consciousness of guilt, and deficiency, under which the Yogee must labor. It is inconceivable, that conscience in such a state, could be bribed into silence or surrender, by the delusion that the austerities, by which it was developed, atoned for the abuse it had suffered. If however, it be so, what a revulsion must have come upon his moral nature. We should like to know more about this.

*Asceticism doubtless, received no insignificant encouragement in India, from the universal dissoluteness of its population. The animal passions, quickened and fomented by the climate and other incidental circumstances, have reduced the people to habits, the most averse from mental, or virtuous pursuits. Voluptuousness and apathy, are characteristics of the Hindoo. A specific for these evils, were cheap at any price. Patriotism could know no worthier aim than to devise it.

† Seneca, Epist. 102.

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and popular errors of the people. How can that system have aught in it, that is good or pure, the advocates and professors of which, are so corrupt, and unprincipled? Does not Hindooism patronize cruelty and oppression? Are not its records stained with the blood of strangled infants, and of burning widows? Are not its priests licentious, and its temples polluted? True! and none would confess it more mournfully than we. But the errors committed by some of the heathen, are no proof that they were committed by all: that it was inevitable that they should be committed by any: neither may we conclude, that they were without the power to accomplish that, which by reason of their sinfulness they failed to do. Plato and Cicero recommended idolatry, in certain cases. Aristotle disapproved of the forgiveness of injuries. Socrates inculcated inhospitality to foreigners. Sensual indulgence, in its grossest forms, was allowed by Xenophon, and Solon. Cato committed suicide; and this after having read Plato's treatise on the immortality of the soul! Notwithstanding the encouragement of the vices, we have enumerated by these renowned men; their writings enjoin nearly every general duty, presented in the New Testament. It has been said that the dying speech of Cyrus, is far better fitted to raise the tone of moral feeling, in the breast of a young man, and to confirm his faith in the reality of moral distinctions, than the treatise on Moral Philosophy by Paley; though he was an Archdeacon. That many of the most brilliant passages of the English sermons of the seventeenth century, were borrowed from Plato and Cicero, and Seneca, is a well known fact. And who would not shrink from making Christianity responsible, for the ignorance and corruptions of its professors!

But when we have said thus much, we have said all, that can be said, in favor of Hindooism. We own, that all the while we have been pursuing our inquiries, we have felt a sense of dissatisfaction and uneasiness, which has in no measure abated, as we draw to a close. After having conducted us through many a tortuous path, and regaled us with many a delightful scene, it brings us up to the verge of an impassable gulph, and there leaves us; a chasm which the information we had gathered on the way, does not offer to illumine, and the delights wherewith we had been allured on, make the more to be deplored. Yes! Hindooism cannot conceal its great cardinal, crying defect. There are wants in the human heart, which it cannot satisfy; misgivings and reproaches, which it cannot explain; problems, which it cannot solve. It gives no answer to the inquiry, coming from unnumbered hearts, how a sinner may be reconciled to God. The expiation of the guilt of wicked beings, is as far off as ever, even after all the humiliation, and struggles of the abject soul The consciousness of guilt and of helplessness, burns in the heart as fiercely now, as aforetime. There are wounds within, which Hindooism cannot heal; distempers which it cannot eradicate. This *desideratum* in all its fulness, is announced to us, in the Gospel of Jesus Christ. The relief, the atonement, which we in vain search for elsewhere, we are graciously supplied with, by the intervention of the adorable Son of God. That which Chalmers said of the "defects and uses" of Natural Theology, might be applied with a slight accommodation to the defects and uses, of Hindooism. We do but substitute the latter term for the former in the following passage. "We hold that the theology of nature (Hindooism) sheds powerful light on the being of a God; and that, even from its unaided demonstrations, we can reach a considerable degree of probability, both for His moral and natural attributes But when it undertakes the question between God and man, this is what it finds to be impracticable. It is here, where the main helplessness of nature lies. It is baffled in all its attempts to decipher the state, and the prospects of man, viewed in the relation of an offending subject, to an offended sovereign. In a word, its chief obscurity, and which it is wholly unable to disperse, is that which rests on the hopes and the destiny of our species. There is in it enough of manifestation to awaken the fears of guilt, but not enough again to appease them. It emits, and audibly emits, a note of terror; but in vain do we listen for one authentic word of comfort, from any of its oracles. It is able to see the danger, but not the deliverance. It can excite the forebodings of the human spirit, but cannot quell them, knowing just enough to stir the perplexity, but not enough to set the perplexity at rest. It can state the difficulty, but cannot unriddle the difficulty; having just as much knowledge as to enunciate the problem, but not so much as might lead to the solution of the problem. There must be a measure of light, we do allow; but, like the lurid gleam of a volcano, it is not a light which guides, but which

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bewilders, and terrifies. It prompts the question, but cannot frame or furnish the reply. Natural (Hindoo) theology may see as much as shall draw forth the anxious interrogation. "What shall I do to be saved!" The answer to this, comes from a higher theology." B. T. II. vol. 285. p.

We conclude with the following passage quoted in the Calcutta Review. No. XIV. "The classical reader, cannot but be struck with particular sentiments, in the moral writers of Greece and Rome. But compare the most perfect body of moral rules, with which they were acquainted, with the law of God, and how great the difference; how many virtues are omitted. But even supposing it to be complete as a code of moral laws, how destitute of power to enforce them. On the other hand, how grand, how mighty the motives which the Christian moralist can employ. We need not point them out; we shall only observe that while the study of comparative morality, would bring the Collegian's classic stores into requisition, it would afford his teacher an admirable opportunity of inculcating some of the most distinctive and important truths of the Gospel."

BANGALORE, *Dec.* 16th 1847.

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NOTE BY THE EDITOR.

In the Advertisement prefixed to the First Part, it was stated that the Rev. R. NESBITT's Dissertation should be appended to the work; but having been enabled by the liberal assistance of a friend to print the TEXT OF THE GEETA, in the DEVANAGIRI Character, in addition to Schlegel's Latin Version, it was found impracticable to comprise the above tract also, within the limits assigned to the work. The object, however, of its publication here, is answered by the insertion of the preceding Essay.

J. G.

BANGALORE,
January 26, 1848.

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